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ISBN-13: 978-1515337133

(CreateSpace-Assigned) ISBN-10: 1515337138

Library of Congress Control Number:

The Rev. Dr. Graham J Whelan

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Thank you again to all references' and scholars quoted.

**BOOK**  
**OF**  
**REVELATION**  
  
**FOR EACH**  
**LIFETIME**  
  
**THE NOW**  
  
**AND**  
  
**NOT YET**

# Table of Contents

FOREWORD.....	7
THE BOOK OF REVELATION .....	11
THE DOCTRINE OF ESCHATOLOGY .....	13
REVELATION–WHO IS THE AUTHOR OF THE REVELATION .....	18
Revelation 1 .....	21
New International Version (NIV).....	21
PRAYER OF ST ATHANASIUS .....	28
END TIMES OVERVIEWED .....	45
THE TIMING OF THE MILLENNIUM .....	53
JOHN'S FIRST VISION.....	60
TO THE CHURCHES.....	64
HEAVEN AN OPEN DOOR, .....	83
A THRONE AND WHAT TAKES PLACE .....	83
JESUS – THE LAMB – THE TRIUMPHANT.....	90
LION OF THE TRIBE OF JUDAH .....	90
THE SCROLL AND OUR HISTORY.....	96
UNDERSTANDING CHAPTERS 6 – 16.....	98
TIMES OF TREACHEROUS EVIL RULERS.....	100
TIMES OF TREACHEROUS EVIL RULERS & THE ELECT OF THE OLD COVENANT SAVED .....	106
TIMES OF TOTAL CONFUSION AND DISORDER I .....	109
TIMES OF TOTAL CONFUSION AND DISORDER II .....	115
TIMES OF TOTAL CONFUSION AND DISORDER III.....	122
TIMES OF TOTAL CONFUSION AND DISORDER IV .....	127
TIMES OF ENMITY AND SUFFERING I.....	134
TIMES OF ENMITY AND SUFFERING II.....	140
TIMES OF ENMITY AND SUFFERING III .....	148

TIMES WHICH UTTERLY DESTROY .....	156
CONTINUING TIMES WHICH.....	159
UTTERLY DESTROY.....	159
GOD’S WRATH Poured OUT .....	163
EVIL'S PERSISTENCE ENDING I.....	166
EVIL'S PERSISTENCE ENDING II .....	173
JESUS RETURNS AS KING.....	181
NOT A BATTLE – SIMPLY A WORD .....	186
MILLENNIUM AND JUDGEMENT .....	192
NEW HEAVEN, NEW EARTH .....	201
ETERNAL LIFE – SAINTS ENCOURAGED NOW .....	208
THE RIVER OF LIFE IN THE NEW EDEN .....	212
A P P E N D I C E S .....	215
APPENDIX - 1 .....	216
THE SOVEREIGNTY OF GOD.....	216
SOVEREIGNTY OF GOD.....	218
APPENDIX - 2 .....	254
APOSTASY AND HERESY .....	254
WHICH REJECTS THE DEITY OF CHRIST .....	254
APPENDIX - 3 .....	269
DEITY OF CHRIST .....	269
APPENDIX 4 – .....	340
ON SIGNIFICANT BATTLES IN .....	340
OUR HISTORY .....	340
APPENDIX - 5 – .....	348
SEVEN DAYS OF PRAYER.....	348
APPENDIX 6.....	360
THE CHRISTIAN'S WISDOM AND ASSURANCE .....	360
APPENDIX – 7 - .....	366
THE GREAT PROSTITUTE AND THE CUP OF ABONINATIONS .....	366



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To Dr. Whelan,

As I looked over your current work on the Book of Revelation it certainly has its merits. I got right to it and after a most informative and challenging read that expressed your coverage of John's writings on all 22 chapters, it became apparent to me that the readers will discover that this final Book of the Bible is vitally important to all believers' lifetimes as they realize they are moving closer to a fantastic destination.

The chapters are written with many bible references and other religious works to give the sources and clarify the text. Dr. Whelan tells us early which John God had given the work to, and along with that 'Gods greatness and victory of Jesus... whose worthship is our reason to worship Jesus 24/7. To glorify Jesus and enjoy Him forever. This is the whole purpose of man.'

Dr. Whelan's aim in this book is to encourage readers to look at the truth, to grasp the NOW and know and understand the NOT YET. As you read you will learn

that the Apostle John was given the task to write his NOW and NOT YET for every chosen person through the ages. Revelation was a means of ‘encouragement and hope for all human beings NOW and NOT YET’ to trust and obey Jesus through good times and bad – through peace and tribulation. We must remember that true peace in the hearts of believers – those born again – does not mean there will be an absence of trouble or tribulation – it means that Jesus’ peace is in our heart to help us faithfully through by the power and guidance of His Holy Spirit.

There is so much to learn from the Book of Revelation and this text will help the reader understand difficult passages and activities, especially the wrath of God who then turns around and gives believers a New Jerusalem, Jesus’ bride. Then God produces a new heaven and new earth all carefully described by Dr Whelan in the closing chapters where he discloses, ‘There will be no more death or mourning or crying or pain, for the old order of things has passed away. And so, with the end of the age, the saints are with God – Father, Son and Holy Spirit – in the new Eden to be with God forever.

In His Service

Harvey C. Pittman, Ph.D.  
Academic Dean

Go Ye Therefore and Teach All Nations.....

## FOREWORD

In my ministry I have led studies in Revelation many times. Some of these studies focused on relating the over 160 references from Revelation to the Old Testament. This time a simple look at each lifetime.

John would have been with Matthew when Jesus said these words about the “not yet:”

Quote..... “You will be hated by all nations because of me. At that time many will turn away from the faith and will betray each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”

Matthew 24:9-14

In this revelation from Jesus, He is simply saying: -  
I love you



I came to save you – to be with Me for eternity (Mark 1:15; John 15:13, 14)

- Repent (1 Peter 3:18)
- Trust and Obey Me (John 14:15)
- Be with Me at the Wedding Supper – The Banquet (Revelation 19:9)

God made each one of us in His image and simply wants us to glorify Him, and be with Him forever. In this study of the Book of Revelation, this author has focused on individual lifetimes. Each person does not know when they will stand before God, their maker. Revelation is written for each person's 'now', knowing that the 'not yet' could be in an hour's time, tomorrow or \_\_\_\_? Trust, obey, keep watch.

Keep watch – worship the One True God of the Holy Bible – and do not worry. (Matthew 6:25-34).

This author has been very thankful for the NIV Study Bible published by Zondervan, Grand Rapids, Michigan, USA, and for the wonderful comments by contributors to Revelation – Robert Mounce and David O'Brien. Grateful thanks.

I also wish to thank Penny Shepherd from Coffs Harbour New South Wales, Australia for typing my handwritten notes.

And to Barry Gumm for setup and editing due to my natural blindness situation. In the format of this book there maybe space for notes at the bottom of each page.

So, in each of our lifetimes we simply need to watch – keep watch (Mark 13:35). Our whole focus is to worship God (Revelation 19).

## **THE BOOK OF REVELATION**

The Book of Revelation is a joyous inspiration from God to the Apostle John – a joyous choice of words of hope from Jesus, the Living Word – the Eternal Second Person of Yahweh.

Inspiration here is verbal. There is a danger to read the Revelation as literal as John paints many pictures which would be clearly interpreted by readers of his day. Many nursery rhymes of a few centuries ago gave pictures of political situations. The Book of Revelation declares God's greatness and the victory of Jesus – the 'worth' of Jesus – the 'worth ship' of Jesus, our reason for worship 24/7 – to glorify Jesus and enjoy Him forever. This is the whole purpose for man.

As we will see later, the Book of Revelation was given to John for his 'now' and his 'not yet'. For each elect person through the centuries Revelation was encouragement and hope for every person's 'now' and 'not yet' – to trust and obey Jesus through good times and bad times – through peace and tribulation. We must remember that true peace in the hearts of believers – those born-again – does not mean that there will be an absence of trouble or tribulation – it means that Jesus' peace is in our hearts to

## Book of Revelation | Rev'd Dr. Graham J Whelan

help us faithfully through by the power and guidance of His Holy Spirit. These truths will be seen throughout my words. So, I have mentioned 'now' and 'not yet' and thus the need to introduce the Theology of Eschatology. Firstly, a brief comment on the word – theology.

Some ministers do not like the word – it reminds them of the words 'religion' and 'tradition'. It is dangerous to deconstruct the truths of these terms. Theology is the science of God. God created all science fields. Religion is simply to do with faithfully and obediently following Jesus 24/7 and we thank God for our tradition. Scripture teaches this. The word 'esch' comes from the Greek word 'eskhatos' meaning 'last', hence last things.

Let us overview the Doctrine of Eschatology.

## **THE DOCTRINE OF ESCHATOLOGY**

In ministry there are a range of attitudes to eschatology and the Book of Revelation. These attitudes range from basic, to avoidance, to total submersion in the subject. These days, with many global problems – global financial crisis, many are interested in the future. Remember, however, the comment about 'now' made earlier – it is not necessarily about future events – short term or long term; it is about each Christian's attitude to Jesus' 'now'. It is our 'now' and how our 'now' – our trust and obedience to Jesus – results in our 'not yet', which in reality may be today, tomorrow or in 'n' years' time. True faithfulness and obedience.

The Doctrine of Eschatology is thus about 'real hope'. Not the kind of hope which says – I hope it will not rain on my parade tomorrow – but hope in the truth – the victory of the Cross of Christ Jesus! Many Christians over the centuries were concerned about the future. In the last hundred years or so there has been concern for the outcomes of World War I and World War II, Korea, the problems of communism, and recently terrorism. We will see over the analysis of John's vision that Christians, the elect, are totally saved in Jesus. The victory is won – whatever our pain in humanity. It is not only ideologies which affect real hope. Doubts occur when in weakness

## Book of Revelation | Rev'd Dr. Graham J Whelan

– taking our eyes off the prize – a Christian turns to an answer in psychology. We must remember that Jesus is

our wisdom (1 Corinthians 1:30), our salvation, holiness and righteousness. He is the true author of true philosophy and psychology. He made us in His likeness – but He is perfect and we are not! Not yet!

From the above there is the need to discuss views of eschatology.... Many authors have many and different views. Below are some six views:

Traditionally eschatology is concerned with end times – last things, last times. All about the future. But, as mentioned above, the here and now has to be considered.

Some theologians, as does this theologian, suggest that there is a timeless view to eschatology.

From general study of the subject there are several descriptions – futuristic events in the future, preterist meaning relating to John's time, and thus in the past. Also the historical description of things in the future of the Church and the symbolic description where events are timeless. Concerning individual lifetimes in history.

In the lifetime of each believer – each elect, born- again Christian, they may rely on secular rather than a spiritual

answer to dreadful situations seen in their individual future. This will be addressed later.

A further consideration is the question of the Lord delivering from a situation of tribulation – severe tribulation is noted in World War II (Answers to Prayer – Appendix).

Is this all too hard to reason with?

When reading Johannes Weiss<sup>1</sup> it is noted that his theology saw Jesus as entirely eschatological, focusing on present and future and apocalyptic. A theological Jesus. On the same track, Albert Schweitzer<sup>2</sup> found Jesus' eschatology as thorough and continuous during His teaching. Jesus taught not only about His kingdom (Mark 1:15), His rule in the hearts of the elect, but also His kingdom to come (Matthew 1:21; John 14:1-9).

CH Dodd agreed with Schweitzer, acknowledging that eschatology is firmly taught in Holy Scripture. However, he disagreed with Schweitzer, saying with Jesus, the

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<sup>1</sup> 1 Johannes Weiss – Jesus Proclamation of the Kingdom (Philadelphia: Fortress, 1971)

<sup>2</sup> 1 Albert Schweitzer – the Quest of the Historical Jesus (New York: Macmillan, 1964), Page 396

kingdom and victory had already been achieved<sup>3</sup>.

In this point, this author agrees for it is in the 'now' of each elect person's lifetime that there is their individual eschatology – a faithful life – glorifying Jesus and enjoying Him until we see Him and are with Him forever. This will be emphasised in the exegetical analysis later. Dodd called his work “realised eschatology” - that there is fulfilment already unfolding. This again fits with the approach this author examines later (John 3:19; 5:24; 6:37, 39, 44, 65; Luke 10:18). Is it too hard to realise that each elect person's 'now' and 'not yet' has already come.

When passing from this life with our last breath – the next breath will be while looking into the face of Jesus (Philippians 1:21, 23; Revelation 7).

Further, when reading the work of Rudolf Bultmann<sup>4</sup> I was concerned about his comments on mythology and his discussion on existentialism which, for me, is too liberal.

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<sup>3</sup> C H Dodd – The Apostolic Preaching and Its Development (Chicago: Willett, 1937), Page 142f

<sup>4</sup> Rudolf Bultmann – Jesus Christ and Mythology (New York : Scribner, 1958), Page 33



## Book of Revelation | Rev'd Dr. Graham J Whelan

Interesting comments on hope are made by J Moltmann<sup>5</sup> in his hope eschatology. He was a prisoner of the British in World War II and noted the remarkable survival of prisoners with hope. In this author's analysis of Revelation hope – real hope in and through what Jesus has done – is the epitome of the eschatology.

To be fundamental for a moment – that is to adhere to orthodox tenet in Holy Scripture, there is a need to view briefly an orthodox eschatology. Dispensationalism has a strong view that Holy Scripture is to be understood literally. Naturally some passages in Holy Scripture are simile, metaphor or allegory and can be understood as it<sup>6</sup>. The Dispensation System of eschatology, in the author's view, does not allow an effective analysis of the book of Revelation, as will be seen later. So, to the book of Revelation, looking first at the author.

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<sup>5</sup> J Moltmann – Politics and Practice of Hope (Christian Century March, 1970), Page 288

<sup>6</sup> Clarence Bass – Backgrounds of Dispensationalism (Grand Rapids : Eerdmans, 1960)

## **REVELATION – WHO IS THE AUTHOR OF THE REVELATION**

Robert Mounce and David O'Brien, contributors to the New International Version Study Bible\* (\*Zondervan Bible Publishers, Grand Rapids, Michigan 40506, USA page 1923), reason the author is in the traditional view, John the Apostle – author of the fourth Gospel and three letters.

John is mentioned (Revelation 1:1, 4, 9; 22:8). We know John was a Jew and knew the Old Testament scripture. He faithfully recorded the words of Jesus. His gospel is the Gospel of Belief – the Gospel in a nutshell being John 3:16, 36.

Mounce and O'Brien note that in the third century an African Bishop, Dionysius, analysed the difference in style between the Gospel and Revelation. What Dionysius did not understand is that in John's senior years a scribe would have taken his words and as with Paul – there are style differences. This is why I still suggest that it is Paul's letter to the Hebrews as agreed in 1611 with the Authorised Version of the Bible. The author is John the Apostle. What about the time of writing. From general study this author suggests a later date. Some have suggested around Nero's reign when Peter and Paul were

## Book of Revelation | Rev'd Dr. Graham J Whelan

executed c64-65AD. Nero reigned AD54-68. From detail mentioned later, the Emperor Domitian, who was sane and totally evil, seems to be part of symbolism recorded by John. Domitian reigned AD81-96. This places the date circa 96-100AD. Some scholars suggest circa 95AD.

## **BOOK OF REVELATION – GENERAL**

In the first chapter the reader is blessed with some wonderful truths about our life 'now' and 'not yet'. We are greatly encouraged that the Victory – Jesus' victory has been won. This will be seen in amazing detail later.

We have this treasure in jars of clay (2 Corinthians 4:7).

So begins this wonderful truth of God's Revelation – a truth revealed over the whole of time from Genesis 1:1 to the end of Revelation.

A wonderful truth of Psalm 8:4 “What is man that you are mindful of him, the son of man that you care for him.” This is quoted in Hebrews 2:6-9 about Jesus who restores man to his original sovereign dignity in man's realm. The purposes of God in Jesus is the salvation and restoration of man – the elect (Matthew 1:21). In Hebrews 2:9 we see Jesus “a little lower than the angels”, “but now” crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone. The victory is in Jesus. He is victorious for each elect – for us! (Hebrews 2:10-15). The victory is won.

In commenting on passages, this author sees it very important to have some of the passage there for reference.

## Revelation 1

### New International Version (NIV)

#### Prologue

1 The Revelation from Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, 2 who testifies to everything he saw – that is, the word of God and the testimony of Jesus Christ. 3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

#### Greetings and Doxology

4 John, To the seven churches in the province of

Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, 5 and from Jesus Christ, who is the faithful witness, the first-born from the dead, and the ruler of the kings of the earth.

To him who loves us and has freed us from our sins by his blood, 6 and has made us to be a kingdom and priests to serve his God and Father – to him be glory and power

## Book of Revelation | Rev'd Dr. Graham J Whelan

for ever and ever! Amen.

7 “Look, he is coming with the clouds,” and “every eye will see him, even those who pierced him”; and all peoples on earth “will mourn because of him”.

So shall it be! Amen.

8 “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”

The Book of Revelation begins with the truth being “unveiled” and through the Holy Spirit we give thanks and praise to God for the glory and grace of Jesus our Saviour and Lord.

The message is to show his servants what must soon take place. Here for us the word of God through the Living Word – the Eternal Second Person of Yahweh is showing us 'now' what soon takes place.

As I mentioned earlier the 'now' and 'not yet'

- the end times are for each believer in their time.

Each believer will go through peace or various levels of tribulation in their days – mild or absolutely disgusting. Remember Paul's letter to the Romans 5:3f “.... suffering, perseverance, character – hope which does not disappoint

## Book of Revelation | Rev'd Dr. Graham J Whelan

– God has put His love in our hearts....”

Notice in Revelation 1:1 “Show His servants....”. The time He is showing is 'now'

– now for servants in their time. For each servant “soon to take place” could be “on this day” or “tomorrow” in their lives. Each of the elect being grafted into the House of Israel, the Bride of Christ (Romans 11:25-26; Philippians 1:21, 23). This means all the elect from the Old Covenant and New Covenant, that is the church – Jews, faithful under the Old Covenant, and Gentiles from every generation until Jesus comes again in His Glory.

And the victorious truth – Jesus has made it known. The definition of the word 'know' has to do with absolute certainty, that is true hope

– eternal realised hope.

And we see – John – Jesus' servant testifying. There is here a glimpse of the transfiguration (Mark 9:2ff) where Peter, James and John saw the Glory of Jesus (John 1:1-18) – Glory that Jesus left behind when He came in His second nature – His humanity. We see Jesus speaking of His Glory before His crucifixion (John 17:1-11). So, John testifies here of all he saw

## Book of Revelation | Rev'd Dr. Graham J Whelan

- “the word of God”. John “saw”. This may seem at first an insignificant statement. However, in John 6:40 the word “see” or “looks”, has great spiritual significance.

“For my Father's will is that everyone who looks (NIV) (sees RSV) the Son and believes in Him shall have eternal life and I will raise him up at the last day.”

Here “sees” means the person who is elect, has been regenerated has, whether earlier or lately, heard the word. Romans 10:17 teaches that “...faith comes (i.e. given by the Father to the Son) through hearing the message...”. To “see” is to spiritually perceive and understand (Mark 4:12ff).

The word of God is written to you and me now (John 20:31). It is totally real for our present – indeed for each person's lifetime – from John's time when he received the Revelation to the end of history. Relevant for each lifetime.

And those who read it (Revelation 1:3) are blessed. Those who take it to heart are blessed. There are great joys in taking God's word to heart. As mentioned, Jesus is the Living Word (John 1:1f) and in every breath, 24/7, we believe in Him as the great I AM. Jesus, in His eternity,



## Book of Revelation | Rev'd Dr. Graham J Whelan

was speaking to Moses

(Exodus 3:14) and is speaking to us (John 4:26; 6:35; 8:12; 10:7; 10:11; 11:25; 14:6; 15:1ff). And again, as stated earlier, the time is near.

One of the most encouraging verses is John 6:57 “Just as the living Father sent me and I live because of the Father, so the one who feeds (depends) on me will live because of me....”. Further verses of this great encouragement are Titus 1:1; well-known John 3:16, 36; loving Jesus with all our heart Matthew 22:36f; 1 Corinthians 2:16; and Jesus our Wisdom, 1 Corinthians 1:30. Also thanking and praising Him for His atoning sacrifice 1 John 1:9 – 2:2.

In each lifetime – the time is near. I am now in my 60's – my humanity 'use by' date is soon up – I reflect where did the years go. The last 45 years have been in Jesus' service. Yes! We are blessed. From Ephesians 1 about being blessed. “Praise be to God and Father of Our Lord Jesus Christ who has blessed us in the heavenly realms with every spiritual blessing in Christ – He chose us in Him before the creation of the world....” (Ephesians 1:3ff).

How important it is as the elect to keep on believing through the strength of Jesus (Philippians 4:13). In the words of Jesus in Holy Scripture – words which help us

## Book of Revelation | Rev'd Dr. Graham J Whelan

to know what is right, how to get right and so importantly in this evil that surrounds us (2 Timothy 3:14-17), how to keep right through the power of the Holy Spirit (Ephesians 1:3-14 one sentence in Greek).

So, from words on a page in this Revelation – this unveiling – to actions, to loving service in a loving heart – thus free to love and serve (John 8:32,36).

It is a heart, a born-again heart of faith, given (John 5:24; 6:37, 39, 44, 57, 65) – a heart of faith given and action to do with the faithfulness, that comes through devotion (James 2:18). Action and urgency to spur one another on to love and good deeds (Hebrews 10:24, 25, 37). All this because for each believer the time is near. Each of us, in our lifetime, need to understand that our last day could be now, or tomorrow, or?

We must not be so concerned about the future in that sense. As will be discussed later many theologians, believers have focused too much on the “future”, “end times”. Remember Our Lord

Jesus said not to be concerned about tomorrow (Matthew 6:25-34). Further, Jesus taught us not to try to determine when He will come again (Mark 13:32-34). He simply encourages us to be watchful. Watchful and faithful 24/7.

And now, gloriously in Revelation 1:4-5, we see the Holy Trinity. The One who was, is and is to come, the sevenfold Spirit and Jesus. The Father, Holy Spirit and Jesus. An interesting order of listing the Trinity.

The Holy Spirit is listed second here. The seven spirits or Sevenfold attributes of the Holy Spirit are compared to Revelation 4:5 “from the throne came flashes of lightning, rumbling and peals of thunder. Before the throne seven lamps blazing, they are the seven spirits of God.”

The Holy Spirit has seven basic attributes – the sevenfold attributes of the Holy Spirit. These are revealed in the prophecy of Isaiah 11:2ff, namely wisdom, knowledge, understanding, counsel, might, obedience and self-revelation the authority of the unity of the Trinity.

This is as the Eternal Third Person of the Trinity revealing God's authority in unity. The Prayer and Creed of St Athanasius helps us here to see the unity of the Trinity.

## **PRAYER OF ST ATHANASIUS**

Father,  
you raised up St Athanasius to be an outstanding defender  
of the truth of Christ's divinity.

By his teaching and protection may we grow in your  
knowledge and love. Through our Lord Jesus Christ, your  
Son, who lives and reigns with you in the unity of the  
Holy Spirit, one God, for ever and ever.

Amen

## **THE CREED OF SAINT ATHANASIUS**

Whosoever will be saved: before all things it is necessary  
that he holds the Catholic Faith. Which Faith except  
every one do keep whole and undefiled: without doubt he  
shall perish everlastingly.

And the Catholic Faith is this: That we worship one God  
in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the  
Substance.

For there is one Person of the Father, another of the Son:  
and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

## Book of Revelation | Rev'd Dr. Graham J Whelan

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So we are forbidden by the Catholic Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal. So that in all things, as is aforesaid: The Unity in Trinity, and the Trinity in Unity is to be worshipped.

Book of Revelation | Rev'd Dr. Graham J Whelan

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

Once; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by

## Book of Revelation | Rev'd Dr. Graham J Whelan

unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is on Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

There are so many wonderful truths in Holy Scripture about the work of the Holy Spirit – the all-seeing Holy Spirit who gives strength and power to the saints.

Revelation 1:5 Jesus is the faithful witness (cf Mark 8:31;



## Book of Revelation | Rev'd Dr. Graham J Whelan

9:9; 9:31; 10:33ff). Jesus explained this mission – His time of tribulation and victory which in His earthly lifetime the end was only two months away. The Cross is His eternal Victory for all the elect, Old Covenant and New Covenant, whatever trouble and suffering occurs.

Jesus is the first-born from the dead. At this point it is so important to study the Lord's words from His Mount of Olives exposition – the Olivet discourse (Matthew 24:1-25, 46; Mark 13:1-37).

### Matthew 24:1-42

1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. 2 “Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; everyone will be thrown down.”

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

4 Jesus answered: “Watch out that no one deceives you.

5 For many will come in my name, claiming, ‘I am the

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Messiah,' and will deceive many.

6 You will hear of wars and rumours of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come.

7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

8 All these are the beginning of birth pains.

9 “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

10 At that time many will turn away from the faith and will betray and hate each other,

11 and many false prophets will appear and deceive many people.

12 Because of the increase of wickedness, the love of most will grow cold,

13 but the one who stands firm to the end will be saved.

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14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

15 “So when you see standing in the holy place ‘the abomination that causes desolation, ‘spoken of through the prophet Daniel—let the reader understand— (Reader pay attention!)

16 then let those who are in Judea flee to the mountains.

17 Let no one on the housetop go down to take anything out of the house.

18 Let no one in the field go back to get their cloak.

19 How dreadful it will be in those days for pregnant women and nursing mothers!

20 Pray that your flight will not take place in winter or on the Sabbath.

21 For then there will be great distress, unequalled from the beginning of the world until now—and never to be equalled again.

22 “If those days had not been cut short, no one would

## Book of Revelation | Rev'd Dr. Graham J Whelan

survive, but for the sake of the elect those days will be shortened.

23 At that time if anyone says to you, 'Look, here is the Messiah!' or, 'There he is!' do not believe it.

24 For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect.

25 See, I have told you ahead of time.

26 "So if anyone tells you, 'There he is, out in the wilderness,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.

27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

28 Where ever there is a carcass, there the vultures will gather.

29 "Immediately after the distress of those days the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

30 Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory.

31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

32 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

33 Even so, when you see all these things, you know that it is near, right at the door.

34 Truly I tell you, this generation will certainly not pass away until all these things have happened.

35 Heaven and earth will pass away, but my words will never pass away.

➤ The Day and Hour Unknown

36 “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

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37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

40 Two men will be in the field; one will be taken and the other left.

41 Two women will be grinding with a hand mill; one will be taken and the other left.

42 “Therefore keep watch, because you do not know on what day your Lord will come. (NIV)

Luke 21:5-36

5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said,

6 “As for what you see here, the time will come when not

## Book of Revelation | Rev'd Dr. Graham J Whelan

one stone will be left on another; every one of them will be thrown down.”

7 “Teacher,” they asked, “when will these things happen? And what will be the sign that they are about to take place?”

8 He replied: “Watch out that you are not deceived. For many will come in my name, claiming, ‘I am he,’ and, ‘The time is near.’ Do not follow them.

9 When you hear of wars and uprisings, do not be frightened. These things must happen first, but the end will not come right away.”

10 Then he said to them: “Nation will rise against nation, and kingdom against kingdom.

11 There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.

12 “But before all this, they will seize you and persecute you. They will hand you over to synagogues and put you in prison, and you will be brought before kings and governors, and all on account of my name.

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13 And so you will bear testimony to me.

14 But make up your mind not to worry beforehand how you will defend yourselves.

15 For I will give you words and wisdom that none of your adversaries will be able to resist or contradict.

16 You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death.

17 Everyone will hate you because of me.

18 But not a hair of your head will perish.

19 Stand firm, and you will win life.

20 “When you see Jerusalem being surrounded by armies, you will know that its desolation is near.

21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.

22 For this is the time of punishment in fulfilment of all that has been written.



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23 How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people.

24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

25 “There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea.

26 People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

27 At that time they will see the Son of Man coming in a cloud with power and great glory.

28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

29 He told them this parable: “Look at the fig tree and all the trees.

30 When they sprout leaves, you can see for yourselves

and know that summer is near.

31 Even so, when you see these things happening, you know that the kingdom of God is near.

32 “Truly I tell you, this generation will certainly not pass away until all these things have happened.

33 Heaven and earth will pass away, but my words will never pass away.

34 “Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap.

35 For it will come on all those who live on the face of the whole earth.

36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.” (NIV)

We see Jesus teaching on end times. In the next Chapter of this work this author's overview is explained.

Dear reader, please read these passages – we need to know what Jesus says and not rely on what we think. The

## Book of Revelation | Rev'd Dr. Graham J Whelan

devil always gets in the detail. Some ministers do not like theology – but theology is the science of God – the reasoned truth through the Holy Spirit's guidance in a born-again heart. Some thoughts and passages are repeated for emphasis.

In Revelation 1:7-8 we see Jesus' second coming. Some scholars suggest this is after a thousand years. They believe in post- millennialism. I cannot truly see from Holy Scripture that this is possible. All will be “revealed” later. Every eye will see Jesus. A great encouragement to the saints going through trial and tribulation. An encouragement to watch and be truly faithful and obedient to Jesus.

Even those who pierced Him were to see Him face to face at the end of their earthly life. Wow! I am, here, always reminded with earnest reflection of how Pilate would react when he took his last breath – and then the next at the judgement standing before Jesus. Jesus in all His Glory He had with Father (John 17:1-6).

Also, the wonderful truths of Jesus' mission confirmed in Holy Scripture from Old Testament times (Psalms 22:6; Isaiah 53:5; Zechariah 12:10). The Apostle John also records (John 19:34, 37). Then Revelation 1:8, another I AM truth. Alpha and Omega (cf 1:18, 21:6; 22:13). The

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One who was, is and is to come (1:4) – the Almighty (4:8; 15:3;19:6).

These truths were for John in his lifetime. These truths were for each born-again believer in his or her lifetime – and they are for us NOW – to be faithful and obedient to Jesus 24/7. This is a great encouragement for our ministry and mission.

## END TIMES OVERVIEWED

In the last chapter mention was made that end times would be overviewed.

Jesus' Olivet exposition is printed again for emphasis.

I want you to read Matthew 24:1-42 twice – it is so important to the true understanding of John's Revelation.

Matthew 24:1-42

1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

2 “Do you see all these things?” he asked. “Truly I tell you, not one stone here will be left on another; everyone will be thrown down.”

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

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## Book of Revelation | Rev'd Dr. Graham J Whelan

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Book of Revelation | Rev'd Dr. Graham J Whelan

14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

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16 then let those who are in Judea flee to the mountains.

17 Let no one on the housetop go down to take anything out of the house.

18 Let no one in the field go back to get their cloak.

19 How dreadful it will be in those days for pregnant women and nursing mothers!

20 Pray that your flight will not take place in winter or on the Sabbath.

21 For then there will be great distress, unequalled from the beginning of the world until now—and never to be equalled again.

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## Book of Revelation | Rev'd Dr. Graham J Whelan

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28 Where ever there is a carcass, there the vultures will gather.

29 “Immediately after the distress of those days “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’



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31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

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## Book of Revelation | Rev'd Dr. Graham J Whelan

coming of the Son of Man.

38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

40 Two men will be in the field; one will be taken and the other left.

41 Two women will be grinding with a hand mill; one will be taken and the other left.

42 “Therefore keep watch, because you do not know on what day your Lord will come. (NIV)

Concerning eschatology, Jesus teaches that in the lifetimes of those present above, many things were going to occur. Matthew 24:2 “.... not one stone here will be left on another....”.

Tribulation was to occur some 36 years later under Titus. The disciples ask two questions:

## Book of Revelation | Rev'd Dr. Graham J Whelan

- the sign of Jesus' coming and
- when is the end of the age.

The latter question is answered by Jesus in 24:14, 23-31 to be discussed shortly. In verse 4 Jesus is concerned about deceptive evil.

In the time – each elect person's lifetime between His ascension and His second coming there will be trouble and tribulation – moderate to totally severe.

But not as incredibly severe as in the actual last days – for Jesus says, “... the end is still to come” (24:6). Dreadful relationships – individual, family, nations. All this is discussed when analysing Revelation Chapters 8 – 18. In 24:2 Jesus says, “I tell you the truth....” - a reminder of the many times Jesus said “he who has ears to hear let him hear.” John 24:4 Jesus says, “Watch out...”. Then Jesus, from verse 15, reveals to the disciples what will happen from 36 years in their future, referring to Daniel 9:27 and a similar event in 168BC when Antiochus IV Epiphanes erected an altar to Zeus in the temple in Jerusalem.

In 24:24 we are reminded of false “prophets”, “anointed ones”. And in 24:25 the truth of Jesus “telling ahead of time.”

## Book of Revelation | Rev'd Dr. Graham J Whelan

The verse of great importance to my understanding of the millennium is 24:30, “They will see the Son of Man (Jesus) coming on the clouds of the sky with power and great glory.”

This, momentarily we leap to Revelation 20:4-6, the point at which the millennium begins. I have a pre-millennial approach. Following is this author's pre- millennial approach.

## **THE TIMING OF THE MILLENIUM**

From studying comments of many scholars this author agrees with a pre-millennial approach to the “not yet” end times. There are three acknowledged approaches:

A – millennium

Pre – millennium and

Post – millennium

Some scholars favour a post-millennium approach saying that the '1,000 years' started after Jesus' resurrection. They say we are living in His '1,000 year' period now and 'post' this 1,000-year period Jesus will return.

The concept of '1,000' in biblical terms simply means a long, undefined amount of time till Jesus comes. The symbolic use of number '10' simply means 'complete'. So, '1,000', for example, means completely complete, and in the post-millennial approach, a God ordained complete time till Jesus comes.

In the Old Covenant, Daniel teaches about 70 7s. In a vision Gabriel explains the 70 7s (Daniel 9:24-27). This is an important truth as in Daniel 9:24-26 the Old Testament time periods are prophesied very accurately. In verse 25 the time for the rebuilding of Jerusalem is

given.

This is from the issuing of a decree recorded in Ezra 7:11 (c 440-430BC) from which the 69 7s are calculated (483 years). In lunar years (we now follow the Gregorian calendar) they match very closely with Jesus' crucifixion, resurrection and ascension and further the destruction of Jerusalem in AD70. But to the 70 7s. The 70th 7 – the end time period of 7 years. A week of years. A final end time symbolised by the number 7 which represents perfection. The number of God. The number 6 represents mankind. In this last week of years Jesus will come again.

Within this period of 7 years, whatever this perfect period to the Glory of God in time is, it is divided into two periods. Two periods of 3½ years. This equals 42 months or 1260 days. As will be explained later, for this is only an overview in this 70th 7-year period the 7 years are the 7-year tribulation.

In reality in the lifetime of each true believer there are times of total physical freedom and peace. There are also times of dreadful trouble and tribulation.

As a Pentecostal believer this really is true. The reality is that the Holy Spirit strengthens us in Jesus (Philippians 4:13) and suffering strengthens us (Romans 5:1-5).

The main point in this chapter is to understand that in this author's millennium approach there are four tribulation rapture views. These are:

- a pre-tribulation rapture view;
- a mid-tribulation rapture view;
- a post-tribulation rapture view;
- a pre-wrath view. The rapture before God's wrath.

I believe in a pre-millennium approach.

This author, from studying other scholars, favours the latter – the pre-wrath view, as from analysis it fits with the Holy Scripture in Matthew 24 above.

In the final 7-year period.

### **Frist 3 ½ Year Period.**

There will be the beginning of birth pangs. In Matthew 24:6 Jesus reminds us the end is still to come.

### **Second 3 ½ Year Period**

- Wrath of Devil – Persecution by Anti- Christ.
- Rapture – Second Coming of Jesus
- Wrath of God

**Millennium begins** – 1000 Year Reign of Jesus

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The Millennium has begun.

There are two ends here. One describes what occurred in AD69-70, the other the end of the age. There is tribulation in each lifetime – birth pangs tell us of the time when Jesus will come again. And we are not to try and work out His coming (Matthew 24:36), but simply be faithful and to “keep watch” (Matthew 24:42). Now I know that in these serious times of discussion, stories are not really appropriate.

But when, as a student Minister in Sydney, I went to a Bush Church Aid Meeting in Ryde, there was a man wanting to book the church hall for a meeting about the end of the world on 18 December (not sure of the year – in the 1980's) – he had a new GMH Statesman motor car.

I said I would give him \$10 for it on 17 December. He refused. So much for whatever he had to say. Also, it is noted, that there are many ministers who prepare sermons based on passages which highlight difficult times – and severe problems in society (2 Timothy 3:1-4; 2 Peter 3:3).

Other members of the Church of God look to astrological signs. Dear reader, be faithful and obedient 24/7!



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What the Lord Jesus has to say – about being faithful, obedient and watchful is our duty 24/7.

So, the first 3½ year period is the birth pangs as noted above.

The second 3½ year period reveals the wrath of the devil – total persecution by the Anti- Christ. This analysis is the subject of this work. Then comes the second coming of Our Lord Jesus. This is followed by the wrath of God, followed by the millennium (Revelation 20:4-6).

The joy of Jesus' 'second coming' is recorded in 1 Thessalonians 4:13ff “Brothers (sisters) we do not want you to be ignorant about those who have fallen asleep. We believe Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in Him. According to the Lord's own words we who are still alive, who are left till the coming of the Lord will certainly not precede those fallen asleep.”

In the above passage “fallen asleep” are real words. To die in this life is not the end. As Jesus rose so will we elect (Matthew 1:21; John 3:5-8, 14-16; 4:13-14; 5:24; 6:39-40; 11:25-26; Philippians 1:21). The above are simply some of Jesus' wonderful promises to the elect.

Also in the 1Thessalonians 4 reference above “the Lord's own words” ....: they are explained through the Apostle Paul in Philippians 1:23 “...depart and be with Christ”.

We must remember the truth that many of Jesus' words were not recorded – written down. John 21:25, “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.”

Concerning Philippians 1:23 above, when we pass from this life – we will be with Jesus and the next breath will be in the presence of Jesus in Glory. To us, as in an operation under general anaesthetic there will seem no time lapse actually known, actually experienced. All we will know is that we will be “...at home with the Lord.” (2Corinthians 5:6-8; cf John 14:1-9).

So continuing from 1Thessalonians 4:16, “For the Lord Jesus himself will come down from heaven, with a loud command... and with the trumpet call of God and the dead in Christ rising first (and with Him (1Thessalonians 4:14) those in Him) and we who are still alive will be caught up together with them in the clouds to meet the Lord in the air...”.

Paul recorded these words as some Christians at that time

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in Thessalonica were concerned that Christians who had died would not take place in the great event of Jesus' coming. As we proceed there will be great joy in understanding the wonder of the Revelation.

## **JOHN'S FIRST VISION**

A simple overview of the Introduction and Concepts of Eschatology now turn to this vision.

### **Revelation 1**

John's Vision of Christ

9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and testimony of Jesus.

10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, 11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,

13 and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest.

## Book of Revelation | Rev'd Dr. Graham J Whelan

14 The hair on his head was white like wool, as white a snow, and his eyes were like blazing fire.

15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

16 In his right hand he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance.

17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last.

18 I am the living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.

19 “Write, therefore, what you have seen, what is now and what will take place later.

20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”

## **John's Reflection Concerning His Time and/or All Lifetimes**

As mentioned, what John has recorded masks events of suffering and persecution in his lifetime. This author explains his symbolism and adds that the symbolism applies to Christians in every lifetime. The above heading will be used throughout this study.

A wonderful truth to be revealed to the seven churches then – and symbolic concerning the spiritual condition of the Church of God in this world today!

John, from Patmos shares his pain and suffering. He comments on patient endurance and the reality of the Kingdom – the rule of Jesus in a born-again heart – a heart now and always with Jesus in and after this physical lifetime.

We get a glimpse of this in Revelation 7:9-12. John was sent to isolated Patmos because Rome did not like the truth of the Kingdom.

John was in the spirit of prophesying. John heard a voice – seven golden lampstands, i.e. seven churches. He saw a figure like a Son of Man (Daniel 7) – Jesus (Daniel 7:9) – Ancient of Days.

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There is an eternal truth here – Jesus' rule is eternal; man's rule is temporary. I keep thinking of Pilate when he died – next breath standing before Jesus in judgement. How awesome! And vs 17 – John falls to his knees as dead. Jesus' caring words (vs 17-18) – three “I AM's” and the words – do not be afraid.

And Jesus is the key to life – eternal life and eternal death.  
And now John will write.

## TO THE CHURCHES

### Revelation 2

#### To the Church in Ephesus

1 “To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands.

2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false.

3 You have persevered and have endured hardships for my name, and have not grown weary.

4 Yet I hold this against you: You have forsaken the love you had at first.

5 Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

6 But you have this in your favour: you hate the practices of the Nicolaitans, which I also hate.



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7 Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.

J D Douglas, Editor New Bible Dictionary has in-depth descriptions of the locations of the seven churches at John's time. This author gives brief comments on the main points subject to Jesus' concerns. The aim is to keep it simple. The Book of Revelation was written for each Christian's lifetime of faithfulness, obedience and perseverance to the end of earthly life. To glorify Jesus and enjoy him forever.

2:1 Jesus holds seven stars – right

hand, signifying strength in Jesus' right hand – church leaders – golden lampstands – seven churches in Asia.

2:2 Jesus knows their hard work and perseverance – their testing – their rejection of wickedness – the Nicolaitans. Jesus has words against them. First love forsaken. From zeal to formality? Like liberalism, traditionalism in some churches today? A great danger.

2:5 Remove lampstand – Jesus leaves through

## Book of Revelation | Rev'd Dr. Graham J Whelan

faithlessness.

2:7 Overcomes – eat from tree of life.

The temple of Artemis was in this 'free' city – a Roman 'free' city. Near the temple was a tree of asylum for criminals. They congregated there to ensure freedom. Jesus encourages them to remember true freedom only in Him (John 8:32, 36) and to remember the 'tree of life' in Glory and be faithful and obedient. (Genesis 2:9; Revelation 22:2, 14, 19).

Each letter is to the angel - the messenger in each church. In each church respectively there are “words” from Jesus, the Living Word.

## **Revelation 2**

### **To the Church in Smyrna**

8 “To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again.

9 I know your afflictions and your poverty – yet you are rich: I know about the slander of those who say they are Jews and are not, but are a synagogue of Satan.

10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown.

11 Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all by the second death.

## **John's Reflection Concerning His Time and/or All Lifetimes**

### **At Smyrna**

2:8 First and last – died and rose.

2:9 Jesus knows their afflictions. Jesus has nothing against them. He knows it is a free Roman city – a city of beautiful planning and architecture. A rich city, a maritime hub for commerce. It had temples to Apollo, Asklepios, Aphrodite and Cybele cults. Jesus knew of Jewish stand towards Christians – from synagogue of Satan! In their lifetime they were to suffer. The Jews had protected status with Rome and paid special temple taxes, and did not have to worship the Emperor. Thus Christians were vulnerable and were slandered. Bishop Polycarp was burnt there.

2:10 Jesus says be faithful to death and receive the 'crown of life'. The emblem for Smyrna was a crown. There is no fear from the second death for the elect (1 Corinthians 9:25).

### **To the Church in Pergamum**

12 “To the angel of the church in Pergamum write: These

## Book of Revelation | Rev'd Dr. Graham J Whelan

are the words of him who has the sharp, double-edged sword.

13 I know where you live – where Satan has his throne.

Yet you remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city – where Satan lives.

14 Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality.

15 Likewise, you also have those who hold to the teaching of the Nicolaitans.

16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

17 Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it.

## **John's Reflection Concerning His Time and/or All Lifetimes**

### **At Pergamum**

2:12 “...the sharp, double-edged sword”. Jesus used this term as this city was the capital of Asia at the time and the Roman governor resided there. It was the seat of power – thus a religious centre – temples to Zeus, Athena, Dionysus and Asklepios were there. In 29BC Augustus approved of a temple to himself there. The Roman gladiator sword was not equivalent to the eternal power of Jesus. They all had to answer to Jesus for judgement for eternity!

2:13 “...true to my Name ...” The joy of trusting and obeying Jesus through dreadful persecution, tribulation, even to death. But then eternal life with Jesus.

2:14 “...against you... some... hold to teachings of Balaam...” Return to paganism. Same for immorality of Nicolaitans.

2:16f “...Repent...” or reject the “hidden manna” - Jesus who is unseen to the pagan world (Rom 3:10-12) but who is the bread of life in each generation of the elect – each lifetime. Revelation is about the 'now' – each day in our

journey with Jesus.

A white stone – personally engraved and known by Jesus and the owner – an individual admission to Glory. “...sword of my mouth...” - simply the word of Jesus – the Living Word (John 1:1; Revelation 5:5-6, 19:21)

### **To the Church in Thyatira**

18 “To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. 19 I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

21 I have given her time to repent of her immorality, but she is unwilling.

22 So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways.

Book of Revelation | Rev'd Dr. Graham J Whelan

23 I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.

24 Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets, 'I will not impose any other burden on you,

25 except to hold on to what you have until I come.'

26 To the one who is victorious and does my will to the end, I will give authority over the nations –

27 that one 'will rule them with an iron sceptre and will dash them to pieces like pottery' – just as I have received authority from my Father.

28 I will also give that one the morning star.

29 Whoever has ears, let them hear what the Spirit says to the churches.



## **John's Reflection Concerning His Time and/or All Lifetimes**

### **At Thyatira**

Founded by Seleucus I (311-280BC) - military outpost – many trade guilds (home of Lydia (Acts 16:14)).

2:18 “eyes...blazing feet...burnished bronze...”

In Daniel 10:4-6 a vision of the reality of Revelation 1:12-16 – the Eternal Second Person of Yahweh – Jesus. Lord of eternity.

2:19 Jesus commends service and perseverance. No mention of severe persecution but being a member of a guild may have required involvement in Emperor cult worship.

2:20 Jezebel, a teacher of Balaam, was leading the church astray, likened to Jezebel (1 Kings 16:31). 2:22- 24 Secret rites worshipping Satan, Jesus knows our heart (Mark 2:8).

2:28 “Morning Star” - mentioned by original Balaam who mentioned this in an oracle (Numbers 24:17). This is Jesus (2 Peter 1:9; Revelation 22:26).

## **Revelation 3**

### **To the Church in Sardis**

1 “To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive but you are dead.

2 Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God.

3 Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

5 The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before

my Father and his angels.

6 Whoever has ears, let them hear what the Spirit says to the churches.

## **John's Reflection Concerning His Time and/or All Lifetimes**

### **At Sardis**

Sardis was a wealthy city because of its central location and fertile soil. Built on a ridge it had control over surrounding areas.

3:1 A stern rebuke from Jesus – dead!

Was it false teaching or persecution? Like some churches, denominations today there is much activity but simply no Spirit filled worship, only liberal traditionalism. Some churches are run like businesses where the heresy of the prosperity gospel is always preached causing Christians who are in hard times to feel that the Lord has abandoned them. This author knows of a case where a woman gave all her savings to a miracle offering and lost her husband and home. This is always a difficult personal area.

3:4 “soiled their clothes...” a reference to moral compromise, again very similar to the liberal church

today who say homo- sexuality is alright. It is evil (Romans 1:24ff; 1 Corinthians 6:9ff; cf 2 Peter 3:16).

3:5 Those faithful and obedient to Jesus are acknowledged before the Father. This is true righteousness. God's righteousness is to do with His commitment to do for those faithful what they cannot do themselves – it's to do with His rescue and acquittal of the elect before the Father.

The Father sees Jesus in us and us in Jesus (Romans 5:8; 2 Corinthians 5:21; 1 Peter 3:18; 1 John 1:9-2:6; Mark 8:38).

### **To the Church in Philadelphia**

7 “To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

9 I will make those who are of the synagogue of Satan,

## Book of Revelation | Rev'd Dr. Graham J Whelan

who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you.

10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.

11 I am coming soon. Hold on to what you have, so that no one will take your crown.

12 The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.

13 Whoever has ears, let them hear what the Spirit says to the churches.

## **John's Reflection Concerning His Time and/or All Lifetimes**

### **At Philadelphia**

3:7-8 “...Him...holy and true...holds the Key of David...” Controls the open door and the door (John 10:7, cf Revelation 3:20)

3:9 “...synagogue of Satan...” Jews who are not of God's chosen nation – His treasure – the House of Israel. The “Jews” were the teachers of the Law, Scribes, Pharisees, who were false – they were a source of great trouble to the Christians. Remember the Jews, under the Roman law, could pay taxes to be basically independent of the worship of the Emperor cult. Probably there was concern by the Roman pagans of the dreadful earthquakes (eg, AD17) which did alleviate persecution by focus on rebuilding – even to Domitian's reign in AD92.

3:12 With all the re-building Jesus promises the elect who overcome to be “a pillar in the temple of my God...”

3:13 Jesus encourages, through the Holy Spirit, for us to listen. So what is different in our individual lifetimes as we serve our Lord and Saviour.

## **To the Church in Laodicia**

14 “To the angel of the church in Laodicia write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.

15 I know your deeds, that your are neither cold nor hot. I wish you were one or the other!

16 So, because you are lukewarm – neither hot nor cold – I am about to spit you out of my mouth.

17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realise that you are wretched, pitiful, poor, blind and naked.

18 I counsel you to buy from me gold refined in the fires, so you can become rich; the white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eye so you can see.

19 Those whom I love I rebuke and discipline. So be earnest and repent.

20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.

## Book of Revelation | Rev'd Dr. Graham J Whelan

21 To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne.

22 Whoever has ears, let them hear what the Spirit says to the churches.”



## **John's Reflection Concerning His Life and/or All Lifetimes**

### **At Laodicea**

3:14 “...the Amen...faithful and true witness...ruler of God's creation...”

The Apostle Paul identifies Jesus similarly (Colossians 1:18). As in Sardis there seems to be no persecution from adherence to the Emperor–cult. As in 3:1-2 apathy and a dull routine in worship and daily life self-revelation.

3:15-16 Jesus knows their “deeds...neither cold nor hot...” Again it is important to remember Jesus knows our hearts and words (Psalm 139:1-4; Mark 2:8). What a dreadful situation to be in with the Lord Jesus. Causing the Lord to vomit.

3:17 -18 Physical and Spiritual Condition.

Physical - Spiritual

Deeds – hot – cold Lukewarm, weary, mediocre

No needs, support selves, proud, rich – did not need help from Rome Wretched, pitiful in spirit

Rich – wealthy banking centre, able to pay for

## Book of Revelation | Rev'd Dr. Graham J Whelan

reconstruction of huge earthquake AD60

Poor in spirit

Blind – yet had produced effective eye medication  
Spiritually blind – not 'seeing' Jesus

Naked – good textile industry

Poor, shameful, character

Jesus – counsels – Vs 18.

3:20 The wonderful truth to counsel those back-sliding  
(cf Hebrews 13:5).

3:21 Jesus' encouragement and counsel to overcome is  
quoted in each letter (Revelation 2:7, 11; 2:17; 2:26;3:3;  
3:12; 3:21).

Also the wonderful truth – not only with Jesus  
(Philippians 1:23) but to sit with Him – Jesus who  
overcame all (John 16:33). We take heart!

## **HEAVEN AN OPEN DOOR, A THRONE AND WHAT TAKES PLACE**

In the seven letters to the seven churches we saw Jesus who knows our hearts, who is the first and the last, with all eternal authority, who overcame and is with the Father in heaven. And now we come to a vision of Heaven – from John's history 'then', and our history in our time 'now'. A glimpse through this open door – a door open to the elect in each lifetime – through the atoning death and resurrection of Jesus.

A glimpse of true reality at the end of our lifetime -the end of our history in Jesus' eternity.

This is the real hope mentioned earlier – a hope already ours. Being in Jesus we are in the real 'now', victorious in Jesus and through the Holy Spirit seeing ourselves safe in the 'not yet'. In Revelation 4 we see clearly what is our eternal future. Remember this 'future' could be today, tomorrow or in 'n' years' time. The cross is the victory. We are victorious in Jesus (1Corinthians 15:54, 57; Galatians 2:20; 1 John 5:5).

How important it is to read Holy Scripture.

## Revelation 4

### The Throne in Heaven

1 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.”

2 At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

3 And the one who sat there had the appearance of jasper and ruby. A rainbow that shone like an emerald encircled the throne.

4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.

5 From the throne came flashes of lightning, rumbling and peals of thunder. In front of the throne, seven lamps were blazing. These are the seven spirits of God.

6 Also in front of the throne there was what looked like a

sea of glass, clear as crystal. In the centre, around the throne, were four living creatures, and they were covered with eyes, in front and back.

7 the first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.

8 Each of the four living creatures had six wings and was covered with eyes all around even under its wings. Day and night they never stop saying:

“Holy, holy, holy  
is the Lord God Almighty,  
who was, and is, and is to come.”

9 Whenever the living creatures give glory, honour and thanks to him who sits on the throne and who lives for ever and ever,

10 the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say:

11 “You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their being.”

Remember John's 'now'. It is our distant past. For John it is awesome and also distressing. Yes! The door is open - and there remains enormous pain for the elect in John's time. The future of the elect is secure but persecution and evil are present.

4:2 “...in the Spirit...” simply part of this vision. It is wonderful to quietly allow the Holy Spirit to lead and guide (Ephesians 2:10) “...a throne...” – someone...” with no definition of the One on the throne.

4:3 Appearance “like ... jasper (green), carnelian (red)” and an emerald-like rainbow, studies of Genesis 9:15, 16). A wonderful promise from God – as His promise.

4:4 12 thrones – Old Testament elders 12 thrones – Apostles – New Testament, in white, with crowns. Notice they are in the presence of God, which totally supports the truth of Philippians 1:23

4:5 Again the “seven lamps” - the “seven spirits...”. The seven attributes of the Holy Spirit, seven symbolising perfection of the Holy Spirit, the Third Person of Yahweh.

## Book of Revelation | Rev'd Dr. Graham J Whelan

Interestingly, Holy Scripture translates (vs 5) “...Before the throne, seven lamps were blazing...”. The Greek is present tense. A wonderful reality that this is actually happening NOW!!! This is present tense for us – our lifetime – it is real – not past tense! This truth is happening in our time simultaneously in God's eternity.

Again NOW!!!

When we pass from this life – our human life

– we see Jesus in the next breath (Philippians 1:23).

It's about each believer's journey in each believer's lifetime.

4:6 “...sea of glass...” simply is the faithful believers who were victorious - faithful and obedient who did not yield to the temptations of the devil. And God knows, for we see “four living creatures ...all covered with eyes...”. The “eye” is a symbol of the simple fact that God knows.

(Again Psalm139:1-8). God knows! God's people are victorious in Jesus (Romans 3:23-26; Hebrews 9:15) and emerge to be with God. The symbols:

- like a lion – nobility
- like an ox – strength

## Book of Revelation | Rev'd Dr. Graham J Whelan

- like a man – wisdom
- like a flying eagle – speed
- each – six wings – angelic
- full of eyes – insight

4:8 “saying...holy, holy, holy is the Lord God Almighty, who was, who is, and is to come. (Greek – is coming)”.

1 “Holy” (Greek – hagios) means pure, sacred, no evil; (Hebrew – qodesh) means sacred, hallowed, praised, cut off -separate to/from evil. Lord God – is Almighty, Eternal.

2 The above is compared to the earthly rulers in John's time. In John's time the Roman emperors were:

Tiberius	AD 14 – 37
Caligula	AD 37 – 41
Claudius	AD 41 – 54
Nero	AD 54 – 68
Galba) Otho) Vitellius)	AD 69
Vespasian	AD 69 – 79
Titus	AD 79 – 81
Domitian	AD 81 – 96
Nerva	AD 96 – 98

We know that Caligula was insane – so evil that he was



## Book of Revelation | Rev'd Dr. Graham J Whelan

murdered by his guard. Paul and Peter were martyred during the time of Nero. Nero began burning Christians as torches to give “bright light” for his evening evil orgies.

There was great persecution and tribulation by the devil at that time. Hence this glorious vision of the true home of those martyred! The Lord God is (present continuous tense) Almighty.

The Emperor for whom John uses symbols in Revelation was Domitian who was sane and totally evil.

However, the Lord God is Almighty. The Lord God – Father, Son and Holy Spirit is all-powerful for all eternity. Earthly rulers are driven by evil power. After the fall man was separated from God (Romans 3:10-12).

As in Revelation 4:9, the creatures gave glory, honour and thanks to the Enthroned One – **SO DO WE ELECT!** And with the twenty-four elders – again Revelation 4:11. 11 “You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their being.”

We need to remember that in each lifetime in God's history if God, through His will, removed the power for

all things to breathe – we would not exist. He gives all creatures and the elect each breath!

## **JESUS – THE LAMB – THE TRIUMPHANT LION OF THE TRIBE OF JUDAH**

### **Revelation 5**

1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides sealed with seven seals.

2 And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?”

3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 Then one of the elders said to me, “do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”

## Book of Revelation | Rev'd Dr. Graham J Whelan

6 Then I saw a Lamb, looking as if it had been slain, standing at the centre of the throne, encircled by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

7 He went and took the scroll from the right hand of him who sat on the throne.

8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God's people.

9 And they sang a new song, saying: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation.

10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

12 In a loud voice they were saying:

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise!”

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, saying:

“To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!”

14 the four living creatures said, “Amen,” and the elders fell down and worshipped.

### **John's Reflection Concerning His Time and/all All Lifetimes**

5.1ff A scroll – sealed with seven seals – 'seven' symbolising perfection – thus perfectly sealed! Contents not able to be violated. John still “in the Spirit” (4.2), weeps – no one to open the scroll (5:2-4), but one of the elders says, “do not weep...See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll...”. (5:5)

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The whole reality, the totality of our hope has already happened – the Victory of Jesus over death, over the power of the devil has been won.

The cross is the Victory!

It's all to do with the simple yet awesome statement “...has triumphed” - (RSV “has conquered...” AV “has prevailed”).

Jesus has overcome death (John16:33) and He wants us to overcome as in Revelation 2:7, 11, 17, 26; 3:5, 12,21. He gives us the right to sit with Him!! On His throne!! In a sense we are there 'now' but 'not yet'!

Jesus has “triumphed”. The Greek here is “nikao”, and it is in the aorist tense. This tense is defined as having occurred, no continuation – simply complete. Jesus' victory was won at the cross. A real Victory with real hope for the elect in each lifetime, whatever trials and suffering may occur to end human life (again Philipians 1:23; 2 Corinthians 5:6-9).

5:6 “The Lamb...standing in the centre of the throne...seven horns...seven eyes” - perfect divine power and perfect knowledge and insight.

## Book of Revelation | Rev'd Dr. Graham J Whelan

He is the Lamb who was slain – who saves His people through His atoning death (prophesied Isaiah 11:1-5, 10; 40:1-11; 41:14, 16, 20 cf Mark 1:24; Isaiah 52:13-53:12; 61:1-3). Yes, the Lion does not take the scroll – but the Messianic Lamb – the victorious conqueror over death and the Devil. 5:8 All fell before the Lamb.

5:9 The joy of the prayers of the saints which sometimes in the midst of trial of the saints on earth are heard in the Council of God. Again, the 'worthy' – worth, worth-ship – worship: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation.

5:10 “You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” A further truth supporting a pre-millennial approach. Jesus opens the scroll – He was slain – His authority given by the Father. Remember during the crucifixion Jesus was in charge (John 10:18 – the authority and command given in John 15:9-10). The elect, we will reign with the authority of King Jesus.

So now from Revelation Chapter 6 on we see the reality in our 'now' – each lifetime in history how we are redeemed by the Glorious Trinity

## Book of Revelation | Rev'd Dr. Graham J Whelan

– a real and present hope.  
The victory is won.

## **THE SCROLL AND OUR HISTORY**

From this point on a new approach to the Book of Revelation. There are many approaches to “last times” - our future. Some even try to predict the Lord's coming by signs of the times – even by astronomical observations. Remember what Jesus said (Matthew 24:36, 42). We are to be faithful, obedient and keep watch!

Considering the above the focus is each elect person's life in their lifetime. The battle has been won. Jesus is victor – although the end of our history has not come. There has been an “end of history” for every saint who has gone to be with Jesus eternally (Philippians 1:21, 23). So far we have seen:

Chapters 1 – 3 Jesus as the exalted Priest/King ministering to the churches.

Chapters 4 – 5 Jesus is seen in heaven as the Glorified Lamb of God, reigning on the throne.

And from here on:

Chapters 6 – 18 Jesus is the Judge of all the earth in each lifetime.



## Book of Revelation | Rev'd Dr. Graham J Whelan

Chapter 19 Evil coming to an end.

Chapter 20 Jesus returns. The millennium and Satan's doom.

Chapters 21 – 22 Description and reality of New Jerusalem.

## **UNDERSTANDING CHAPTERS 6 – 16**

So, what is before us is a set of four overviews or sequences. Each subsequent overview overlays the preceding one. Each of these overviews occurred in John's time and also occur in every Christian's lifetime. The time of the beginning of “birth pangs” shortly before the rapture is excepted. Several authors have touched on this – one suggesting a post-millennial approach – that we are actually now in the 1,000-year reign of Jesus. Again, this author is researching from a pre- millennial approach. The millennium begins after the rapture the second coming of Christ.

### Chapters 6 – 7 Times of Treacherous Evil Rulers

We see seven seals which deal with treacherous evil rulers. They are in John's time (cAD95 at time of writing).

They are also in the lifetime of every elect person.

### Chapters 8 – 11 Times of Total Confusion and Disorder

We see seven trumpets defining total confusion, total disorder. As we will see, Satan is responsible for the Fall, giving man without God, emotions of hopelessness, loneliness, worthlessness, helplessness, sadness, fear

## Book of Revelation | Rev'd Dr. Graham J Whelan

(slavish fear not Holy fear of reverencing God),  
tyranny, pain, frustration, confusion and death.

This, also, was in John's time as we will see – and in each lifetime in history until Jesus returns.

### Chapters 12 – 14 Times of Enmity and Suffering

Seven signs about enmity and suffering. Again in John's time and each elect person in their lifetime.

### Chapters 15 – 16 Times which Utterly Destroy

Seven plagues which utterly destroy. Again as above.

A modern day equivalent, whilst not as severe as what is to come, is the devastation of World War II (Please see series “World at War”, narrated by Sir Laurence Olivier, 1970).

Also there is an Appendix – important conflicts – AD476 – AD1899.

## **TIMES OF TREACHEROUS EVIL RULERS**

### **Revelation 6**

How important it is to keep reading Holy Scripture:

#### **The Seals**

1 I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!”

2 I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.

3 When the Lamb opened the second seal, I heard the second living creature say, “Come!”

4 then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make people kill each other. To him was given a large sword.

5 When the Lamb opened the third seal, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of

scales in his hand.

6 Then I heard what sounded like a voice among the four living creatures, saying, “Two pounds of wheat for a day's wages, and six pounds of barley for a day's wages, and do not damage the oil and the wine!”

7 When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “Come!”

8 I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained

10 They called out in a loud voice,” How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?”

11 Then each of them was given a white robe and they were told to wait a little longer, until the full number of their fellow servants, their brothers and sisters, were

killed just as they had been.

12 I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red,

13 and the stars in the sky fell to earth, as figs drop from a fig tree when shaken by a strong wind.

14 The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place.

15 Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains.

16 They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!

17 For the great day of their wrath has come, and who can withstand it?”

As explained earlier, this author believes in a pre-millennial approach and a pre-wrath view in relation to the final seven-year period before the rapture. Of the rapture this will occur in the second three and half year

period following the first three and half year period of birth pangs.

But this defines the events of God's wrath after the rapture. The overview of this time of destruction is separate – the overviews of Chapters 6-7, 8-11 and 12-14 seem sequential in time but are overlays in relation to trials and suffering of the saints in their lifetimes in history.

In John's lifetime, as discussed, Rome and the Emperor are the focus. Domitian was a treacherous tyrant.

In our lifetimes, and indeed those before us, and in the future – our children and grand- children, there will be times of suffering and tribulation. Wars and rumours of wars (Mark13) have and will happen. The destruction of battle will cover the sun.

## **John's Reflection Concerning His Time and/or All Lifetimes**

### **6:1 The First Seal**

#### **6:2-8 “White horse” - first of four evil riders**

– a military ruler seeking to enslave other peoples.

**Second seal - “fiery red” horse**

- whose rider takes peace from the earth.

**Third seal – “black horse”**

- whose rider holds scales and there is inflation, famine and disease.

**Fourth seal - “pale horse”**

- a view of dead bodies – and the devil allowed to kill a quarter of the people on earth. In the last century we come close to this figure. I mentioned the “World at War” documentary above.

We must remember God is in control. God allows the devil to give trials to His elect (Job 1:1-3; 7-12, 21 - 22). The evil is that the devil is full of hate – hates and destroys his own. The devil robs mankind of any love - he is a thief of emotions and love (John 10:10). God loves us (John 3:16).

In all wars there results hunger, disease, death, suffering followed by famine and plague.

**6:9 The Fifth seal**



Under the altar the souls of slain saints – martyred – waiting until other brothers to be killed was completed. At the time of Nero and Domitian disgusting, sickening treatment of Christians occurred – totally evil. (Tacitus – Annals XV, 44).

This has occurred all through our history and will until the Lord comes. From 1914 the evil actions of Germany WWI. From 1933 – 1945 the evil of Hitler to Christians. Similarly, USSR, North Korea, Muslim countries' treatment of Christians. Today, where is USA's President Obama in this? Does he favour Islam? Is he soft in this tyranny? Saints from all lifetimes until the rapture. “How long” before justice?

### **6:12 The Sixth Seal**

A great earthquake. During Roman times there were large earthquakes. Pliny (Book VI, epistles 16:20) records the ash which caused darkness, blotting out the sun's light, during the eruption of Vesuvius (AD79) burying Pompeii. John is reminded here of this.

### **The Seventh Seal**

Before the Seventh Seal is broken John has time out to describe the Lord's care of those who experienced

dreadful trials.

**TIMES OF TREACHEROUS EVIL RULERS  
AND THE ELECT OF THE  
OLD COVENANT SAVED**

**AND THOSE WITH THEM IN WHITE  
ROBES IN GLORY**

Chapter 7 begins with the listing of those elect from the Old Covenant. Thus we read in Holy Scripture the two groups:

**Revelation 7**

The Great Multitude in White Robes

9 After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands.

10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

## Book of Revelation | Rev'd Dr. Graham J Whelan

11 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshipped God,

12 saying: “amen! Praise and glory and wisdom and thanks and honour and power and strength be to our God for ever and ever. Amen!”

13 Then one of the elders asked me, “These in white robes – who are they, and where did they come from?”

14 I answered, “Sir, you know.”

And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

15 Therefore, “they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. 16 'Never again will they hunger; never again will they thirst. The sun will not beat down on them,' nor any scorching heat.

17 For the Lamb at the centre of the throne will be their shepherd;

'he will lead them to springs of living water'. 'And God will wipe away every tear from their eyes.'

Dear reader – please read this wonderful encouraging Scripture again!

### **John's Reflection Concerning His Time and/or All Lifetimes**

7:9 “A great multitude...every nation, tribe, people and language...” - an awesome unveiling of not only the reality each elect’s position in Jesus at the end of an individual life but also the 'not yet' the end time after the rapture.

7:14 The answer of true reality, hope and salvation - “robes...white in the blood of the Lamb.” Whatever their (our) pain, trials, suffering and/or tribulation “Salvation belongs to our God...” Father, Son and Holy Spirit.

7:9-17 is a blessed picture of the reality at the end of a faithful and obedient lifetime – gone from this life – next breath to 7:9 with Jesus at the end of our history in Jesus' eternity.

## **TIMES OF TOTAL CONFUSION AND DISORDER I**

In each elect's lifetime in history confusion and disorder occur at the same time as treacherous actions by evil power hungry usurpers who want, at the devil's direction, to enslave and kill.

### **Revelation 8**

The Seventh Seal and the Golden Censer 1 When he opened the seventh seal, there was a silence in heaven for about half an hour.

2 And I saw the seven angels who stand before God, and seven trumpets were given to them.

3 Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God's people, on the golden altar in front of the throne.

4 The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand.

5 Then the angel took the censer, filled it with fire from the altar and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

### **The Trumpets**

6 Then the seven angels who had the seven trumpets prepared to sound them.

7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down on the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

8 The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood,

9 a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water –

11 the name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter.

12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.

13 As I watched, I heard an eagle that was flying in mid-air call out in a loud voice”

“Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other angels!”

### **John's Reflection Concerning His Time and/or All Lifetimes**

8:1 Seventh seal opened – silence in heaven

– this leads to the next overlay where confusion and disaster occur, overlaying John's previous unveiling of the treacherous tyrants.

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Just a comment – how frightening it would be if God, through the Holy Spirit, was silent! I would be fearfully lost! Keep trusting and obeying Jesus.

John draws a picture of dark and light. Suffering and despair interchanging with joy and gladness.

8:2 Seven angels given seven trumpets – God's judgements begin.

Remember this is no longer a Garden of Eden of paradise as in Genesis 1 – 3.

This author remembers a simple pamphlet by Reverend Phillip Jensen<sup>7</sup> (see commentary on Revelation 22). About mankind rebellion and the fall and why God allows evil to happen:

God is the loving ruler of the world. He made the world. He made us rulers of the world under him.

You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their beings. Revelation 4:11 We all reject the ruler – God – by trying to run life

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<sup>7</sup> Phillip Jensen – Anglican Information Office, St Andrews, Sydney, 1989



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our own way without him.

But we fail to rule ourselves or society or the world. There is no-one righteous, not even one; there is no-one who understands, no-one who seeks God. All have turned away.

Romans 3:10-12 God won't let us rebel forever.

God's punishment for rebellion is death and judgement.

Man is destined to die once, and after that to face judgement. (Hebrews 9:27) Because of his love, God sent his son into the world: the man Jesus Christ.

Jesus always lived under God's rule.

Yet by dying in our place he took our punishment and brought forgiveness. Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. (1 Peter 3:18).

God raised Jesus to life again as the ruler of the world. Jesus has conquered death, now gives new life, and will return to judge.

In his great mercy he has given us new birth into a living

## Book of Revelation | Rev'd Dr. Graham J Whelan

hope through the resurrection of Jesus Christ from the dead. 1 Peter 1:3

Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him. John 3:36

8:7 “A third of the earth was burned up...a third of the trees...all the grass.

8:8 “a mountain ... ablaze ... into the sea...third of sea turned to blood.

8:9 “third of creatures in the sea...third of the ships...”  
Through all this God allows a proportion. Two thirds are still alive. Will people repent?

## **TIMES OF TOTAL CONFUSION AND DISORDER II**

This section continues the overlay in each lifetime of treacherous tyrants. Same evil in every age – but getting worse as history repeats Laodicean time.

### Revelation 9

1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

3 And out of the smoke locusts came down on earth and were given power like that of scorpions of the earth.

4 They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads.

5 they were not allowed to kill them but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes.

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6 During those days people will seek death but will not find it; they will long to die, but death will elude them.

7 The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces.

8 Their hair was like women's hair, and their teeth were like lions' teeth.

9 They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle.

10 They had tails with stingers, like scorpions, and in their tails they had power to torment people for five months.

11 They had as king over them the angel of the Abyss whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer).

12 The first woe is past; two other woes are yet to come.

13 The sixth angel sounded his trumpet, and I heard a voice coming from the four horns of the golden altar that

is before God.

14 It said to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.'

15 and the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.

16 The number of the mounted troops was twice ten thousand times ten thousand. I heard their number.

17 The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulphur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.

18 A third of mankind was killed by the three plagues of fire, smoke and sulphur that come out of their mouths.

19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

20 the rest of mankind who were not killed by these

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plagues still did not repent of the work of their hands; they did not stop worshipping demons, and idols of gold, silver, bronze, stone and wood – idols that cannot see or hear or walk. 21 Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

## **John's Reflection Concerning His Time and/or All Lifetimes**

9:1 In Chapter 6 – 7 Satan used treacherous tyrants to inflict slavery and suffering and in Chapters 8 – 11 confusion, and disorder continues, overlaying the evil work of Satan's treacherous tyrants. In John's day these tyrants were the devil's disciples, Nero and Domitian.

In our recent history men like Hitler, Stalin, Pol Pot, governments of Egypt, North Africa, Central Africa, and North Korea. What is more dreadful for people now and in the near future, for our grandchildren, in our history is the rise of Islam world- wide, the Global Economy and Agenda 21. In 9:1 shades of Satan falling before the creation of the world. Now 9:1 “a star...fallen...” 9:2 “locusts...scorpions...”.

All this symbolises spiritual torture and the thief (John 10:10) Satan is the perpetrator. Satan hates, punishes and destroys his own. Satan does not know his doom – the Cross is the victory – the Lion of the tribe of Judah has conquered – aorist tense – it is completed – finished!

9:4 People of God were to suffer but not be killed – shades of Job mentioned earlier.

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9:11 The torturers had a king – Satan (destroyer) – Hebrew Abaddon, Greek Apollyon.

Again John's symbols represent a volcano erupting. Today this could be likened to a nuclear explosion. Satan is still permitted by God to roam the earth (1 John 5:19). Australia was seen as a Christian country.

Apostasy, anarchy and appeasement prevail – devaluing our way of life, our Christian civilisation and Christian heritage (See Appendix “Heresy and Apostasy”).

9:14 “four angels bound at...Euphrates...” would remind John of the galloping enemy of Rome – the Carpathians.

9:15 Again a third of mankind are killed. Will two thirds who remain turn back to God? Man, in his rebellion, cannot create heaven on earth. Totalitarianism, communism and capitalism cannot!

9:20-21 The result. Man did not repent from:

- the work of their hands
- worshipping demons (apostasy)
- gold, silver, bronze, stoned, wood
- murder



## Book of Revelation | Rev'd Dr. Graham J Whelan

- magic arts
- immorality
- theft

## **TIMES OF TOTAL CONFUSION AND DISORDER III**

### Revelation 10

#### The Angel and the Little Scroll

1 Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars.

2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land,

3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke.

4 And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, “Seal up what the seven thunders have said and do not write it down.”

5 Then the angel I had seen standing on the sea and on the land raised his right hand to heaven.

6 And he swore by him who lives for ever and ever, who

## Book of Revelation | Rev'd Dr. Graham J Whelan

created the heavens and all that is in them, the earth and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, “There will be no more delay!

7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.”

8 Then the voice that I had heard from heaven spoke to me once more: “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.”

9 So I went to the angel and asked him to give me the little scroll. He said to me, “Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey.”

10 I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.

11 Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

Chapters 6-7 concerned treacherous, evil rulers. Chapters

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8 – 11 overlays and adds to 6-7 defining confusion and disorder.

These events were in John's time and are repeated in every lifetime – when compared to the disastrous time 1934 – 1945 – are things getting worse?

## **John's Reflection Concerning His Time and/or All Lifetimes**

10:1 “Mighty angel ... from heaven...holding a little scroll...open... We realise there is prophecy to be revealed – was delayed – and now no more delay.

10:7 “Mystery of God... accomplished ...announced to his servants the prophets ...” These are the New Testament prophets (Romans 16:25-27; Romans 11:25-32; 2 Peter 3:16). The encouragement is to witness for Jesus. This was at times of persecution, suffering, danger and martyrdom. As commented earlier, at the time of Nero Christians were burnt as garden lights for his orgies. They were torn to pieces in circuses.

The same horrors occurred in the time John receives the Revelation (cAD95) in Domitian's time (AD81-96). Today, in our lifetimes, witnessing is difficult. Many Christian countries are rejecting their first love – Jesus. Prayers are not said prior to local Council meetings. In England Queen

Elizabeth II has broken her coronation vows as defender of The Faith – faith in Our Lord Jesus Christ. In the USA President Obama favours Islam. In the White House grounds there were prayers to Allah.

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10:9-11 Jesus' words to John about the little scroll highlight the bitter sweet truth of witnessing in every age. Again, we read the Holy Scripture:

## **TIMES OF TOTAL CONFUSION AND DISORDER IV**

### **Revelation 11**

#### **The Two Witnesses**

1 I was given a reed like a measuring rod and was told, “Go and measure the temple of God and the altar with its worshippers.

2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

3 I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

4 They are “the two olive trees” and the two lampstands, and “they stand before the Lord of the earth.”

5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

6 They have power to shut up the heavens so that it will

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not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them and overpower and kill them.

8 Their bodies will lie in the public square of the great city – which is figuratively called Sodom and Egypt – where also their Lord was crucified.

9 For three and a half days some from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

11 But after the three and an half days the breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

12 Then they heard a loud voice from heaven saying to them, “Come up here.” And they went up to heaven in a cloud, while their enemies looked on.



13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

14 The second woe has passed; the third woe is coming soon.

### **The Seventh Trumpet**

15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.”

16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshipped God,

17 saying: “We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

18 The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small- and for destroying those

who destroy the earth.”

19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumbling, peals of thunder, an earthquake and a severe hailstorm.

## **John's Reflection Concerning His Time and/or All Lifetimes**

From the above passage it is seen that the message is bitter! There is a pause. Persecution persists in John's lifetime – and in all the lifetimes to today.

11:3 Power is given to two witnesses...to “prophecy for 1 260 days”. This symbolic period of time has been mentioned earlier. This author, as mentioned, has a pre-millennial approach with a pre-wrath view of the actual end of time. Could this refer to the 1 260 days (3½ years) which are in the time of the wrath of the devil immediately before Jesus comes?

Again – the pre-wrath view:

7 years – the 70th 7 – a week of years  
2 periods of 3½ years 3½ years = 42 months  
= 1 260 days

The Period of the 7 Year Tribulation

**In the final 7-year period.**

**Frist 3 ½ Year Period.**

There will be the beginning of birth pangs. In Matthew 24:6 Jesus reminds us the end is still to come.

### **Second 3 ½ Year Period**

- Wrath of Devil – Persecution by Anti- Christ.
- Rapture – Second Coming of Jesus
- Wrath of God

**Millennium begins** – 1000 Year Reign of Jesus

Of course, John could be thinking of events of his day. The two witnesses (prophets) may be saints persecuted and killed in Domitian's time.

11:7 “the beast...from the Abyss kills them...”

11:8 “Their bodies lie in the street...” “Sodom and Egypt”  
- is this Jerusalem?

11:9-14 Could this be alluding to the death and destruction of Jesus in Jerusalem (the Sodom) and His resurrection and ascension and c 40 years later the extinction of Jerusalem in AD70 where thousands who gloated died?

Many people today look to protect Israel, Jerusalem and the Holy Land. Jerusalem is where the Lord Jesus

suffered and died and rose for the elect to ensure our eternal life. This was the holy city. No more! God's holy city is no longer on earth (John 2:19-22). The elect, as these two witnesses, now gather at the end of each lifetime in the Temple in Heaven – God Himself. Jerusalem on earth has no more Biblical significance! No theological significance.

### **The Seventh Trumpet**

No more delay. The “mystery” of God – the gospel – the truth proclaimed by the two witnesses is repeated (cf 10:6). The mystery in the midst of treachery and tyranny, confusion and destruction. Will there be repentance?

11:15 “The Lion of the Tribe of Judah has conquered. (cf 5:5-6). No more delay and the true reality and power of God is worshipped 11:16-19. (cf Romans 16:25 - 27; Romans 11:25-32; 2 Peter 3:16).

## **TIMES OF ENMITY AND SUFFERING I**

### **Revelation 12**

#### **The Woman and the Dragon**

1 A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.

2 She was pregnant and cried out in pain as she was about to give birth.

3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads.

4 Its tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that it might devour her child the moment he was born.

5 She gave birth to a son, a male child, who “will rule all the nations with an iron sceptre.” And her child was snatched up to God and to his throne.

6 The woman fled into the wilderness to a place prepared

## Book of Revelation | Rev'd Dr. Graham J Whelan

for her by God, here she might be taken care of for 1,260 days.

7 Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

8 But he was not strong enough, and they lost their place in heaven.

9 The great dragon was hurled down – that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

10 Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of God, and the authority of his Messiah

For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down.

11 They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

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12 Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea because the devil has gone down to you! He is filled with fury, because he knows that his time is short.”

13 When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child.

14 The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the wilderness, where she would be taken care of for a time, times and half a time, out of the serpent's reach.

15 Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent.

16 But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth.

17 Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring – those who keep God's commands and hold fast their testimony about Jesus.



## **John's Reflection Concerning His Time and/or All Lifetimes**

From treacherous evil rulers (Revelation 6-7) overlaid by the suffering from confusion and disorder (Revelation 8-11) to now – the overlay and simultaneous reality of Chapters 12-14 Enmity and Suffering.

A time of evil persecution of the faithful and obedient saints – the elect in their lifetimes. Historical comments from Josephus and Pliny are mentioned later about horrific persecution.

12:1-2 Repeat the history of Jesus' birth.

12:3 The dragon is Satan defined in Revelation 12:9 as devil or Satan.

12:5 “a son, a male child, who will rule the nations...snatched up to God and his throne...” Jesus' ascension.

12:6 “The woman fled to the desert...” Jesus as a child in Egypt.

12:7-9 The history describes the birth of Jesus to the time of persecution of Christians by the Jews from Jesus'

## Book of Revelation | Rev'd Dr. Graham J Whelan

death, resurrection and ascension into the AD60's. The Christians in John's time were resisting both Rome and the Dragon – Satan. This still occurs in all lifetimes.

Satan deceived Domitian (Revelation 12:3 cf Genesis 3:1-19) - Domitian believed he was god. The truth of Revelation 5:5-6 is emphasised (cf Revelation 12:10-12).

This author sees “war in heaven” (vs 7-9) as symbolic of Satan before God created His world – and indeed the universe. We see Satan's deception (Genesis 3).

12:11 “They overcame him by the blood of the Lamb and by the words of their testimony; they did not love their lives so much as to shrink from death.” The Emperor, controlled by Satan, persecuted the saints throughout the known world. What about today?

In our day, our lifetime, there is a great spiritual battle looming. The Islamic State are gearing up to take Italy and have the IS flag flying over the Vatican (Channel 7 News 7:30am, Sunday, 22 February 2015).

Satan has blinded the eyes of some in Rome. A Catholic News Service report (2005 USCCB). (Also see Appendix – Heresy and Apostasy).

## Book of Revelation | Rev'd Dr. Graham J Whelan

“Pope made important overtures to non-Christian religions.

By Jerry Filteau Catholic News Service

WASHINGTON (CNS) –

More than any pontiff in modern history, Pope John Paul II made important overtures to non-Christian religions, using documents, prayer meetings and personal visits to open the doors of dialogue.

In August 1985, when he visited Morocco at the invitation of King Hassan II, he became the first pope to visit an officially Islamic country at the invitation of its religious leader.

There, at a historic meeting with thousands of Muslim youths in Casablanca Stadium, he emphasised that “we believe in the same God, the one God, the living God.”

Remember in 5:5 “See the Lion” - Jesus “has conquered” - simply the Victory is won! The elect are with Jesus (7:9-10).

## **TIMES OF ENMITY AND SUFFERING II**

### **Revelation 13**

#### **The Beast out of the Sea**

1 The dragon stood on the shore of the sea. And I saw a beast coming out of sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion.

The dragon gave the beast his power and his throne and great authority.

3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast.

4 People worshipped the dragon because he had given authority to the beast, and they also worshipped the beast and asked, “Who is like the beast? Who can wage war against it?”

5 The beast was given a mouth to utter proud words and

blasphemies and to exercise its authority for forty-two months.

6 It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

7 It was given power to wage war against God's holy people and to conquer them. And it was given authority over every tribe, people, language and nation.

8 All inhabitants of the earth will worship the beast – all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

9 Whoever has ears, let them hear.

10 “If anyone is to go into captivity, in captivity they will go. If anyone is to be killed with the sword, with the sword they will be killed.”

This calls for patient endurance and faithfulness on the part of God's people.

## **The Beast out of the Earth**

## Book of Revelation | Rev'd Dr. Graham J Whelan

11 Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon.

12 It exercised all the authority of the first beast on its behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

13 And it performed great signs, even causing fire to come down from heaven to the earth in full view of the people.

14 Because of the signs it was given power to perform on behalf of the first beast, it deceived the inhabitants of the earth. It ordered them to set up an image in honour of the beast who was wounded by the sword and yet lived.

15 The second beast was given power to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship the image to be killed.

16 It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads,

17 so that they could not buy or sell unless they had the mark, which is the name of the beast or the number of its

## Book of Revelation | Rev'd Dr. Graham J Whelan

name.

18 This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666.

## **John's Reflection Concerning His Time and/or All Lifetimes**

Beast from the Sea – The Emperor-god

13:1-10 “a beast...out of the sea...7 heads...10 horns with crowns...” “...out of the sea...”

Here is the symbol of Rome's naval power. The control of the then world sea, with the thought of divinity. In John's time there was no power of other nations which could stop Rome. The beast was probably Nero, and later Domitian. The 'fatal wound' (vs 3) could refer to the “beast” Nero who was mad and was reported to have attempted suicide.

At that time Rome was all powerful. The dragon gave power to the beast, the Emperor-god, and men worshipped the beast, “...who is like the beast, who can make war against him?” (vs4)

Also, (vs 5) there is reference again to authority given for 42 months (1260 days). God – Father, Son and Holy Spirit – the Trinity gave this authority. The devil has no power in relation to God.

Does this 42 months symbolise the actual end of History – the first 3½ years (42 months) as the Beginning of birth



pangs and part of the wrath of the Devil before the Rapture?

In the lead up to the possible civil war in Rome (AD69) Agrippa was concerned about a rebellion in Jerusalem. In that year in Rome there were four Emperors – Galba, Otho, Vitellius and Vespasian (Vespasian ruled AD69-79).

The rebellion in Jerusalem occurred.

Flavius Josephus (AD37-38 to early Second Century AD) was the son of a priest named Matthias. He was impressed with the power of the Roman Empire and opposed the Jewish revolt in AD66.

During the attack on Jerusalem he translated for Titus, who completed the siege on Jerusalem. Josephus comments on this in his work “Jewish War”.

Pliny records more about persecution by Rome. He comments on James' execution (Jesus' brother) in AD44. In AD64 Nero made Christians scapegoats for the fire. Pliny (Ephesians 10:96-97) records that by cAD112 declaring oneself a Christian was a capital offence.

So, commenting on the evil above, “all inhabitants of the

## Book of Revelation | Rev'd Dr. Graham J Whelan

earth will worship the beast...” (vs 8), power given by the dragon – Satan to the beast. In each Christian's lifetime there is a beast. Here John refers to the Roman empire in his time.

Also (vs 8), when we keep focus on Revelation 5:5,6 – Jesus is Victorious! From the foundation of the world Jesus is to be Saviour (Matthew 1:21; John 1:1-18; 35-51).

Today as we think of totalitarian governments it is clearly seen in the media that people are to worship without question and be obedient or face serious consequences.

As in Chapter 13, Satan makes war against the woman, the child, thus against God, against Jesus and all Christians in every age until Jesus comes. So for the saints “...patient endurance and faithfulness... (vs 10).

Verse 10 is a wonderful and truly difficult truth for the saints. Holy Scripture requires the Christian to love enemies. The Military Law Manual for the Commonwealth countries under the Westminster System of Government is based on Romans 12:14-13:7.

It is to do with treating enemies as yourself when they are overcome.

## **Beast from the Earth**

John (Revelation 13:11-18) describes a second beast - “...two horns like a lamb...spoke like a dragon...”. At this time the Emperor cult was in its evil ascendancy, given power by the dragon – Satan. The beast of the earth was the high priest of the Emperor cult for the Roman empire. Remember:

First beast – Power of Rome and the Emperor-god

Second beast – High priest of cult who ensures worship of Emperor-god The inhabitants of the earth are deceived (vs 14). In vs 15 Nero is assumed. Images of Emperor are set up. All who refused to worship “to be killed”. All are to submit to Satan “666” (vs 16-18). In John's time this followed through to Emperor Domitian.

So, again today as the saints face totalitarianism, communism and other ‘isms’ – again “patient endurance and faithfulness” are to be followed with obedience to Jesus.

## **TIMES OF ENMITY AND SUFFERING III**

### **Revelation 14**

#### **The Lamb and the 144,000**

1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him

144,000 who had his name and his Father's name written on their foreheads.

2 And I heard a sound from heaven like the roar of rushing waters and a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

4 These are those who did not defile themselves with women, for they remained virgins. They follow the Lamb wherever he goes. They were purchased from among

mankind and offered as first fruits to God and the Lamb.

5 No lie was found in their mouths; they are blameless.

### **The Three Angels**

6 Then I saw another angel flying in mid-air, and he had the eternal gospel to proclaim to those who live on the earth – to every nation, tribe, language and people.

7 He said in a loud voice, “Fear God and give him glory, because the hour of his judgement has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

8 A second angel followed and said, “Fallen! Fallen is Babylon the Great, ' which made all the nations drink the maddening wine of her adulteries.”

9 A third angel followed them and said in a loud voice: “If anyone worships the beast and its image and receives its mark on their forehead or on their hand,

10 they, too, will drink the wine of God's fury, which has been poured full strength into the cup of his wrath. They

will be tormented with burning sulphur in the presence of the holy angels and of the Lamb.

11 And the smoke of their torment will rise for ever and ever. There will be no rest day or night for those who worship the beast and its image, or for anyone who receives the mark of its name.”

12 This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

13 Then I heard a voice from heaven say, “Write this: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labour, for their deeds will follow them.”

### **Harvesting the Earth and Trampling the Winepress**

14 I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a crown of gold on his head and a sharp sickle in his hand.

15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, “Take your sickle and reap, because the time to reap has come for the harvest of the earth is ripe.”

## Book of Revelation | Rev'd Dr. Graham J Whelan

16 So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested.

17 Another angel came out of the temple in heaven, and he too had a sharp sickle. 18 Still another angel, who had charge of fire, came from the altar and called in a loud voice to him who had the sharp sickle, “Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe.”

19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

## **John's Reflection Concerning His Time and/or All Lifetimes**

In Chapter 13 John reveals the beast is controlled by Satan (i.e. the dragon). The beast is human. Evil tyrants in every age.

In Chapter 14 enmity, suffering and persecution by evil Satan controlled human tyrant's moves to John focusing on the New Jerusalem.

Symbols with John mean different truths. In 7:4-8 the 144 000 are the tribes of the Old Covenant. Here (14:3) the 144 000 are "redeemed from the earth." This is saved Jews and Gentiles from every age. These are the Gentiles grafted into the elect of the Old Covenant (Romans 11:24-32; with 11:24 cf Ephesians 2:12).

The 144 000 symbolise those saved. They are brought back "purchased...offered as first fruits to God...". They are blameless (vs 5).

## **The Three Angels**

The first with the eternal gospel – the good news of Jesus' victory – a completed victory for all time and eternity. Jesus "has conquered" (Revelation 5:5). The Cross and



the resurrection are the victory by Jesus over death.

14:7 “Fear God and give him glory because the hour of judgement has come.” Holy fear is the reverence, the respect and honouring of God's authority. God's Glory is the excellence of His being – His perfections - attributes.

Now begins a warning to repent and to stop following the first beast – the sea beast – the Emperor-god. The same warning applies to all lifetimes to today. We remember the fanaticism of Germany following Hitler and Japan following The Emperor. Still many wars – terrorism.

14:8 The second angel says – fallen is Babylon – Satan awaits his death. Jesus is in control and rules the nations (Mk 1:15).

John uses Babylon as a symbol for Rome – the madness and evil therein (cf Revelation 16:19; 17:5; 18:2, 10, 21). Rome was the centre for the empire. Remember the second beast of the earth was the high priest of the Emperor-cult whose power, through Satan, enforced worship. Remember Satan's servants who persecuted the saints were themselves hated by Satan and destroyed.

14:9-12 The third angel announces God's wrath (vs16). “Torment...burning Sulphur...smoke of torment rises for

ever and ever...”. What an awesome encouragement to be faithful and obedient to Jesus.

In Revelation 13:10 John encouraged faithfulness – and continuing:

14:12-13 John teaches faithfulness of the saints again in all ages until Jesus comes. Remember, the battle is won! Even through pain and persecution there is great joy through perseverance. (Romans 5:1-9).

Being with Jesus in the New Jerusalem for eternity (John 14:1-9; 17:1-9). There may be great pressure on the saints in each age but faithfulness gives eternal success. (See Appendix – The Christian's Wisdom and Assurance).

Further, John records “Blessed are the dead who die in the Lord...they rest from their labour...”. They are with Jesus at Mount Zion (Philippians 1:21, 23) – forever!

### **The Son of Man and the Harvest**

Revelation 14:14-20 The harvest symbolises the judgement to come (Matthew 13:30; 40- 43).

Remember the Father is the only one who knows when judgement will come (Mark 13:32). Prayers (Revelation

## Book of Revelation | Rev'd Dr. Graham J Whelan

6:10; 8:3) are efficacious with the Father. Will there be repentance – or will there be a dreadful end in the “winepress of God’s wrath?” (vs 19). A shocking picture!

## **TIMES WHICH UTTERLY DESTROY**

### **Revelation 15**

#### **Seven Angels with Seven Plagues**

1 I saw in heaven another great and marvellous sign: seven angels with seven last plagues – last, because with them God's wrath is completed.

2 And I saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name. They held harps given them by God

3 and sang the song of God's servant Moses and of the Lamb: “Great and marvellous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations.

4 Who will not fear you, Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed.”

5 After this I looked, and saw in heaven the temple – that is, the tabernacle of the covenant law – and it was opened.

6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean shining linen and wore golden sashes around their chests.

7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

### **John's Reflection Concerning His Time and/or All Lifetimes**

Seven Angels – Seven Plagues about God's

Judgement and Wrath

15:1 God's wrath is completed. This is the last in this sevenfold series of judgements. It is remembered that God's wrath is present in each lifetime (Romans 1:18). As

## Book of Revelation | Rev'd Dr. Graham J Whelan

is seen now it is also future (Revelation 6:16; 19:15). 15:2“...sea of glass..... those... victorious over the beast...” (cf 13:17, 18). Remember the saints' victory over Satan (Revelation 12:11), by the blood of the Lamb.

15:3,4 The song of Moses (Exodus 15:1-18) is remembered: King of the ages...your righteous acts have been revealed” - unveiled (cf Jeremiah 10:10, cf 1Timothy 1:17).

15:5-8 Seven angels with seven plagues (cf vs 1) dressed royally and priestly are given seven golden bowls filled with God's wrath. Paul reminds the world of this, that men must repent (Romans 1:28-32). The joy is that the elect are safe (cf 4:6). They are so numerous in glory they are pictured as glass, as pictured by the multitude in white robes (Revelation 7:9-17).

## **CONTINUING TIMES WHICH UTTERLY DESTROY**

### **Revelation 16**

#### **The Seven Bowls of God's Wrath**

1 Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out the seven bowls of God's wrath on the earth.”

2 The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on the people who had the mark of the beast and worshipped its image.

3 The second angel poured out his bowl on the seas, and it turned into blood like that of a dead person, and every living thing in the sea died.

4 The third angel poured out his bowl on the rivers and springs of water, and they became blood.

5 Then I heard the angel in charge of the waters say:

## Book of Revelation | Rev'd Dr. Graham J Whelan

“You are just in these judgements, O Holy One, you who are and who were;

6 for they have shed the blood of your holy people and your prophets, and you have given them blood to drink as they deserve.”

7 And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgements.”

8 The fourth angel poured out his bowl on the sun, and the sun was allowed to scorch people with fire.

9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

10 The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in agony

11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way



for the kings from the East.

13 Then I saw three impure spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

“... evil spirits that looked like frogs; they came out of the mouth of the dragon.... This symbolised the deception of the evil of Satan - People accept and agree with the evil.

14 They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

15 “Look, I come like a thief! Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.”

16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

17 The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, “It is done!”

## Book of Revelation | Rev'd Dr. Graham J Whelan

18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since mankind has been on earth, so tremendous was the quake.

19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

20 Every island fled away and the mountains could not be found.

21 From the sky huge hailstones, each weighing about a hundred pounds, fell on the people. And they cursed God on account of the plague of hail, because the plague was so terrible.

## God's Wrath Poured Out

The first four bowls are compared with the first four trumpets:

<b>REVELATION 8:7-12 - TRUMPETS</b>	<b>REVELATION 16:2-9 – BOWLS</b>
Hail, fired, mixed with blood. 1/3 earth burns 1/3 trees all grass burned	Land, ugly/painful sores on those who worshipped beast of the earth
Huge mountain ablaze thrown into the sea. 1/3 sea turned blood 1/3 living creatures die 1/3 ships destroyed	Sea – blood every living sea creature dead
Great star blazing as torch Rivers/springs 1/3 water – bitter Many people die	Rivers/Springs became blood Holy One – Jesus – to judge for shed blood of saints/prophets
1/3 sun struck 1/3 moon, stars 1/3 day) no light 1/3 night)	Sun-power to scorch people with fire. People curse God Did not repent or glorify God

## Book of Revelation | Rev'd Dr. Graham J Whelan

With the addition of the fifth bowl – darkness – men in pain cursed God and did not repent. With the sixth bowl the Euphrates River dried up. Possibly John speaks of Parthians here.

In His mercy awaiting men to repent, God (Revelation 8:7-12) only allowed one-third destruction – two-thirds remaining.

It is remembered that Satan hates his own. 16:14-16 is the “great day of God” and this battle “Armageddon” refers to the truth in Judges 5:19 (Hebrew = Har = Mount, Mt Megiddo, Har = Ar, Ar megeddon). The kings serving Satan were gathered at Armageddon. Further in these verses we are reminded that Satan has power for miracles which deceive.

An important encouragement in Vs 15 – John records, “Behold, I come like a thief! Blessed is he who stays awake...”. Jesus said these words in Revelation 3:3. Also Matthew 24:36, 42; 25:1-13; Luke 12:39-40.

John encourages the saints in every age – in times of great trial and persecution and suffering that they are eternally safe and will be with Jesus (John 3:16; Philippians 1:23; Rom 5:8; 2 Corinthians 5:21; 1 Peter 3:18).

16:17-21 The seventh bowl is poured into the air. The truth of Jesus' victory is seen again in verse 17. "It is done!" - compared to Jesus' words, "It is finished!" (John 19:30). No need for the saints to be fearful from Armageddon

– Jesus is Victorious!

An enormous earthquake – not known before and "God remembered Babylon...." (vs 19).

Huge hailstones fell but men still cursed God (vs 21).

Chapter 16 has been a glimpse of the frightening wrath of God after the rapture and before the beginning of the millennium.

## **EVIL'S PERSISTENCE ENDING I**

### **Revelation 17**

#### **Babylon, the Prostitute on the Beast**

1 One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits by many waters.

2 With her the kings of the earth committed adultery, and the inhabitants of the earth were intoxicated with the wine of her adulteries.”

3 Then the angel carried me away in the Spirit into a wilderness. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

5 The name written on her forehead was a mystery: Babylon the great the mother of prostitutes and of the abominations of the earth.

**Stop for comment:**

Rev 17. 4 Referring again to vI – the angel shows John “the punishment of the great prostitute...”

As mentioned this for John is Rome, however, for each lifetime in all ages evil rulers bent on greed and corruption inflict abominations on the saints. Abominations in these last days – and we have been in the last for many years – These are examples of abominations.

The followers of Satan do not realise Satan hates them and the truth that they and Satan are already defeated (Rev 5. 5-6; 19:21)

**See Appendix 7 – The Great prostitute and the Cup of Abominations**

**Revelation 17 continues:**

6 I saw that the woman was drunk with the blood of God's

## Book of Revelation | Rev'd Dr. Graham J Whelan

holy people, the blood of those who bore testimony to Jesus.

When I saw her, I was greatly astonished.

7 Then the angel said to me: “Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has seven heads and ten horns.

8 The beast, which you saw, once was, now is not, and yet will come up out of the Abyss and go to its destruction.

The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because it once was, now is not, and yet will come.

9 “This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.

10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does, he must remain for only a little while.

11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his



destruction.

12 “The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast.

13 They have one purpose and will give power and authority to the beast.

14 They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings – and with him will be called, chosen and faithful followers.”

15 Then the angel said to me, “The waters you saw where the prostitute sits, are peoples, multitudes, nations and languages.

16 The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire.

17 For God has put it into their hearts to accomplish his purpose by agreeing to hand over the beast their royal authority, until God's words are fulfilled.

18 The woman you saw is the great city that rules over

## Book of Revelation | Rev'd Dr. Graham J Whelan

the kings of the earth.”

In Revelation Chapters 15 and 16 the saints are encouraged by the truth that in this evil world there is no future reality. The new heaven and earth are the only true eternal reality. Rome-Babylon was an evil not eternal city.

In every age tyrants who serve Satan have dreamed of empires – Hitler's Third Reich, which was supposed to last for a thousand years!

The rule of God (Mark 1:15) is rejected by power hungry rulers who want God's Crown.

In Revelation 17 John records God's truth that before new order is established, evil must be completely destroyed.

In this fallen world the saints know the cancer of evil and how hard it is to eliminate. It is only after one is born-again and filled with the Holy Spirit that the extent of evil is truly understood.

When the elect are given by the Father to the Son (John 1:12; Ephesians 1:3- 14; 3:14-21; John 3:16, 36; 5:24-27; 6:37, 39, 40, 44, 65; 17:1-9) there is great joy and freedom through the Holy Spirit.

## Book of Revelation | Rev'd Dr. Graham J Whelan

So, John now unveils further on the judgement of God on the three evils of his day and indeed in each saint's lifetime:

- Dragon – Satan (cf Revelation 13)
- First beast – Power of Rome in the Emperor-god
- Second beast – High priest/prophet who ensures worship of Emperor-god
- A modern day example is:

Hitler – prophet, priest, king Stalin – prophet, priest, king  
Idi Amin – despotic tyrant.

For Revelation Chapter 17 only a simple comment is required. Remember the battle has already been won (Revelation 5:5-10).

17:1 angel shows John “great prostitute”, namely Rome (cf 13:1) who rules kings of the earth.

17:3 John, in the Spirit, views the royal position Rome gives herself, “gold, precious stones, pearls”. Purple/scarlet clothes (vs 4).

17:6 “blood of the saints” as a result of the evil persecution of Christians. Remember, this truth applies

## Book of Revelation | Rev'd Dr. Graham J Whelan

not only to this time (see vs 8 below) but the lifetimes of all Christians in every age.

17:7 “mystery” - The mystery of God – Jesus is victorious. Jesus won over evil!

17:8 Refers to the eight emperors from Claudius (AD41) to the end of Domitian (AD96). Remember Domitian was thought to be the re-incarnation of Nero.

17:15 In John's time Rome ruled over “peoples” and “nations”. Today, as mentioned above and below, similar evils are thrust upon the saints, who at the end of their physical lives, will be with Jesus for all eternity. Further to the comments above about the same kind of evil caused to the saints in John's time it is seen the same happens today – and will happen until the rapture. Faithfulness and endurance through the Holy Spirit is given.

As a Christian since 1964 this author is saddened by the attitude of Australian governments (State and Federal – and Local Councils) about the moving away from our Christian civilisation and Christian heritage. The whole fabric of our Christian society is de-constructing. Family values and relationships are breaking down (See again Appendix – Heresy and Apostasy).

## **EVIL'S PERSISTENCE ENDING II**

### **Revelation 18**

#### **Lament Over Fallen Babylon**

1 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendour.

2 With a mighty voice he shouted: “Fallen! Fallen is Babylon the Great! She has become a dwelling for demons and a haunt for every impure spirit, a haunt for every unclean bird, a haunt for every unclean and detestable animal.

3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.”

#### **Warning to Escape Babylon's Judgement**

4 Then I heard another voice from heaven say:

“Come out of her, my people,' so that you will not share in her sins, so that you will not receive any of her plagues;

5 for her sins are piled up to the heaven, and God has remembered her crimes.

6 Give back to her as she has given; pay her back double for what she has done. Pour her a double portion from her own cut

7 Give her as much torment and grief as the glory and luxury she gave herself. In her heart she boasts, 'I sit enthroned as queen. I am not a widow; I will never mourn.'

8 Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire for mighty is the Lord God who judges her.

### **Threefold Woe Over Babylon's Fall**

9 “When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her.

10 Terrified at her torment, they will stand far off and cry: “Woe! Woe to you, great city,

## Book of Revelation | Rev'd Dr. Graham J Whelan

you mighty city of Babylon!  
In one hour your doom has come!

11 “The merchants of the earth will weep and mourn over her because no one buys their cargoes any more -

12 cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble;

13 cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and human beings sold as slaves.

14 “They will say, 'The fruit you longed for is gone from you. All your luxury and splendour have vanished, never to be recovered.'

15 The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn.

16 and cry out: “Woe! Woe to you, great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls!

17 In one hour such great wealth has been brought to ruin! “Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off.

18 When they see the smoke of her burning, they will exclaim, 'Was there ever a city like this great city?'

19 They will throw dust on their heads, and with weeping and mourning cry out: “Woe! Woe to you, great city, where all who had ships on the sea became rich through her wealth! In one hour she has been brought to ruin!'

20 “Rejoice over her, you heavens! Rejoice, you people of God!

Rejoice, apostles and prophets!

For God has judged her

with the judgement she imposed on you.”

### **The Finality of Babylon's Doom**

21 Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea and said: With such violence the great city of Babylon will be thrown down, never to be found again.



## Book of Revelation | Rev'd Dr. Graham J Whelan

22 The music of harpists and musicians, pipers and trumpeters, will never be heard in you again. No worker of any trade will ever be found in you again. The sound of a millstone will never be heard in you again.

23 The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again. Your merchants were the world's important people. By your magic spell all the nations were led astray.

24 In her was found the blood of prophets and of God's holy people, of all who have been slaughtered on the earth.”

How important it is to read Holy Scripture (2Tim 3:14-17). The texts have been printed – this is not simply a commentary; we need to read;

Holy Scripture so that the Holy Spirit can guide – especially in time of need.

Revelation Chapters 17 – 19:8 are now in context. The fall of Babylon is representing evil in John's time and in every age evil continues.

18:2 (cf 9, 19) Fallen is Babylon she is no more and God

## Book of Revelation | Rev'd Dr. Graham J Whelan

will bring a pure and perfect city – the New Jerusalem (John 14:1-6).

18:3, 9 Pride in evil practice is seen simply in the corruption in business. The rich, greedy for more luxury – the poor – poorer and persecuted. Greed and moral decadence and rejection of the One True God are coming to an end. In our societies today this is happening.

People are rejecting the Christian civilisation and Christian heritage we have been given. Many church leaders are apostate. In Australia in trade and commerce many farmers are walking off the land – crops are being ploughed in because of the evils of the global economy. Food from overseas is poison.

18:4-8 John hears a voice from heaven. The saints are told to “come out” - not to “share in her sins”. This is an encouragement to faithful and obedient Christians to ensure they remain separate from the evils of this world. An encouragement to witness for **Jesus in an evil world.**

The harvest is enormous and the labourers few (Matthew 9:37; Luke 10:2). Our prayer is that the saints will tell of Jesus' victory – good news in this evil world (John 4:35). In another place above, the doctrine of effectual calling and grace emphasises the Lord's calling of those chosen

## Book of Revelation | Rev'd Dr. Graham J Whelan

(Ephesians 1:3-14).

Those harvested – those who heard the word of truth (Romans 10:17). These verses were highlighted (John 5:24; 6:37, 39, 40, 44, 65; 17:1-9). How important the faithfulness of the saints is!

Through the church – even a persecuted church - “the manifold wisdom of God is made known to the rulers and authorities in the heavenly realms...” (Ephesians 3:10).

Paul continues, “I ask you not to be discouraged because of my sufferings for you, which are your glory!” Wow!

Paul kneels before the Father and prays about the above. Remember, he was a prisoner in Rome when he wrote this letter (AD60) – suffering and persecuted and would be executed by Nero in a few years' time (AD64).

Paul continues, “I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being so Christ may dwell in your hearts through faith.

And I pray that you being rooted and established in love you may have the power with all the saints (the elect) to grasp how wide, long, high and deep is the love of Christ

## Book of Revelation | Rev'd Dr. Graham J Whelan

and to know the love that surpasses knowledge – that you may be filled with the measure of the fullness of God.” (Ephesians 3:15-19. Also - Philippians 1:9-11; 4:4-7; and again John 14:1-6; 17:1-9).

So, reflecting on these great encouragements, even in the midst of persecution, Revelation 18:4-8 reminds us that “God remembers her crimes.” (vs 5) and “God judges her.” (vs 8)

18:11-13 The greatness of wealth of Rome – all kinds of goods and slaves – will be mourned by business. Again this is the reality of the greed of the rich and ignorance toward the poor and the persecuted in every age until the rapture.

18:20-24 Crimes against the saints which have been mentioned are the same today, are punished – the city has been “thrown down”. Music, tradesmen working, businesses, day and night – by lamplight – not to be seen or heard. Evil is finished.

The city, as today, was responsible for the persecution and killing of the saints. The victory is in Jesus

## **JESUS RETURNS AS KING**

### **Revelation 19**

#### **Threefold Hallelujah Over Babylon's Fall**

1 After this I heard what sounded like the roar of a great multitude in heaven shouting “Hallelujah! Salvation and glory and power belong to our God,

2 for true and just are his judgements. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants.”

3 And again they shouted: “Hallelujah! The smoke from her goes up for ever and ever.”

4 The twenty-four elders and the four living creatures fell down and worshipped God, who was seated on the throne. And they cried: “Amen, Hallelujah!”

5 Then a voice came from the throne, saying: “Praise our God, all his servants, you who fear him, both great and small!”

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: “Hallelujah! For our Lord God Almighty reigns.

7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

8 Fine linen, bright and clean, was given her to wear.” (Fine linen stands for the righteous acts of God's holy people). Hallelujah!

**Stop for comment:**

Halle – praise, lu – you, jah – YAHWEH – Father, Son, Holy Spirit. Glorious Trinity.

19:1 In context the “roar of a great multitude in heaven shouting...” continues the truth from Revelation 7:9-17 about the great multitude in white robes. Revelation 5 highlights the reality of the Lion of the tribe of Judah has

conquered. The Cross is the Victory of Jesus now realised and unveiled in

### **Revelation 19 onwards.**

It is important to restate the outline of the Book of Revelation.

Revelation 1 - Jesus exalted

Revelation 2 - 3 Jesus Among Churches

Revelation 4 - 5 Jesus in Heaven Glorified King

Revelation 6 - 7 Times of Treacherous Evil Rulers

Revelation 8 - 11 Times of Total Confusion and Disorder

Revelation 12 - 14 Times of Enmity and Suffering

Revelation 15 - 16 Times Which Utterly Destroy

Revelation 17 - 18 Evil Ending

Revelation 19 - Jesus' Return as King

Revelation 20 - Millennium and Judgement

Revelation 21- New Heaven, New Earth

Revelation 22 - Eternal Life – Saints Encouraged now

This truth in Revelation 19:1-8 is a glorious heavenly worship of God's eternal salvation of His saints. A gospel reality (John 3:16; 17:1-9; 20:31; Acts 4:12).

Evil is condemned (vs 2). This is a great encouragement

## Book of Revelation | Rev'd Dr. Graham J Whelan

for “today” to true worship of our loving God and to be always prayerful, not only for individuals, but also for those in authority in our country, but also other countries (Ephesians 6:18; Philippians 1:9-11; 1 Timothy 2:1-6).

Today in our church assemblies’ prayers for those in authority are sometimes ignored. In World War II the King of England requested the whole empire – all commonwealth countries to pray – see Appendix - Seven Days of Prayer – for those seven requests for prayers in all churches in the empire. I remember a comment made about shootings in USA schools – why doesn't God do something? Well! He is not allowed in the schools!!

In ignorance and disobedience people forget “For our Lord God Almighty reigns...”. Irrespective of what happens or what the world says we are to “...rejoice and be glad and give Him glory.” (vs 7).

Keep remembering Jesus' victory is won! Won at the Cross! Also remember those who persecute and kill the elect – they are already defeated. The elect have their rewards. When martyred the next breath is with the Victor – Jesus – and they are with Him eternally!

We come now to one of the most important theological



## Book of Revelation | Rev'd Dr. Graham J Whelan

truths in Holy Scripture. A parable of Jesus introduces this truth. The parable of the Hidden Treasure (Matthew 13:44-50) – all to do with “the wedding of the Lamb has come”. The “bride” is ready.

The Bride of Christ is the Church. However, Replacement Theology is not actually correct.

There are two other parables involved – the pearl, a parable about the true church, the Church and, the dragnet – the collection of the “good fish” - those Gentiles chosen -the elect. The treasure is the Jews – the Nation of Israel in the Old Covenant - “...my treasured possession...” (Exodus 19:4-6; Psalm 135:4).

All is grafted in as the Bride (Romans 11:25- 32).

## **NOT A BATTLE – SIMPLY A WORD**

### **REVELATION 19:9-21**

9 Then the angel said to me, “Write this: Blessed are those who are invited to the wedding supper of the Lamb!” And he added, “These are the true words of God.”

10 At this I fell to his feet to worship him. But he said to me, “Don't do that! I am a fellow servant with you and with your brothers and sisters who hold to the testimony of Jesus. Worship God! For it is the Spirit of prophecy who bears testimony to Jesus.”

### **The Heavenly Warrior Defeats the Beast**

11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war.

12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

13 He is dressed in a robe dipped in blood, and his name is the Word of God.

14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

15 Coming out of his mouth is a sharp sword with which to strike down the nations. “He will rule them with an iron sceptre.” He treads the winepress of the fury of the wrath of God Almighty.

16 On his robe and on his thigh he has this name written:

**King of kings and Lord of lords.**

17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God,

18 so that you may eat the flesh of kings, generals and the mighty, or horses and their riders, and the flesh of all people, free and slave, great and small.”

19 then I saw the beast and the kings of the earth and their armies gathered together to wage war against the rider on

the horse and his army.

20 But the beast was captured, and with the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshipped its image. The two of them were thrown alive into the fiery lake of burning sulphur.

21 The rest were killed with the sword coming out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

## **WORSHIP GOD!**

The key words – the focus of Revelation 19:9- 21 is simply “Worship God” (vs 10). A short sentence. This is the message from Jesus and John for us now! (cf 22:6). As in every age!

In our assemblies – congregations – services today you will hear the words “welcome to worship” with the music team called the 'worship team'. Worship of our loving God – Father, Son and Holy Spirit – is 24/7 - “in spirit and in truth”. (John 4:24).

Worship God 24/7, in faithfulness and obedience, “in

spirit and in truth”.

We are to “rejoice and be glad and give Him glory...”. The joy of the wedding of the Lamb – not the Lion – the Lamb who was slain and redeemed those born-again to now be with Him. And we are “blessed” (Revelation 19:9) – invited to the supper where Jesus again drinks of the fruit of the vine (Revelation 19:9 cf Luke 22:18). John is admonished for falling at the angel's feet and worshipping (vs 10) as the angel was a “fellow servant”. So, this wonderful truth, “worship God'. Jesus' words are true prophecy (Revelation 1:2).

No Battle! Only a Word from Jesus 19:11-16 The awesome picture of Jesus – King of kings and Lord of lords – a vision compared to Revelation 1:12 - 18.

White horse - Of a conqueror – Jesus Messiah King

Name written – Heavenly name not yet revealed Robe dipped in blood - Jesus' Cross is the victory.

Armies of heaven - Those chosen by Jesus for special service (cf 6:10).

Sharp sword - Symbolic of all Jesus' words and testimony

## Book of Revelation | Rev'd Dr. Graham J Whelan

of divine judgement (Revelation 1:2, 9; John 6:68; cf Ephesians 6:17). Winepress - Symbol of divine judgement (Revelation 14:19; Isaiah 63:3).

Jesus is King of kings and Lord of lords and the “battle” is really a non-event as He is already victorious at the Cross!

(Revelation 5:5, 6; John 4:13, 14, 25, 26; 5:24-27; 7:38, 39; 11:25, 26; 14:1-6; 16:33; 17:1-9; 19:30; 1Cor 15:57; 1 John 2:2; 5:4,5).

19:17-21 An angel standing in the sun calls birds to a great supper of God. The beast and his army assemble (Revelation 19:19) but they are overthrown. The beast is the first beast – the Emperor, the prophet is the second beast, the high priest of the Emperor- cult that John symbolises.

This author reasons that these symbols of John symbolise the overlays defined by this author in the sections Revelation 6 – 7, 8 – 11, 12 – 14, 15 - 16 which apply to treacherous evil tyrants in every age – every lifetime of each saint.

## Book of Revelation | Rev'd Dr. Graham J Whelan

Thus – no battle – only a word (Revelation 11:15-18) – described in the verses quoted was won at the Cross (again Revelation 5:5, 6). Jesus' death and resurrection was God's powerful victory – Jesus' words, “It is finished”. (John 19:30). Again, Jesus and John's encouragement to saints in every age – lifetime, “Worship God”. (Revelation 19:10).

## **MILLENNIUM AND JUDGEMENT**

### **Revelation 20**

#### **The Thousand Years**

1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations any more until the thousand years were ended. After that, he must be set free for a short time.

4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshipped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.



5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

6 Blessed and holy are those who share the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

### **The Judgement of Satan**

7 When the thousand years are over, Satan will be released from his prison

8 and will go out to deceive the nations in the four corners of the earth – Gog and Magog – and to gather them for battle. In number they are like the sand on the seashore.

9 they marched across the breadth of the earth and surround the camp of God's people, the city he loves.

But fire came down from heaven and devoured them.

10 and the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and false prophet had been thrown. They will be tormented day and night

for ever and ever.

### **The Judgement of the Dead**

11 Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them.

12 And I saw the dead, great and small, standing before the throne, the books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done.

14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 Anyone whose name was not found written in the book of life was thrown into the lake of fire.

## **The Truth of the Pre-Millennial Approach**

To this point the Lion – actually the Lamb has conquered – simply with a word. There was no battle. The Cross of Jesus is the victory!

This is the wonderful truth of God's revelation to John – the “unveiling” of true reality. It is God's revelation to man from Genesis to Revelation. A wonderful truth (the whole of Hebrews 2 but note vs 6-8; the whole of Psalm 8 but note vs 4-6).

These verses in Psalm 8 have an eternal truth. Note Psalm 8:9 which follows the above reference in Psalm 8 - “O LORD, our Lord...”. This refers to Jesus in the Old Covenant. The Jews would not refer to YAHWEH – The Name was too holy. The word used was LORD, i.e. Father, Son and Holy Spirit – the eternal Trinity. Jesus was the emphasis – the Living Word (cf also Psalm 8:1)

Jesus the Messiah, the Anointed One who is, was, is to come – the One who gives the saints great encouragement in every lifetime – every age – a truth for everyone NOW! An encouragement mentioned in the last Chapter – Worship God!!

# Book of Revelation | Rev'd Dr. Graham J Whelan

## Book of Revelation | Rev'd Dr. Graham J Whelan

This is why in Revelation 1:1-8 John recorded 'the revelation of Jesus Christ, which God gave him to show his servants...'. The words "show servants" is showing us NOW in our life. The phrase "soon take place" (vs 1) is possibly today, or tomorrow, or in a few years' time in our life. This author is reminded that in 1938 the whole of Europe did not know the disaster and destruction to befall them!

"The word of God" (vs 2) was written for faithfulness and obedience NOW in view of persecution and tribulation.

In this comment on Revelation 20 several authors studied have been suggesting that the millennium is a difficult theology.

This author sees this truth as simply pre- millennial. A pre-millennial approach with a pre-wrath view of the 70th week of years.

This 7-year period, as described before is over-viewed again.

This week of years is the 7-year tribulation – the final 7-year period:

**In the final 7-year period.**

**Frist 3 ½ Year Period.**

There will be the beginning of birth pangs. In Matthew 24:6 Jesus reminds us the end is still to come.

**Second 3 ½ Year Period**

- Wrath of Devil – Persecution by Anti- Christ.
- Rapture – Second Coming of Jesus
- Wrath of God

**Millennium begins** – 1000 Year Reign of Jesus

(42 months, 1260 days) – Beginning of birth pangs

**Second 3½ years**

(42 months, 1260 days) - Wrath of the Devil.

Persecution by the Anti-Christ

Second Coming - The Rapture in this 3½ year period

Remainder of – The Wrath of 3½ year period God

**Then the Millennium**

Revelation 20:1-6 In Revelation 19:20 the beast (First beast – Emperor/tyrant) and the false prophet (Second beast – high priest of Emperor-cult/false religion in every

## Book of Revelation | Rev'd Dr. Graham J Whelan

lifetime) are eliminated. Now Jesus takes evil from His earth for 1 000 years to prepare of His new world.

The creator of evil – the Dragon, or Satan – is bound for this time.

In Revelation 20:4 the martyrs (Revelation 6:9-11) have a special authority with Jesus as a result of their faithfulness and obedience in their lifetimes.

Also in this passage (Revelation 20:1-6) there is a glimpse of John's vision in Revelation 7 being redefined here.

The saints from the Old Covenant and New Covenant are with Jesus now – all with special positions along with the martyrs given authority to judge for 1 000 years. Even though with Jesus being present and ensuring peace, there are still enemies assembling over this time.

Revelation 20:7-10 The enemies symbolised by the names Gog and Magog (cf Ezekiel 38:2; 39:1) are those who will attempt a final assault on God. As seen in Revelation 5:5, 6 they are already defeated! Revelation 20:11-15 As remembered in Revelation 3:5, 6 Jesus encourages the churches (then and now – in all our

## Book of Revelation | Rev'd Dr. Graham J Whelan

lifetimes in history) through the guidance of His Holy Spirit. The saints are written in His Book of Life – never to be removed (John 5:24; Hebrews 13:5).

The saints from every lifetime are safe in Jesus eternally.



## **NEW HEAVEN, NEW EARTH**

How wonderful it is to continue reading the actual passage of Scripture before a comment. Paul, writing to Timothy, reminds us:

“to know the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

All Scripture is God breathed.... (2 Timothy 3:15, 16a) - and the Holy Spirit leads and guides when we read it!

### Revelation 21

1 Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea.

2 I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

3 And I heard a loud voice from the throne saying, “Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

4 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away.'

5 He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

6 He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.

7 Those who are victorious will inherit all this, and I will be their God and they will be my children.

8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – they will be consigned to the fiery lake of burning sulphur. This is the second death."

### **The New Jerusalem, the Bride of the Lamb**

9 One of the seven angels who had the seven bowls full

Book of Revelation | Rev'd Dr. Graham J Whelan

of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

11 It had a great, high wall with twelve gates, and with

12 angels at the gates. One the gates were written the names of the twelve tribes of Israel.

13 There were three gates on the east, three on the north, three on the south and three on the west.

14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12 000 stadia in length, and as wide and high as it is

long.

17 The angel measured the wall using human measurement, and it was 144 cubits thick.

18 The wall was made of jasper, and the city of pure gold, as pure as glass.

19 The foundations of the city walls were decorated with all kinds of precious stones. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald,

20 the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst.

21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of gold, as pure as transparent glass.

22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. 23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

## Book of Revelation | Rev'd Dr. Graham J Whelan

24 The nations will walk by its light, and the kings of the earth will bring their splendour into it.

25 On no day will its gates ever be shut, for there will be no night there.

26 The glory and honour of the nations will be brought into it.

27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

In 2 Peter 3:13, Peter records a promise God made. The promise was given to the Prophet Isaiah 700 years before Jesus came. The promise is recorded (Isaiah 65:17; 66:22). And now the promise is given to John.

In Revelation, John is given the reality of this awesome event of the removal by God of the old structure of the earth and His bringing preparations for the new earth (Revelation 6:12-14; 8:7-12; 16:2-9).

21:2-4 “Holy city...New Jerusalem...a bride”. This is a beautiful present from God along with the bride – the saints of the Old and New Covenants – the House of

## Book of Revelation | Rev'd Dr. Graham J Whelan

Israel – God's treasured possession (Exodus 19:5, cf Romans 11:25, 26) with the Gentiles grafted in.

A new heaven and earth with no sea – no evil remembering the beast of the sea. God with us and no more tears!

21:5-8 John hears God saying He was “making everything new” - true and trustworthy words from God written for us now – great encouragement for faithfulness and obedience to Jesus in joy or sadness – NOW! Words given to every saint in each lifetime in history until Jesus comes

In vs 6 the great joy of the Father saying, “It is done.” Further, the eternal truth, “I am the Alpha and the Omega, the Beginning and the End.” (cf Revelation 1:8; 22:13).

Then the comment about those “thirsty” ... “drink without cost” (cf John 4:10). The joy of eternal life with Jesus.

21:9-21 The angel (one of 7 with a bowl of the last plagues (Revelation 15:1)), carries John away in the Spirit to show him the “Holy City Jerusalem coming down out of heaven from God”.

## Book of Revelation | Rev'd Dr. Graham J Whelan

This is a wonderful future truth, for as was mentioned before, the current Holy Land – Israel – Jerusalem has no theological significance. There will never be peace there on this old earth (Matthew 24; Mark 13).

And we are given the amazing description of the Holy City (vs 11-15). A further overview of the plan of the City and a further description of foundations and gates is given (vs 16-21). The City is a cube: 12 000 stadia wide, high, long. This is calculated:

1 400 miles 2 200 kilometres 144 cubits for the thickness of the wall = 65 metres thick.

21:22-27 No temple – God Almighty – Father, Son and Holy Spirit - “are its temple.”

No sun/moon for light - “the Glory of God gives it light” - “the Lamb is its lamp”. Jesus said, “I am the light...”. (John 8:12). Nothing impure or evil (vs 27), all saints are in the “Lamb's Book of Life”.

A very important note never emphasised by Ministers - “The nations...and the kings of the earth will bring their splendour into it” (vs 24). This is a type/shadow from the tribute brought to Solomon (1 Kings 10:1-6). Further,

John records “The glory and honour of the nations will be brought into it.”

Whilst the saints of the nations will be in the nations they each have a room in their Father's house (John 14:1-6) – Jesus has “prepared a place...” to visit or stay permanently!

## **ETERNAL LIFE – SAINTS ENCOURAGED NOW**

### **Revelation 22**

#### **Eden Restored**

1 Then the angel showed me the river of water of life, as clear as crystal, flowing from the throne of God and of the Lamb

2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.



4 They will see his face, and his name will be on their foreheads.

5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

### **John and the Angel**

6 The angel said to me, “These words are trustworthy and true. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place.”

7 “Look, I am coming soon! Blessed is the one who keeps the words of the prophecy written in this scroll.”

8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me.

9 But he said to me, “Don't do that! I am a fellow servant with you and your fellow prophets and with all who keep

## Book of Revelation | Rev'd Dr. Graham J Whelan

the words of this scroll. Worship God!”

10 then he told me, “do not seal up the words of the prophecy of this scroll, because the time is near.

11 Let the one who does wrong continue to do wrong; let the vile person continue to be vile; let the one who does right continue to do right; and let the holy person continue to be holy.”

### Epilogue: Invitation and Warning

12 “Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

15 Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.

Book of Revelation | Rev'd Dr. Graham J Whelan

16 I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star.”

17 The Spirit and the bride say, “Come!” And let the one who hears say, “Come!” Let the one who is thirsty come; and let the one who wishes to take the free gift of the water of life.

18 I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll.

19 And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.

20 He who testifies to these things says, “Yes, I am coming soon.”

Amen. Come, Lord Jesus.

21 The grace of the Lord Jesus be with God's people.  
Amen.

## **THE RIVER OF LIFE IN THE NEW EDEN**

Earlier in this work reference was made to a wonderful little tract, “Two Ways to Live” by Phillip Jensen, St Andrew's House, Sydney. Briefly again, he outlined how our loving God – Father, Son and Holy Spirit – made the world. God made man as rulers under Him (Revelation 4:11). But man rebelled and took God's Crown for himself (Romans 3:10-12). Consequently, the Fall – and man died (Hebrews 9:27).

Someone who was perfect, holy and righteous had to pay the price for man's rebellion and sin. So, God sent His Only Son, Jesus (Matthew 20:28; John 3:16, 36; Romans 5:8; 2 Corinthians 5:21; 1 Peter 3:18). When we simply trust Jesus in repentance and faith – say, 'Sorry, Lord Jesus!' - we are forgiven (John 5:24; 1 Peter 1:3). Jesus gives us the same resurrection He himself had (Luke 24:13-49; John 14:1-9; John 17:1-9).

And so, now at the end of the age the saints are with God – Father, Son and Holy Spirit – in the new Eden. There is a tree of life on each side of the river (see verse 2 again).

## Book of Revelation | Rev'd Dr. Graham J Whelan

God is there and the saints, His servants have our names on our foreheads and see Him face to face – Wow! And a further comment – no more night (cf Revelation 15:23) - “God will give them light” - with God forever.

A final joyous truth and comment is to simply repeat words from Jesus:

12 “Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

15 Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.

16 I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star.”

Book of Revelation | Rev'd Dr. Graham J Whelan

17 The Spirit and the bride say, “Come!” And let the one who hears say, “Come!” Let the one who is thirsty come; and let the one who wishes to take the free gift of the water of life.

18 I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll.

19 And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.

20 He who testifies to these things says, “Yes, I am coming soon.”

Amen. Come, Lord Jesus.

21 The grace of the Lord Jesus be with God's people.  
Amen.

Book of Revelation | Rev'd Dr. Graham J Whelan

## **A P P E N D I C E S**

## **APPENDIX - 1**

### **THE SOVEREIGNTY OF GOD**

The Apostle John, who received the Revelation from our Lord Jesus, learnt a very important truth about worshipping God – the One True God of the Holy Bible (John 4:24; Revelation 19:10, 22:9).

This is a critical lesson for our lives in our lifetimes. We are to “Worship God!”. It's all about the Sovereignty of God.

The whole of the Book of Revelation is to encourage us that – well simply – God is sovereign. This truth is abundantly clear from Revelation 1:17ff, 5:5,6. The Victory was won by Jesus on the cross and the fact He rose and is with the Father.

I have included here the truths of God's sovereignty.

In a further appendix, reference is made to work done by Erickson<sup>77</sup>. In his reference noted, he refers to his logical



## Book of Revelation | Rev'd Dr. Graham J Whelan

order: effectual calling, conversion, regeneration. In subsequent comments I emphasise my disagreement with his logical order – simply it is not logical for, in context, the order is effective call which includes regeneration and then conversion.

This is examined in a subsequent appendix which includes the truth of The Deity of Christ.<sup>8</sup>

And so to the Sovereignty of God –

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<sup>8</sup> Millard J Erickson, *Christian Theology*. (Grand Rapids, Mich: Baker Books, 1998), pg 944ff

## **SOVEREIGNTY OF GOD**

Firstly, in this appendix this author establishes the sovereignty of God which primarily includes the sovereignty of Jesus the eternal second Person of God YAHWEH. This proves Jesus' Lordship with appropriate references relating to essential doctrines which in the appendix which includes the Deity of Jesus, the truth He is our righteousness and wisdom for all time. This author emphasises "all time" to include Old Covenant and New Covenant truth as taught by Luke 24:27. (Genesis 3:15; Numbers 21:9; Deuteronomy 18:15; Is 7:14, 9:6, 40:10-11; Isaiah 53; Ezekiel 34:23; Daniel 9:24;

Micah 7:20; Malachi 3:1) already mentioned for emphasis. Also in this chapter this author links the Old Covenant to New Covenant. This author focuses on key areas of God's name, God's sovereign will, God's omnipotence, predestination and election and adoption. The theological significance in the key area of the Sovereignty of God focusing on effectual calling and grace is examined centering on Lordship of Jesus.

God's Name

God is sovereign and this author focuses firstly on

## Book of Revelation | Rev'd Dr. Graham J Whelan

God's name. In revelation, Erickson explains that this is where God demonstrates His Sovereignty and he focuses on special revelation.

Special revelation is personal where God reveals Himself in time and place. The personal relationship is emphasised by Erickson when God responded by "giving His name 'I am who I am (or I will be who I will be)' (Exodus 3:14)."<sup>9</sup>

This author highlights the Name of YAHWEH, for this name emphasises the concealed Name of the eternal Living Word, who is revealed in His New Covenant (John 1). As a personal God He made a personal covenant with His people. In addition, He blessed them "The Lord bless you and keep you; the Lord make His face shine upon you, and be gracious to you; the Lord turn His face toward you and give you peace" (Numbers 6:24-26).

Special revelation records where God has spoken and historical events have been recorded, notably the mighty deeds of the deliverance of His people from Egypt. This is expanded further in Erickson's

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<sup>9</sup> Millard J. Erickson, *Christian Theology*. (Grand Rapids, Mich.: Baker Books, 1998), p. 203

## Book of Revelation | Rev'd Dr. Graham J Whelan

discussion on divine speech and His comments on Paul (1 Corinthians 7:40, 11:23), but reaches the ultimate level of special revelation in the incarnation where the Lord Jesus, God as man speaks face to face with His brothers and sisters. Here His words are written down as Scripture as revelation. Further this author notes Jesus uses the words “I AM” on seven occasions (John 6:35; 8:12; 10:7; 10:11 11:25; 14:6; 15:1) confirming in this author’s Christian mind through the Holy Spirit, the truth of Jesus’ Living Words spoken to Moses “I will be .....

Concerning Ephesians 2:5-8 this author adds the comment that indeed Jesus gives the believer faith as in the reference quoted by Luke where he cites Peter’s words as Peter heals the crippled beggar – “By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus’ name and the faith that comes through Him that has given this complete healing to him.....” (Acts 3:16). This confirms the truth in Ephesians 2:8,9.

### **God’s Sovereign Will**

Piper adds to Erickson and discusses God’s will

and its awesome complexities. He explains the deep compassion God has for those who have turned from Him to be independent and disobedient. He cites Lamentations 3:32 “though He causes grief, He will have compassion according to the abundance of His steadfast love; for He does not willingly inflict or grieve the sons of men”. Here, this author, can appreciate the difficulty which Piper is explaining, in that to the human mind there is enormous conflict. But as Piper explains, “God is governed by the depth of His wisdom expressed through a plan that no ordinary human deliberation would ever conceive.”<sup>10</sup> He cites Romans 11:33f.

## **God’s Omnipotence**

Also, on the subject of the sovereignty of God, Erickson discusses that God alone is omnipotent, having authority and power over everything including evil done by Satan and as a result the reality of the magnitude of sin. The universality of sin has already been clearly seen in God’s resolution to destroy

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<sup>10</sup>John Piper, “Are There Two Wills in God?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.129

“everything (with the exception of Noah, his family and the animals.....)”<sup>11</sup> (Genesis 6:5). Further emphasised by God’s truth “‘every inclination of [man’s] heart [as being] evil from childhood’ (Genesis 8:21).”<sup>12</sup> Erickson further highlights a categorical statement about human sinfulness “found in 1 Kings 8:46 ‘ for there is no one who does not sin’ (cf Romans 3:23).”<sup>13</sup> Psalm 30:3 also adds to this thought “if you, O LORD, kept a record of sins, O LORD, who could stand?”

Thus Erickson continues and explains “evil actions and words stem from the evil, that’s evil thoughts of the heart: ‘but the things that come out of the mouth come from the heart..... out of the heart come evil thoughts’ ..... (Matthew 15:18f).”<sup>14</sup> Erickson goes further with reference to the inclination of a man’s heart by commenting on what Paul had to say about the “Gentiles that they are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their

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11 Millard J. Erickson, Christian Theology. (Grand Rapids: Baker Book House, 1998). P. 638

12 Ibid., 639

13 Ibid.

14 Ibid., 644

hearts. ....” (Ephesians 4:18f). Erickson further explains that “we do not mean by total depravity that the unregenerate person is totally insensitive in matters of conscience, of right and wrong.”<sup>15</sup>, and he goes on to comment on what Paul wrote in Romans 2:15. This author acknowledges the truth here that no-one can stand before or come to God on their own (Romans 3:10-12).

## **Predestination and Election**

This author turns attention to the way God in Jesus answers the problem of evil and this author focuses on election and the work of Erickson. Erickson discusses the key area of predestination and election under the major subject - Salvation in his chapter - The Antecedent of Salvation: Predestination. In that chapter he emphasises that the whole subject falls within the major key area of the Sovereignty of God, and thus, this author includes it here, along with discussions from other authors. Erickson further emphasises the sovereignty of God.

Erickson explains that predestination refers to God’s

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15 Ibid.

choice of individuals for eternal life or eternal death. To assist understanding, election is selection of some for eternal life, the positive side of predestination.

Before examining what Erickson explains about predestination and election this author sees the need to discuss foreknowledge. In Erickson's chapter in *Christian Theology - What God Does*, he discusses God's plan, making the distinction between the broader term "foreordain" and the narrower term "predestinate" having to do with election. Erickson cites 1 Peter 1:2 "The elect are chosen according to the foreknowledge of God."<sup>16</sup> Westblade comments on this view. Westblade in Schreiner has some interesting comments concerning God's infallible foreknowledge.

He poses the question - Can everyone choose freely "to exercise faith and so fulfil God's desire that all should be saved and come to a knowledge of the truth?"<sup>17</sup> Concentrating on that freedom, Westblade cites Jonathan Edwards who commented "infallible knowledge of an event presupposes the necessity of

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<sup>16</sup>Ibid., 383

<sup>17</sup> Donald J. Westblade, "Divine Election in the Pauline Literature." in *Still Sovereign* eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.71



that event and therefore precludes its real freedom”. Westblade proceeds and cites Foster and Marston “insistence that the Bible nowhere uses the word ‘know or foreknow’ to mean ‘choose’ or ‘elect’...”<sup>18</sup>, even though as Westblade comments that in Romans 8:29 there is “certainty of future events.”<sup>19</sup> This author observes that it is difficult for us in our time to really understand God’s omniscience in His eternity, given that the product of time that He has made for man cannot be reasoned by man’s finite mind to the awesome concept of God’s eternity. Thus, this author agrees with Schreiner's footnote that “in Morris’s words, summarising his reading on this verse, ‘we are not to think that God can take action only when we graciously give Him permission. Paul is saying that God initiates the whole process’”.<sup>20</sup>

Now returning to predestination and election, Erickson begins by commenting that “of all the doctrines of Christian faith, certainly one of the most puzzling and least understood is the doctrine of predestination”<sup>21</sup>,

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<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Thomas R. Schreiner, Bruce A. Ware, eds. Still Sovereign. (Grand Rapids, Mich, Baker Books 2000), p. 71

<sup>21</sup> Millrd J. Erickson, Christian Theology. (Grand Rapids, Mich: Baker Books, 1998), p. 921

and that it “exceeds the human capacity to understand.”<sup>22</sup> Further Erickson defines predestination, explaining that “although some use it interchangeably with ‘fore-ordination’ and ‘election’, for our purpose here ‘predestination’ is midway in specificity between ‘fore-ordination’ and ‘election’. ..... ‘Predestination’ refers to God’s choice of individuals for eternal life or eternal death. ‘Election’ is selection of some for eternal life, the positive side of predestination.”<sup>23</sup> The doctrine’s history is discussed (Palegius and Augustine), and comments on as Adam has sinned so we have all sinned, thus Erickson comments that this means that all human beings “begin life in a seriously marred condition.”<sup>24</sup> (Romans 3:23).

So questions arise. Does God choose as He pleases? Does His choice depend on advanced awareness? - for Augustine, suggests Erickson “for God by an unalterable decree has determined who is to be saved; being totally of God’s grace, salvation in no way depends on humans or what they do ....”<sup>25</sup> Following these comments by Augustine, Erickson looks at

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22 Ibid.

23 Ibid.

24 Ibid., 923

25 Ibid., 924

differing views of predestination, firstly Calvin. He notes the “acronym TULIP: total depravity, unconditional predestination, limited atonement, irresistible grace and perseverance.”<sup>26</sup> Erickson notes that total depravity “means that every individual is so sinful as to be unable to respond to any offer of grace.”<sup>27</sup> He adds that sometimes “the phrase ‘total inability’ is used, meaning that sinners have lost the ability to do good and are unable to convert themselves.”<sup>28</sup>

As will be discussed later, Erickson's choice of the term 'convert' should read 'regenerate'. Commenting on the sovereignty of God and His freedom to do what He wills, unconditional predestination is seen in the parable of the labourers in the field (Matthew 20:13f), thus election clearly is God’s choice of certain people for His special favour.

This author focuses and is comforted by the marvellous references quoted on more than one occasion (Ephesians 1:4-5, John 6:44). Further commenting on God’s actions, Erickson notes the

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26 Ibid., 928

27 Ibid.

28 Ibid.

choice of the nation of Israel and comments “in Romans 9 Paul argues impressively that all of these choices are totally of God and in no way depend on the people chosen.”<sup>29</sup> Quoted is Romans 9:15-16. Erickson also notes as does this author that election is “efficacious”<sup>30</sup>, in that those whom God chooses “will most certainly come to faith in Him and, for that matter, will persevere in that faith to the end.”<sup>31</sup> Hence the wonderful and joyous truth of the multitude of the elect in white robes (Revelation 7).

Further “election is from all eternity and out of God’s infinite mercy.....”<sup>32</sup> Erickson also comments on free will noting that “Calvinists insist that election is not inconsistent with free will, that is, as they understand the term. They deny however that humans have free will in the Armenian sense.

Sin has removed, if not freedom, at least the ability to exercise freedom properly.”<sup>33</sup> Concerning the question of free will this author suggests that humankind always

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29 Ibid., 930

30 Ibid.

31 Ibid.

32 Ibid.

33 Ibid.

had a real will before and after the Fall. This author agrees that before the Fall Adam and Eve had freedom of will which was marred by the Fall as Erickson has stated. There was a problem to “exercise freedom properly”<sup>34</sup> . This author also adds that before regeneration people have real will but after regeneration believers have free will:

“Jesus said ‘If the son sets you free you will be free indeed’”. (John 8:36)

Erickson explains that we confidently understand God’s plan will be fulfilled and that the “elect will come to faith”<sup>35</sup>, also understanding that we must not criticise ourselves when in our witness some do not come to faith in Jesus for that occurred in His ministry also (John 6:37, 44), and we should be encouraged in our witness and evangelism as we do not know who is the elect and we must understand and acknowledge that it is all by grace - God’s unmerited favour.

Commenting on the above - the Grace of Jesus, and Jesus requirement also for our obedience, Carson in his

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34 Ibid

35 Ibid., 940

## Book of Revelation | Rev'd Dr. Graham J Whelan

reflections on assurance makes an interesting comment about election that as an “element in the Biblical portrayal of God’s sovereignty never functions so as to destroy human responsibility ....”<sup>36</sup> This author agrees with Carson and relates responsibility to obedience.

Also commenting on the point above, Schreiner explains that God is completely sovereign and “yet human choices and responsibility are not a charade. God ordains all that comes to pass and is good; and yet evil exists, and it is really evil. God chooses only some to be saved, and yet there is also the true sense in which He desires the salvation of all. Those who are elect will never lose their salvation, and yet those who do not persevere to the end will not inherit the Kingdom of God.”<sup>37</sup> In the appendix following I discuss the problem with this statement by Schreiner in my comments on Hebrews 6. The elect are never lost.

Thus Westblade in Schreiner comments on ability in his discussion on divine election. He notes “God

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36 D.A. Carson, “Reflections on Assurance.” in *Still Sovereign* eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000). p. 272

37 Thomas R. Schreiner, Bruce A. Ware, eds. *Still Sovereign*. (Grand Rapids, Mich., Baker Books 2000), p. 19

Himself gives and withholds the ability to trust. God, not the sinner, should therefore be held responsible.”<sup>38</sup>

This highlights how difficult this theological truth is to our finite minds as Westblade continues “that God gives an ability to trust to have a will that it favourably disposed, is a moral ability, one that we commonly distinguish in practice from our natural or physical abilities.”<sup>39</sup> Schreiner expands this comment by his comment on prevenient grace where he distinguishes between moral and physical ability. He notes that “God gives commands to unbelievers that they can physically obey; that is, they could observe His commandments if they desired to do so. Unbelievers are morally unable to keep God’s commands in the sense that they have no desire to obey all of His commandments.”<sup>40</sup> Thus he explains prevenient grace that before they repent as the scriptures teach “that they have no moral ability to believe, and the only way they will believe is if they are given by the Father to the

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38 Donald J. Westblade, “Divine Election in the Pauline Literature.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.79

39 Ibid.

40 Thomas R. Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.243

Son.

This revelation is not vouchsafed to all people but only to the elect.”<sup>41</sup> He takes this thought one step further by commenting on Scripture where Jesus commands believers “to be perfect (Matthew 5:48), but the need for forgiveness (Matthew 6:14-15) demonstrates that perfection is impossible to attain.”<sup>42</sup> This author notes as Schreiner discusses that it is difficult for mankind to accept their responsibility for sin irrespective of the truth that “they are born with an inclination and that will inevitably lead them to sin.”<sup>43</sup> The reality discussed by Schreiner that it is “the kindness of God”<sup>44</sup> that should give people understanding and leading to repentance. As Schreiner had already stated that Adam was still responsible for their “failure to respond to God’s grace.”<sup>45</sup>

## **Adoption**

Concerning adoption, this author is interested in some

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41 Ibid.

42 Ibid.

43 Ibid., 244

44 Ibid.

45 Ibid.



comments by Grudem about sovereignty and the eternal grace of Jesus. Grudem also has some interesting thoughts on adoption which he discusses in Schreiner in his contribution “Perseverance of the Saints”. Grudem in an interesting way lists “regeneration, justification and adoption”,<sup>46</sup> as “entirely works of God”, as noted above<sup>47</sup> which correlates to Erickson’s comments on election as part of God’s work and thus part of the sovereignty of God. He suggests that conversion “which includes repentance from sins and faith in Christ..... is entirely a work of man.”<sup>48</sup> I agree conversion is the work of man – an ongoing process. Regeneration comes first as seen in the next appendix as the work of God.

Schreiner is correct when he says before regeneration “that they have no moral ability to believe, and the only way they will believe is if they are given by the Father to the Son .....”<sup>49</sup>

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46 Wayne Grudem, “Perseverance of the Saints: A Case Study from the Warning Passages in Hebrews.” in Still Sovereign eds. Thomas R.

Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 135

47 Ibid.

48 Ibid.

49 Thomas R. Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 243

This author does view repentance in a sense of obedience to Jesus as noted later. This author is also reminded of a truth for example that this author decided to believe in Jesus ....and chose to follow Jesus – then after regeneration realised through the Holy Spirit’s anointing that in eternity past Jesus decided for this author .....and Jesus chose this author. (Ephesians 1:4; John 6:37, 44, 65; 10:29) These references are discussed and printed. This author agrees with Grudem’s comment that conversion “includes repentance from sin and a faith in Christ”<sup>50</sup>, but this author would go one step further in that argument by saying that the new believer is growing in understanding, an understanding which has not really reached the point of regeneration which is instantaneous. Thus the element of regeneration comes before conversion.

Having said this, this author also agrees with Schreiner when he comments on Grudem “however, most evangelicals, including this author, understand repentance from sin to be an essential part of true regeneration and conversion and argue that no-one can genuinely trust in Christ as a Saviour from his or her sins unless the person has repented of those sins.

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50 Ibid.

## Book of Revelation | Rev'd Dr. Graham J Whelan

Therefore, although justification is by faith alone, it is not by faith that is alone - faith is always accompanied by repentance, and always results in a changed pattern of life. The Westminster Confession of Faith aptly says:

Faith, thus receiving and resting on Christ and His righteousness, is alone the instrument of justification: yet is it not alone in the person justified, but ever accompanied with all other saving graces, and is no dead faith, but worketh by love (11:2)”<sup>51</sup>

A further comment needs to be made on Grudem’s statement that conversion: “item two (repentance and faith) is entirely the work of man.”<sup>52</sup> Schreiner in his footnote notes about this comment that “although many would argue that God enables us to repent and believe, all would agree that we repent and we believe;

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51 Thomas R. Schreiner, Bruce A. Ware, eds. Still Sovereign. (Grand Rapids, Mich., Baker Books 2000), p.135

52 Wayne Grudem, “Perseverance of the Saints: A Case Study from the Warning Passages in Hebrews.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 135

God does not repent and believe for us.”<sup>53</sup>

This author agrees with Schreiner’s footnote, that we have a responsibility, but suggests that further comment is needed, for Ephesians 2:8 says “for it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God -”. In a sense Schreiner in his footnote is correct when dealing with the statement repentance and faith as a compound conditional statement. However, the reality is that God through grace gives us the gift of faith and no human effort can contribute to our salvation - it is God’s gift: however, repentance as this author suggests, is something we do, in the sense of obedience, but it also involves a component of God’s enabling, part of the “good works which God prepared in advance for us to do” (Ephesians 2:10).

Concerning Erickson’s analysis on God’s teaching of adoption, Tenney adds a contrast between the old and the new covenant “the Old Covenant involved a revelation of the holiness of God in a righteous standard of law which those who reached it were solemnly enjoined to keep. The New Covenant

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53 Thomas R. Schreiner, Bruce A. Ware, eds. Still Sovereign. (Grand Rapids, Mich., Baker Books 2000), p. 136

embodies a revelation of the holiness of God in an utterly righteous Son, who empowers those who received the revelation to become sons of God by making them righteous (John 1:12).”<sup>54</sup> Tenney adds that “John defines the belief in Christ as receiving Him.”<sup>55</sup> This author sees this as confirming the believer’s adoption. An additional point made by Tenney to be stated that Jesus was the Son of God by nature; the disciples could become sons of God only by receiving Christ. This author notes this by comparing Tenney’s comments in John 1:12. This author considers this a great comfort especially when considering what Paul says in Colossians 1:20f that “through the blood of His cross they are reconciled to God.”<sup>56</sup> This author sees this as our great hope of glory.

In the Book of Revelation, the subject of this work is the 'unveiling' of the truth of eternity of the elect -the true hope of glory with Jesus – a joyous eternity. Again, this is the encouragement that in our lifetime we should – Worship God! - 24/7!

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54 Merrill C. Tenney, New Testament Survey. (Grand Rapids, Mich., Eerdmans, 1983), p. 124

55 Ibid., 190

56 Ibid., 322

## Book of Revelation | Rev'd Dr. Graham J Whelan

This author also notes Young's comment on righteousness that it has all to do with God and nothing to do with man concerning salvation – “salvation is by grace, that is, it is of God and not of man.”<sup>57</sup>

This author notes a clear parallel discussed by Young reflecting the words of Jesus in Mark 1:15 about “repent” – which this author views as “turn around”. Young emphasises “turn, O backsliding children .....

.....” (Jeremiah 3:14).

This author is encouraged by comments by Young concerning the relationship between faithfulness and righteousness, obedience and wisdom. This is clear in Young's following explanation. God is going to use a less righteous people to punish Judah who are more righteous, yet unfaithful and disobedient (Habakkuk 1:13). Young then discusses the need for Messianic work and he suggests “This Messianic work is described in both negative and positive terms; negative – restraining the transgression, completing sin, and covering iniquity; positive – bringing in everlasting righteousness, sealing vision and prophecy.....”<sup>58</sup>. This author sees this as a clear reference to the 400

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<sup>57</sup> Edward J. Young, *An Introduction to the Old Testament*. (London: The Tyndale Press, 1966). p. 211

<sup>58</sup> *Ibid.*, 375

silent years before Jesus who is seen yet concealed in the Old Covenant is to come into His world.

This author reflects on the work of Grudem who also comments on the relationship of faithfulness and righteousness, obedience and wisdom. Grudem adds “When we as God’s people walk in His ways, we come to know more and more fully by experience that the Kingdom of God is indeed ‘righteousness and peace and joy in the Holy Spirit’ (Romans 14:17).”<sup>59</sup> Grudem has made a wonderful comment here, as he has emphasised walking in God’s ways and in actually walking – experiencing the Kingdom – the rule of Jesus in the heart of a faithful and obedient servant. The reference to Romans 14:17 is important. This author goes one step further by mentioning 14:18 which focuses on the peace and joy from service and the reality that Jesus and others are pleased – “.....because anyone who serves Christ in this way is pleasing to God and approved by men.” (Romans 14:18). I love this truth as it emphasises one of the main focuses of the Book of Revelation - “Worship God” (Revelation 19:10, 22:6). Worship is a loving, faithful, and obedient heart serving Jesus 24/7

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59 Wayne Grudem, Systematic Theology. (Leicester: IVP, 1994). p. 203

(John 4:24) and knowing the truth of eternity with Jesus (Revelation 7).

## **Scripture**

The Book of Revelation is a very important truth as Scripture. Jesus told us everything ahead of time (Mark 13:23). In this key area of the sovereignty of God this author now focuses on the subject of Scripture and is thankful for the contributions of other authors. Apart from Scripture which is God's special revelation, this author makes some important comments about general revelation later below. Yarbrough in Schreiner explains the importance of Scripture in divine sovereignty still discussing election, commenting on the Gospel of John that it "lays great stress on divine initiative in salvation."<sup>60</sup> He goes further to ask the question about what is the role and importance of human faith? Yarbrough cites Osbourne who "argues that in John's Gospel 'sovereignty and responsibility exist side by side'. He suggests that divine election works 'with one's faith

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60 Robert W. Yarbrough, "Divine Election in the Gospel of John." in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 56



decision'. Election does not produce faith ...."<sup>61</sup> Yarbrough explains that Osbourne's understanding of John's Gospel is inadequate and controversial. However, divine sovereignty is stressed in human faith and that "John's Gospel explicitly centres more on the sovereignty of God."<sup>62</sup> Osbourne cites John 3:1-15, 5:21, 6:35-40, 15:16,19 and Chapters 9, 10, 17. In his conclusion, Yarbrough comments how complex the doctrine of divine election, foreknowledge and predestination are and encourages Christians to question not feud and to "cling to the sole sufficiency of grace in Christ."<sup>63</sup> And he again notes Osbourne's "recourse to the paradoxical coexistence of sovereign grace and human choice [that] at least attempts to leave God free to do His sovereign bidding."<sup>64</sup>

Further concerning Scripture, Westblade gives more in depth analysis to the sovereignty of God in his discussion on divine election in the Pauline literature.

He notes Paul's "overriding concern to ascribe sovereign glory to God forever by depending on all

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61 Ibid.

62 Ibid., 57

63 Ibid., 61

64 Ibid.

## Book of Revelation | Rev'd Dr. Graham J Whelan

things from Him, apprehending all things through Him, and attributing all things to Him ...”<sup>65</sup> Westblade highlights Paul’s acknowledgement of God’s sovereignty by citing the Letter to the Ephesians “... electing the saints before the foundation of the world to be fellow heirs with Christ in God’s grander purpose .... (1:6, 11,14) ... all things that have been created (1:10) and all things that occur (1:11) accord with the good pleasure (1:5,9) of God’s will a purpose that He set forth beforehand in Christ as a plan.”<sup>66</sup>

This comment from Westblade makes it crystal clear “salvation is a gift of God and depends wholly on God’s call (1:18, 2:8).”<sup>67</sup> Further he comments on Paul’s letter to the Romans that “without God we are dead (2:1,5)”<sup>68</sup>

He adds “moral corpses that we are, the only hope we have for a will that turns its passion toward God lies in the call of God ... clearest evidence of Paul’s own

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65 Donald J. Westblade, “Divine Election in the Pauline Literature.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 72

66 Ibid.

67 Ibid.

68 Ibid.

confidence in the sovereignty of God over the human heart and well may be found in the manner in which he prays.”<sup>69</sup> Westblade highlights references to Paul’s prayers for example Philippians 1:9, 1 Thessalonians 3:12 and 2 Thessalonians 2:16, 3:16. Thus Westblade highlights Paul’s defence of God’s sovereignty in two ways, that God always receives glory for what He does including His choices, and secondly those chosen or elected should always recognise the unshakability “of their security in the unwavering resolve of God Himself to be glorified for His faithfulness to His own purposes.”<sup>70</sup>

This author includes here some comments by Packer which show God’s omnipotence - that everything - even our election is part of His plan. Packer in Schreiner also adds to the discussion of the sovereignty of God and begins with love - the love word ‘agape’ and defines it “in terms of the love shown forth in Christ ..... love of a kind the world never dreamed of before.”<sup>71</sup>

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69 Ibid., 73

70 Ibid., 75

71 J.I. Packer, “The Love of God: Universal and Particular.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.279

## Book of Revelation | Rev'd Dr. Graham J Whelan

God sending His Son fits into the Biblical witness of the whole sovereignty of God and Packer discusses God's being - His communicable and incommunicable attributes. This is important here as Packer notes that in the former "in our sanctification they begin to be reproduced in us ..... as wisdom, truth, goodness, ..... holiness and righteousness .... the latter, commonly listed as self-existence .... immutability, infinity, eternity and simplicity (meaning inner integration)."<sup>72</sup> Packer goes even further in analysing the sovereignty of God by explaining the trinity of the divine Lord and the unity of the divine character who is "unchangeably wise, just, pure, good and true."<sup>73</sup>

Commenting on God's sovereignty Ortlund quotes Jeremiah 20:7-9 concerning "His word is in my heart like a fire shut up in my bones ..." and Ortlund notes that Jeremiah's confession "sober both Calvinists and the Armenian, lest we trivialise the doctrine of God's sovereignty as a mere debating point."<sup>74</sup>

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72 Ibid.

73 Ibid., 280

74 Raymond C. Ortlund Jr, "The Sovereignty of God: Case Studies in the Old Testament." in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000) p. 39

## Book of Revelation | Rev'd Dr. Graham J Whelan

This author comments that this is not an insignificant point made here, as sometimes for the right reason trying to compartmentalise thoughts into our finite minds we can actually lose track of the significance of the sovereignty of God. After all, these efforts are to grow more in the knowledge of Him, with the main purpose to actually do those works which He has “prepared in advance for us to do” (Ephesians 2:10).

Further I am encouraged by Ortlund’s reference (Jeremiah 20:7-9) concerning “.....His word”. I am reminded here of Jesus the eternal Living Word, the Great “I AM”, the absolute Truth (John 14:6). Jesus is the Truth spoken by the sovereign God – indeed the second Person, the sovereign Son who declares God’s promises. Again, I am so thankful for the comments discussed above concerning Scripture. The Book of Revelation is so important in 'unveiling' – revealing God's plan of His purposes – the redemption of His elect. Every word of Jesus came to pass. In John's lifetime – 60 years later – Jesus again speaks His truth (Revelation 1:17ff).

### **Effectual Call**

Ware discusses effectual calling and grace, which this

## Book of Revelation | Rev'd Dr. Graham J Whelan

author views as one of the most marvellous doctrines demonstrating the sovereignty of God and of the Son. His comments add to Erickson where Erickson discusses the logical order - effectual call, conversion and regeneration. Ware explains that the doctrine “refers more specifically to God’s inward and ultimately persuasive summons to repent of sin and turn to Christ for salvation.”<sup>75</sup>

Erickson's logical order is a very important attempt to understand our election. I disagree with his order. The order I suggest, and which is discussed in the next appendix, is regeneration and conversion.<sup>76</sup>

Continuing on, Clowney expands on these ideas on effectual call in his comments on preaching and the sovereignty of God, when he discusses the call of Saul, now Paul who “came as a servant of the Lord preaching the Good News of God’s salvation (Acts

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75 Bruce A. Ware, “Effectual Calling and Grace.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000) p. 211

76 Millard J Erickson, Christian Theology. (Grand Rapids, Mich; Baker Books, 1998), P944

13:47).”<sup>77</sup>

The sovereignty of God is clearly demonstrated in Paul proclaiming and preaching the salvation at God’s calling and only through God’s power. Clowney notes a very important point concerning God’s sovereignty that “God’s word did not fail, for His purposes stand in those whom He has chosen .....God chose Isaac not Ishmael; Jacob not Esau.....”<sup>78</sup>

Further on election - Gospel of John, Yarbrough in Schreiner comments on divine election in the Gospel of John beginning with an interesting point that election is “implicit in John’s opening words, ‘in the beginning.....’ (1:1), a clear echo of Genesis 1:1.”<sup>79</sup> Creation and redemption are spoken of here and explained clearly that “God is, and that He willed to create and to save ..... God chose to send the light, not because but in spite of human desire and readiness for

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<sup>77</sup> Edmund P. Clowney, “Preaching and the Sovereignty of God.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000) p. 335

<sup>78</sup> Ibid.

<sup>79</sup> Robert W. Yarbrough, “Divine Election in the Gospel of John.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 48

it.”<sup>80</sup>

Whilst commenting on divine election in the gospel of John, Yarbrough in Schreiner also comments on creation. He explains “creation, and accordingly also redemption, can have no other explanation than that God is, and that He willed to create and to save.”<sup>81</sup> Hence again, the truth of the Book of Revelation.

Commenting further on Erickson’s discussion on predestination and election, Tenney links the key idea of the sovereignty of God with the comments on predestination and election, explaining that the “sovereign purpose of God in establishing the church permeates the first half of the Epistle.”<sup>82</sup> He is referring to Paul’s letter to the Ephesians (Ephesians 1:4,5), where he notes “throughout the epistles runs the one theme of the church. The epistle was not directed to novices in the Christian faith, but to those who having achieved some maturity in spiritual experience wished to go on to fuller knowledge and life.”<sup>83</sup>

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80 Ibid.

81 Ibid.

82 Merrill C. Tenney, New Testament Survey. (Grand Rapids, Mich., Eerdmans, 1983), p. 318

83 Ibid.



Touching on predestination and election, in his discussion “Against the Pelagians” in his Chapter on Augustine, Placher interestingly notes “out of such reflections, Augustine forged his doctrine of predestination. Through grace, God saves some people in spite of their inability to help themselves. Nothing they have done merited that salvation. Yet Scripture insists that God’s grace does not extend to all. There are goats as well as sheep; some are consigned to eternal fire. God must simply therefore decide to save some and to leave others, no worse in their characters to the consequences of their sins.

Is that unfair? Augustine argued that everyone sins, everyone deserves punishment. God gives some better than they deserve, but no one gets less. The whole theory may make God seem arbitrary but at least it keeps people from being proud. No one can claim to have earned salvation; it is an undeserved gift for which one can only be grateful. The justice of God’s predestination depends on the claim that everyone is a sinner deserving punishment ....”<sup>84</sup> I think this is a wonderful definition of grace!

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84 William C. Placher, A History of Christian Theology. (Philadelphia, Penn.: Westminster Press, 1983). p 115,116

Further concerning predestination and election, Placher makes an important point concerning this doctrine in the early history of Christian theology as he discusses Gottschalk's comments (800's) who argued these points with Hincmar "Gottschalk had said that God predestinates some people to damnation. Hincmar protested that God would never do that. He said that God predestinates the elect to salvation, but does not predestinate the condemned. Gottschalk thought this was simply silly: predestinating one group inevitably implied predestinating of the other.....on another issue, Gottschalk argued that people could do good only with grace....."<sup>85</sup>.

Then the argument centered around good "deeds" of non-Christians. However, what this author notes as interesting are comments made by Eriugena who "agreed with Hincmar, but for a reason distinctly his own: since sin and evil do not exist they cannot be predestinated by God."<sup>86</sup>

What further amazes this author is how Hincmar could have accepted Eriugena's argument which stands so dramatically outside the truth of Scripture (Romans

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85 Ibid., 127

86 Ibid.

3:10-12, 23; 6:1-18; 1 Peter 3:18, Romans 5:8 and 2 Corinthians 5:21). This author reasons that this is an important point since the Canon of NT Scripture was established since c 200.

This author has discussed Scripture which is God's sovereign special revelation for salvation. This author sees the need to make some comments about general revelation which has an effect on liberal thinking.

This author has noted a very interesting comment by Placher in his chapter "The City on a Hill" concerning his discussion on romanticism in America. He cites the work of Emerson on transcendentalism, who appealed to "immediate intuition, which told Emerson that 'the world is.....the product of one mind..... everywhere active, in each ray of the star, each wavelet of the pool.' I don't need to turn to the Bible to find revelation, Emerson said; I can look within myself. 'Men have come to speak of revelation as somewhat long ago.....'"<sup>87</sup> Placher continues this subject with comments by Parker who acknowledged Jesus but said "Christianity really concerns what we make of our lives now."<sup>88</sup>

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87 Ibid., 265

88 Ibid.

## Book of Revelation | Rev'd Dr. Graham J Whelan

Given that liberal scholars continually focus on general revelation, I need to state that I continually focus on Holy Scripture (2 Timothy 3:15-17), continually believing in Jesus (John 3:16, 36) asking for the Holy Spirit's continual guidance (Philippians 1:9,10). The Holy Spirit guides each Christian (1 John 2:20-27) and helps the believer to test the spirits (1 John 4:1ff). Jesus strengthens the believer (Ephesians 4:23; 6:10-18; Philippians 4:13).

Again focusing on Jesus' authority within the Sovereignty of God this author emphasises that Scripture firmly establishes the truth that Jesus has been given all authority by God, (Matthew 28:18, John 10:18, 15:9-10). God's righteousness in Jesus and wisdom is the authority of the Father's mercy and the Son's grace and friendship in the fellowship of the Holy Spirit.

This author is encouraged by Piper who adds to Erickson and discusses God's sovereign will and its awesome complexities. Piper explains the deep compassion God has for those who have turned from Him to be independent and disobedient.

He cites Lamentations 3:32 "though He causes grief, He will have compassion according to the abundance

of His steadfast love; for He does not willingly inflict or grieve the sons of men”.

Here, this author can appreciate the difficulty which Piper is explaining, in that to the human mind there is enormous conflict. But as Piper explains, “God is governed by the depth of His wisdom expressed through a plan that no ordinary human deliberation would ever conceive.”<sup>89</sup> He cites Romans 11:33f. Acknowledging Jesus’ authority and the fact that as a result of the Fall all humankind are sinners, even the elect, God does have mercy on those who repent, trust Jesus and are obedient. This author focuses on the reality of Romans 7. The theology of Romans 7 is balanced with the theology of Romans 6:1-18 (above) cf Hebrews 8:12 and 13:5. This author also cites other key verses concerning God’s election (John 5:24; 6:37, 44, 65; 10:29; Acts 2:21 cf 2:39).

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<sup>89</sup> John Piper, “Are There Two Wills in God?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware Grand Rapids: Baker Books, 2000), p 129

## APPENDIX - 2

### APOSTASY AND HERESY WHICH REJECTS THE DEITY OF CHRIST

#### **Apostasy**

Apostasy refers to a turning away, standing away, a revolt, an about-turn, a rejection of previous sound doctrine, belief in the God of the Holy Bible.

Jesus, *our* Lord, Saviour, our Wisdom – Holiness, Righteousness and Redemption is **the** Truth. Pilate asked Him “what is the truth” (John 18:38) after Jesus said: “those on the side of truth listen to me” (John 18:37).

So, concerning this subject of apostasy let's firstly overview some basic doctrine of the Deity of Jesus from the word “By the Grace of Jesus – Regeneration and Conversion” by Rev Dr Graham Whelan.

## **Heresy**

Here is a self-chosen opinion rejecting and contrary to scriptural truth and sound biblical doctrine. It is important to determine why a person who has decided to follow Jesus could ever in their “Christian life” be led astray by false teaching or false doctrine. To this author it is clear that the person was never regenerated – never born again. When born again, the elect are filled with the Holy Spirit – a promise by Jesus and they are sealed not to go astray (John 16:5-15)

## **HERESY DURING TIME OF RECORDING**

### **NEW TESTAMENT SCRIPTURE**

#### **Ceremonialism**

This concerned strict rules about kinds of permissible food, drink, religious festivals and the requirement of circumcision of believers. It is a return to requirements of the law.

#### **Ascetism**

This concerned what could be handled, tasted or touched.

#### **Angel Worship**

Concerns truth (Colossians 2:18)

#### **Depreciation of Jesus**

Here is implied opposition to the Supremacy of Jesus (Colossians 1:15-20).

#### **Secret Knowledge**

This is gnosticism (defined below).

#### **Reliance on Human Wisdom**

At the time when teachings of Plato still accepted (see Colossians 2:4, 8)



## **HERESIES FROM DEFECTIVE VIEWS OF PERSON OF JESUS**

### **Ebionism**

This heresy denies Jesus His first nature – His Divinity – it says He is not Divine.

### **Docetism**

This heresy denies Jesus His second nature – His humanity. Jesus “seems” human. Thus He would be no example for mankind.

### **Gnosticism**

Concerns “special knowledge” and man can do anything in the body because:

body – evil

spirit – good

This is an evil dualism as it allows all kinds of immorality. Gnostics believe Jesus was not fully God nor fully man.

### **Arianism**

This heresy views Jesus as a prophet where “word” in John 1 is not “Word” (i.e. Living Word – Eternal Second Person of YAHWEH) but simply “a god”. This heresy sees Jesus - “the logos” as created. This is Jehovah's

Witnesses' belief.

### **Appollanarianism**

This heresy suggests God resides in a human body. It is a form of Docetism (above).

### **Nestorianism**

This heresy denies the unity of the Trinity. It emphasises two separate natures of the Person of Jesus but destroys the unity of the Person of Jesus – the “oneness” of the Trinity.

### **Eutychianism**

Jesus before He was born of Mary – before His Incarnation had two natures. After Incarnation only one nature.

### **Kenosis**

This heresy suggests Jesus laid His Divine attributes aside at His Incarnation.

## **HERESIES THAT DENY DISTINCTIONS BETWEEN PERSONS OF HOLY TRINITY**

### **Modal Monarchianism**

This heresy denies the unity of the Trinity by stressing the unity of Father, Son and Holy Spirit are roles and not persons.

### **Sabellianism**

Similar to Modal Monarchianism but Father becomes Son becomes Holy Spirit suggesting different “roles” for different “Persons”.

### **Swedenborgianism**

This heresy is a mix of Modal Monarchianism and Pantheism. Pantheism suggests that primary matter including living things, including mankind are one in essence with God. We have no existence apart from His. We are part of the Divine essence. Jesus is one with us and is in us by virtue of creation rather than redemption. This is a universalist error meaning Jesus is at one with all members of the human race not only believers.

### **Arianism**

Apart from the defective view above concerning this heresy, here it emphasises, in defining the Persons of the Trinity, that Jesus, the eternal Second Person of YAHWEH, the Son, King of kings and Lord of lords, is not that at all -but simply created and not eternal. The Arians did not read Colossians 1:15-20 (see John 20:28).

## **Evaluation**

Clearly the authors of these heresies have not read Holy Scripture. The Creed of Athanasius clearly defines the Trinity.

His Prayer and Creed have a separate chapter in the main text.

So, it's all about being born-again – truly regenerated – given by the Father to the Son. Giving comes before receiving. John 1:12 records:

“Yet to all who received Him, to those who believed in His name, He gave the right to become children of God – children born not out of human descent, nor of human decision or a husband's will, but born of God.”

This author reasons that this truth must be understood in conjunction with the truth from Romans 3:10-12, that it is only perceived after regeneration when faith is given. There is no “knowing” or “growing” until after regeneration.

Keeping on believing occurs after the person elect knows, is truly sorry for their sin after repenting and in obedience

keeps on believing through God's sovereign strength. This author has said there is no “knowing” or “growing” until after regeneration. Here this “knowing” refers to the true definition of “knowing” - a true perception of certainty – that absolute conviction and assurance of salvation through a positional change – a change instituted by Jesus in regeneration. It is important that this author emphasises here the elect's assurance – that real hope of salvation given by Jesus to each of His elect. This knowledge of assurance is so important that this author has included the truths of assurance and acceptance given in Scripture. Thus, we are the elect are:

- God's children (John 1:12)
- Friends of Jesus (John 15:15)
- Justified – declared righteous in Jesus (Romans 5:1)
- Free from condemnation for now and eternity (Romans 8:12)
- Knowing all things work together for the good of the elect (Romans 8:28)
- Free from all charges (Romans 8:33-34)
- Not ever separated from love of God (Romans 8:35)
- United with Jesus and one in the Holy Spirit (1 Corinthians 6:17)
- Brought with a price and belonging to Jesus (1 Corinthians 6:20)
- A member of Jesus' Body (1 Corinthians 12:27)

## Book of Revelation | Rev'd Dr. Graham J Whelan

- Anointed and sealed by God (2 Corinthians 1:21)
- Declared a saint (Ephesians 1:1)
- Adopted as God's children (Ephesians 1:5)
- Having direct access to Father through Holy Spirit (Ephesians 2:15)
- Good work in Jesus perfected (Philippians 1:6)
- Citizens of Heaven (Philippians 3:20)
- Redeemed and forgiven (Colossians 1:14)
- Complete in Jesus (Colossians 2:10)
- Hidden with Jesus in God (Colossians 3:3)
- Having a Spirit of power, love and a sound mind (2 Timothy 1:7)
- Knowing we have grace and mercy in time of need (Hebrews 4:16)
- Born of God, Satan unable to touch us (1 John 5:18) and knowing the assurances that are taught in 1 John.

This author has stated that there is no real “knowing” or “growing” in Jesus until after regeneration. This true “knowing” and “growing” is only possible after being born again and being filled initially and continually with the Holy Spirit.

God's Initiative    Regeneration    –    Man's Response  
Conversion

## Book of Revelation | Rev'd Dr. Graham J Whelan

This author has to acknowledge the sovereignty of God and that man, as a result of the Fall, has no ability to render himself righteous or seek God on his own – indeed mankind cannot ((Romans 3:10-12). This author cannot overemphasise these verses – they are critical to the truth of man's condition.

As the gift of new birth “born of God” occurs first this order is specific – thus regeneration then conversion. It is important for this author to emphasise that in our finite minds we must never devalue the sovereignty of God. You might ask the question – Would that ever be the case? Would Christians or Christian theologians ever do that? Well, from this author's study – yes.

The Father's authority to the Son (John 15:9, 10) concerning their initiative in election is confirmed in the truth of the Gospel of John. Thus when John records about the truth of how Jesus teaches Nicodemus, we are drawn to the reality “...No one can see the kingdom of God unless he is born again.” (John 3:3). The Greek for this “born again” focuses on “birth from above” where the Greek, according to Souter emphasises the male aspect “beget” defining the divine initiative of the Father through the Son, the only Saviour. The truth of Acts 4:12 is noted again. Thus a further focus on John 5:21



concerning the giving of life.

“For just as the Father raises the dead and gives them life, even so the Son gives life to whom He is pleased to give it.” (John 5:21).

Here in this verse it is clear that the theology refers to the gift of Jesus as He is life, of Him, in Him and the abundant life only possible through Him. This is given now (literally in the “now” - the moment of regeneration which is instantaneous) to the elect in addition to the eternal life through our future resurrection. It is also clear being dead in sin through the Fall indicates a total inability on behalf of humanity and the individuals elect to do anything for themselves. The first appendix – THE SOVEREIGNTY OF GOD – is remembered at this point.

Once having been regenerated (the enabling), the elect can then respond to the call (the response and beginning of the process of conversion). These insights are also discussed further when examining the Westminster Confession and the Doctrine of Effectual Calling and Grace.

REGENERATION  
God's work

as opposed to

CONVERSION  
Man's response

## Book of Revelation | Rev'd Dr. Graham J Whelan

Sovereignly given  
Eternal life  
One time  
Inward work  
Complete at once

Conditional  
Fellowship  
Repeated  
Outward evidence  
Growth

In God's work of regeneration, the person chosen – each elect – is unable of themselves to come to Jesus unless through regeneration each is enabled. The regenerated person does not realise what is happening until he/she has been enlightened later on. Unless one is born – one cannot breathe, cannot know, cannot perceive. This is an emphasis discussed with this author by The Reverend Silas Horton – minister to this author during my youth and my mentor.

In this discussion, on Erickson's logical order, this author suggests that whilst there is no real dispute with the doctrine of Effectual Calling and Grace defined by the Section of the Westminster Confession, the terms “regeneration” and “conversion” are not mentioned. These define the time perspective. This author's discussion is focused on God's timing. This author disagrees with Erickson's logical order. This author

suggests again that the correct order is regeneration, which includes the Doctrine of Effectual Calling and Grace which happens concurrently within God's sovereignty in regenerating the person elect, then the process of conversion. We must never forget that it is God's sovereignty. Regeneration is God's initiative and work – that work of calling and drawing the person elect and having each one born from above. Then each knows Conversion comes as a response to God's sovereign regenerating call. Conversion is response and growth. Thus from the point to acknowledging the sovereignty of God, which is discussed again in the following chapter, this author suggests a revision of the Doctrine of Effectual Calling and Grace as follows:

Mankind as the Bible teaches in their fallen nature, that is in sin, has no righteousness of their own; all have turned, rejected the One True God, Father Son and Holy Spirit and have no ability or inclination to seek or understand or know God. In His wisdom, mercy and foreknowledge, God from eternity has chosen His elect in their time. God choosing before the world began, knowing each of His elect instantaneously regenerates, calls and draws – these elements occurring simultaneously, each of His to Himself, each still not knowing until each is regenerated, born again, and given His Holy Spirit of regeneration.

## Book of Revelation | Rev'd Dr. Graham J Whelan

Each now having the mind of Jesus is through the faith given by Jesus justified and saved and given knowledge to see and understand all things of God through their anointing with the Holy Spirit and become obedient to all God's commands given through the Spirit's guidance and power and grow more like Jesus thus continuing the process of conversation.

## APPENDIX - 3

### DEITY OF CHRIST

In this appendix – the Deity of Jesus, I add comments on His Resurrection, the Trinity and Jesus’ atonement which further defines the truth of His Deity.

#### Old Testament Prophecy

Frame in his section on the Scripture’s rationale for the Gospel discusses the argument from prophecy explaining the important point that “Scripture does not merely claim to be the Word of God. It also presents us with reasons for believing its claim.”<sup>90</sup> This author has the thought that this thus refers again to the discussion on conviction (Jn 16:7 ff), where Scripture itself persuades “For something which there are no rational grounds ..... but rather illuminate the rational grounds which obligate us to believe.”<sup>91</sup> Thus further referring to “Spirit – created

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<sup>90</sup> John M. Frame, [Apologetics to the Glory of God](#). (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 136

<sup>91</sup> Ibid.

faith is not ‘blind’”<sup>92</sup>, this author adds considering the five principles of Calvinism, that this conviction and guiding by the Holy Spirit relates to the fourth principle – Irresistible Grace, that where by grace we are saved through faith, and as a compound conditional this author focuses on the truth that all this is a gift from God (Eph 2:5-8). Further the elect are chosen and thus believe (Eph 1:4), in accordance with God’s purposes (Eph 2:10; 2 Tim 2:20).

Frame again discusses covenant, and thus covenant loyalty referring again to the truth with Abraham and Isaac (Ge 22:11-14), where he relates the important truth in that reference, that here God “teaches His people (1) that there is no higher test of covenant loyalty than to give up one’s beloved son for another; (2) that God will preserve the seed of the promise so that it will certainly be fulfilled; (3) that a substitutionary offering is nevertheless necessary (cf v. 8; and (4) that God thus provides for His people in all their needs, their greatest being the forgiveness of sins.”<sup>93</sup> Frame also comments on the important references in the OT concerning explicit prophecies of Christ (Ps 2, 110; Is 7:14; 9:6-8; 11:1-16; 35:5; 53; Jer 31:31ff; Da 9:20-27; Mic 5:2; Zec 9:9-2;

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<sup>92</sup> Ibid.

<sup>93</sup> Ibid., 138

## Book of Revelation | Rev'd Dr. Graham J Whelan

Mal 3:1-5) This author has the joy of noting from previous study further Psalms (Ps 22; 69; 72; 78; 118).

These explicit prophecies are realized when Jesus comes – God with us (Mt 1:23) and in Jesus' own words (Jn 7:17) that “Anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.” LaHaye in his discussion on the Old Testament demonstrates how it supports Jesus as God's true Messiah to come.

## **New Testament Witness to Jesus**

Frame highlights important references concerning the New Testament's witness to Christ, and this author views the need to examine these with considerable detail. Frame encourages readers to see the "one whose ministry is endorsed by God the Father Himself..... (Mk 1:11) .....who is faithful to God, despite a more stringent temptation than Adam..... (Mt 4); a teacher who speaks with amazing authority (Mk1:22); one whose power to heal is the power of God's word (Lk 7:1-10) .... who declines to save himself from death (Lk 23:35), only to rise again from the dead (Lk 24:1 ff)" <sup>94</sup> Frame also highlights Jesus' authority – "I AM" (Jn 8:58 cf 3:14) and he comments on Jesus' Sonship to His Father calling God "His own Father" (Jn 5:18). Further about Jesus Frame highlights - <sup>95</sup>

- become a son through Jesus (Jn 14:6; 17:26),
- see Jesus, see the Father (Jn 14:9),
- Father given Jesus all things (Mt 11:27,
- Son given all knowledge (Jn 5:26; 17:24),
- Jesus' power to forgive sins (Mk 2:7; Mt 9:3; Lk 5:21).

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<sup>94</sup> Ibid., 140

<sup>95</sup> Ibid., 141



Further Frame emphasises the apostle John “begins his Gospel by identifying Jesus as the powerful Word of God (Jn 1:1-3) .....”<sup>96</sup> Frame also makes some comparisons (OT – NT) <sup>97</sup> -

Isaiah 45:23ff	to	Phil 2:10-11
Isaiah 2:10, 19, 21; 66:15	to	2 Thess 1:1-9
Psalms 102:25-27	to	Hebrews 1:10-12

A further interesting comparison between Jesus and God in the Old Testament is defined by Frame – Jesus creates (Jn 1:3; Col 1:16-17; Heb 1:2), Begins a covenant (1 Cor 11:25),

- controls course of nature, history (Heb 1:3),
- forgives sins (Mk 2:7 cf Is 43),
- saves His people (Titus 2:13).

Frame then proceeds through a wonderful discussion and argument concluding with the light dawning in people’s hearts, that spiritual illumination, that wonderful light when Jesus said “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life” (Jn 8:12) – that light where “His power, His authority, His saving love, His resurrection glory – the

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<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

conclusion was inescapable .... Jesus was God!”<sup>98</sup> And Frame proceeds by restating references (Jn 1:18; 20:28; Ac 20:28; Ro 9:5; 2 Thess 1:12; Titus 2:13; 2 Pe 1:1; 1 Jn 5:20, and again Phil 2:5ff). This author adds that these marvelous references highlight the historical Jesus emphasising His historicity. This author also adds to Frame’s comment – Jesus was God, that Jesus is God.

Concerning the New Testament witness to Jesus, the Son of God concealed in the Old Testament (Jer 23:6- our Righteousness, Is 41, the holy one of God), LaHaye adds to Frame.

LaHaye in his chapter “Only God can Forgive”<sup>99</sup>, emphasises that Jesus “forgave more people than anyone who ever lived”<sup>100</sup>. LaHaye discusses the reality that Jesus “forgives sins”, emphasising this truth power in the “removal of sin, resulting in”<sup>101</sup> and notes “many people still stumble over this truth. They reject Jesus because they cannot accept He is man’s whole access to God and

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<sup>98</sup> Ibid., 142

<sup>99</sup> Tim LaHaye, Jesus Who is He? (Sisters: Multnomah Books, 1996), p 163

<sup>100</sup> Ibid.

<sup>101</sup> Ibid., 165

their only hope of having their sins forgiven.”<sup>102</sup> LaHaye then proceeds with an analysis of the truth that Jesus forgives sins by commenting on the truth of Jesus forgiving the woman who was a sinner who washed His feet with her hair (Lk 7:36-50).

Further New Testament witness to Jesus is emphasised at length by LaHaye in his chapter “Who Jesus said He Was” in the wonderful section “Bold Claims That Called for Response”.

LaHaye lists many claims made by Jesus. He comments “they were actually made by Christ Himself and, by all rules of reason and logic, should be accepted as absolute truth. They amount *en toto* to an absolute and dogmatic claim that He Jesus Christ, is Himself the eternal God! If this be so, and it is so, then a person can ignore or reject this fact only at the cost of tragic and eternal loss to his own soul.”<sup>103</sup>

LaHaye discusses what Jesus’ words proclaiming the Kingdom tell us about His deity. LaHaye highlights Jesus’ deity also in his discussion “Who Jesus said He

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102 Ibid.

103 Ibid., 70

was”<sup>104</sup> and offers the references (Lk 9:24; Jn 4:14; Mt 11:28; Lk 21:33; Mt 16:18)<sup>105</sup>.

LaHaye examines the question of what can be discerned about Jesus from His words concerning Himself. Did Jesus affirm He was the Messiah? Commenting on Jesus as the Messiah, LaHaye makes the comment about “an unambiguous piece of evidence”<sup>106</sup> and cites John 4:25-26. He also comments “those who claim Jesus was confused about His identity must never have read the Gospel record”<sup>107</sup>.

In this section LaHaye also makes a comment and provides the following references with the comment that “all add up both individual and collectively to affirmation of His own unique deity as the eternal Son of God.”<sup>108</sup> (Mt 11:27; Jn 5:22, 25).<sup>109</sup> LaHaye also notes “I am” passages (Jn 14:6; 11:25; 8:12; 10:7,8; 6:35)<sup>110</sup>.

Of interest is the title Son of Man. LaHaye notes

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104 Ibid., 69

105 Ibid., 71-72

106 Ibid.

107 Ibid.

108 Ibid., 70

109 Ibid., 70-72

110 Ibid.

there was no Jewish concept of the Son of Man. Concerning Jesus' title – Son of Man, LaHaye offers the following verses (Mt 9:6; Mk 2:28; Lk 18:8; Mk 10:45)<sup>111</sup>

LaHaye comments on Jesus' self-evaluation that He is God in his section "Jesus claimed to be God in the flesh"<sup>112</sup> and he discusses this section where Jesus is working on the Sabbath and made Himself equal with God (Jn 5:17-18). LaHaye refers to other references where Jesus is God where "Jesus claimed power to raise the dead"<sup>113</sup> (Jn 5:21); "Jesus claimed to be future judge of all men"<sup>114</sup> (Jn 5:22); "Jesus claimed equal honour with God"<sup>115</sup> (Jn 5:23); "Jesus claimed the authority to dispense eternal life"<sup>116</sup> (Jn 5:24) and "Jesus claimed to be the source of life"<sup>117</sup> (Jn 5:26-27).

LaHaye also lists and discusses texts indicating extraordinary or superhuman knowledge by the Lord Jesus and several of the passages<sup>118</sup> listed by LaHaye

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111 Ibid., 71-72

112 Ibid., 74

113 Ibid., 75

114 Ibid., 76

115 Ibid., 77

116 Ibid., 78

117 Ibid., 79

118 Ibid., 74-79

above also are relevant here.

LaHaye also makes a comment about Jesus' knowledge at a distance, and this author has included this discussion under the paragraph below which includes LaHaye's comments and notation on the reference John 4:46-54<sup>119</sup>.

LaHaye comments on what Jesus' deeds proclaiming the kingdom tell us about His deity. LaHaye devotes the chapter "His Miracles as Witness to His Identity" and explains what Jesus' works prove about Him and he further focuses on Jesus' miracles as a witness to His identity as the Son of God, highlighting His power and His rule and thus proclaiming His kingdom. LaHaye highlights the importance that Jesus placed on His miracles when he notes "Jesus pointed to miracles as a 'greater witness' of His deity ....."<sup>120</sup> and he supports this and cites John 5:36 emphasising the "work" the Father gave Jesus. LaHaye importantly notes that Jesus "clearly intends that His 'works' a term he uses interchangeably with 'miracles' identify that He is God in human flesh."<sup>121</sup> LaHaye then lists of greater

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119 Ibid., 107

120 Ibid., 139

121 Ibid.

importance is “the seriousness of rejecting Jesus’ miracles”<sup>122</sup> He explains “one of the most awesome condemnation in the Bible was reserved for the people of two cities where Jesus did many miracles. The Jews of those cities rejected Him, particularly when He made the claim to deity. ‘Woe to you, Chorazin! .....’<sup>123</sup> Jesus went on to explain the importance of His ministries relating it to the situation in Tyre and Sidon and the truth that if they had “repented long ago in sackcloth and ashes.....”<sup>124</sup> it would have been easier for Tyre and Sidon on the day of judgement than for those who rejected His miracles. LaHaye emphasises “miracles, then, are an overt and powerful witness to Jesus’ identity. People reject them at their peril....”<sup>125</sup> LaHaye highlights the types of miracles: healing, multiplication and concluding with raising the dead and he lists – widow Nain’s son (Lk 7:11-17), Jairus’ daughter (Mt 9:18-26) and Lazarus (Jn 11).

LaHaye devotes a chapter on God’s testimony about Jesus. LaHaye describes God using His audible testimony “on three occasions during the life of our Lord, the voice

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122 Ibid.

123 Ibid., 140

124 Ibid.

125 Ibid.

of God the Father was heard audibly from heaven.”<sup>126</sup> LaHaye explains the truth of the three occasions – the voice of God at the baptism of Jesus (Mt 3:16-17; Mk 1:9–11; Lk 3:21-22), at the transfiguration (Mt 17:1-8) and four days before the crucifixion (Jn 12:28–33)<sup>127</sup>. LaHaye concludes his comments with a quote from Hebrews 1:1-2 emphasising God’s Son and heir speaking to us. LaHaye gives an awesome description of eyewitnesses to the deity of Jesus, the Son of God, beginning with the testimony of Peter. LaHaye lists 35 references<sup>128</sup> in the book of Acts alone, and this author selects a couple (e.g. Ac 2:30; 32, 33). LaHaye also lists 23 references<sup>129</sup> of Peter’s writing, of which this author gives a few important references (1 Pe 1:3-4; 18-19; 2:24; 3:18-22).

Similarly, LaHaye highlights the testimony of the apostle Paul, emphasising the testimony (Phil 2:9-11).<sup>130</sup> LaHaye highlights the “work of Jesus’ salvation”<sup>131</sup> (1 Thess 1:9; 2:2,8,9). LaHaye notes that “the gospel of God ..... gospel of Christ”<sup>132</sup> are interchangeable (1 Thess 3:2).

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126 Ibid., 127

127 Ibid., 128-132

128 Ibid., 96-99

129 Ibid., 100-102

130 Ibid., 113

131 Ibid., 117

132 Ibid., 118



LaHaye also highlights “Jesus is presented equal with God the Father”<sup>133</sup> (2 Thess 1:1-2). This author notes this is a small sample of LaHaye’s comments in this section.

LaHaye devotes a section to the testimony of the Gospel of John. He emphasises the words spoken by Jesus “the Son of God”<sup>134</sup>. From what he recorded in John he shows Jesus came in the flesh and “demonstrated through signs, wonders and healing miracles that He was the Son of God”<sup>135</sup>. LaHaye lists 10 miraculous signs (Jn 2:1-12 through to Chs 20, 21 concerning the resurrection).<sup>136</sup>

LaHaye also comments on Jesus’ pre-existence on his discussion where Jesus claimed to be the fulfillment of prophecy. He notes “Jesus never was confused about who He was”<sup>137</sup> and he cites how Jesus fulfils prophetic Scripture – “today this Scripture is fulfilled in your hearing” (Lk 4:16-21). Further LaHaye notes “at least 109 Messianic prophecies”<sup>138</sup> exist about Jesus and he also quotes Edersheim and his work concerning “there

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133 Ibid., 120

134 Ibid., 106

135 Ibid.

136 Ibid., 106-107

137 Ibid., 174

138 Ibid., 176

were 456 Messianic passages .....”<sup>139</sup> about Jesus in the Old Testament. In his work, LaHaye also emphasises prophecy concerning Jesus’ death (Dan 9:27) ..... “this prophecy of Daniel was fulfilled by Jesus the week before He was crucified ....”<sup>140</sup>.

In addition to Frame and LaHaye’s discussion on the truth of Jesus the Messiah as witnessed by the New Testament, Geisler in his chapter “The Historical Reliability of the New Testament” offers additional facts adding new information not previously discussed by other authors on the authenticity of the New Testament documents.

Geisler initially notes that there is “more abundant and accurate manuscript evidence for the New Testament than for any other book from the ancient world .... more manuscripts copied with greater accuracy and earlier dating than for any secular classic from antiquity.....”<sup>141</sup> Geisler then proceeds to number and give the nature of the New Testament manuscripts from the John Rylands fragment, the Bodmer Papyri through

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139 Ibid.

140 Ibid., 193

141 Norman L Geisler, Christian Apologetics. (Grand Rapids, Mich,- Baker Book House, 2002) p. 306

to other early Greek manuscripts<sup>142</sup>. In addition, he provides a tabulation of the comparison of ancient texts<sup>143</sup> highlighting the author and the date of writing along with the number of copies and accuracy of the copy listing ancient works from Caesar through to Homer but with the New Testament with the number of copies equaling 5000, almost 4500 more than Homer's work which comprised 643.<sup>144</sup>

Further he notes the accuracy of the copy with Homer's work at 95% and the New Testament at 99+%<sup>145</sup> Further he examines the New Testament dating and sources in detail, along with the New Testament witnesses and eye witnesses and more importantly the accuracy of the New Testament witnesses, supporting Frame and LaHaye's work completely in their discussion on eye witnesses. In addition to the above discussion, Geisler examines at great length the archaeological and secular testimony of the accuracy of the New Testament, highlighting archaeological evidence<sup>146</sup> and clearly demonstrating that reliability with secular evidence – particularly with the

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142 Ibid., 306, 307

143 Ibid.

144 Ibid.

145 Ibid.

146 Ibid., 322

Jewish historian Josephus<sup>147</sup> who highlights “many figures who are well known to us from the New Testament ..... Herod’s, Roman emperors Augustus, Tiberius, Claudius ..... high priestly families – Annas, Ciaphas.....”<sup>148</sup> further he notes the Roman historian Tacitus and a quote from Annals exv.44 <sup>149</sup> along with historical work from Lucian<sup>150</sup>, Suetonius<sup>151</sup>, Pliny the Younger<sup>152</sup>, and several others in addition to letters and the Jewish Talmud<sup>153</sup> and further archeological comment. Geisler concludes his exhaustive analysis by commenting that “both the authenticity and the historicity of the New Testament documents are firmly established today .....the historicity of these contemporary accounts of Christ’s life teachings, death and resurrection is also established on firm historical grounds .....the integrity of the New Testament writers is established by the character of the witnesses as well as by the quantity and independent nature of their witness.” <sup>154</sup>

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147 Ibid., 323

148 Ibid.

149 Ibid.

150 Ibid.

151 Ibid., 324

152 Ibid.

153 Ibid.

154 Ibid., 327

He concludes with a note from the scholar Kenyon who makes detailed comments on reliability.

In addition to Frame's discussion and discussions by other authors, concerning deity and authority of Jesus, Geisler also examines claims for Jesus' deity. He begins by over viewing witnesses (Lk 1:1-3) and how the New Testament writers distinguished their words from Jesus' words (Ac 20:28; 1 Cor 7:10, 12; 11:24, 25), but above all in his examination he begins with a discussion of the Old Testament word YAHWEH. Geisler favours "Jehovah" for a title of God noting "JHWH YHWH" rather than "LORD". This author understands Geisler's reasoning, yet prefers "LORD", the NIV for choice for YAHWEH in the Old Testament, and further this author focuses more on Jesus in the Old Testament as the Eternal Second Person of YAHWEH – the Son who is eternal (Jn 1:1;3:17; 1 Pe 1:20) Having said this, this author is overjoyed at the detail to which Geisler has gone in explaining Jesus' claim as Jehovah or LORD, and this author cites Geisler's work<sup>155</sup> noting the close comparison to references offered by LaHaye above.

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155 Ibid., 330-335

Geisler also gives an equivalent discussion as LaHaye to the claims of the disciples, and eyewitnesses that Jesus is God.

In addition to the above lists of references, Geisler also provides an analysis of OT prophecies about Jesus which have been revealed in the NT, and this author has found these comparisons<sup>156</sup> valuable.

Geisler adds to Frame in his final chapter “The Inspiration and Authority of the Bible” with the conclusion Jesus is God incarnate. Geisler emphasises that the books of the Old and New Testaments are “the authoritative word of God.”<sup>157</sup> He emphasises that Jesus is God’s full and final revelation and the source of “all truth.... hence the canon of God’s revelation to man is closed ..... we have the complete and final revelation of God for the faith and practice of believers.”<sup>158</sup> He concludes with the truth that “all other alleged truth must be brought to the bar of Holy Scripture to be tested. The Bible and the Bible alone, all 66 books, has been

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156 Ibid., 340, 341

157 Ibid., 376

158 Ibid.

confirmed by God through Christ to be His infallible word”<sup>159</sup>

In addition to LaHaye’s comments on eyewitnesses, McDowell (who quotes LaHaye extensively), has a detailed section on eyewitnesses who clearly wrote of New Testament events. McDowell notes and quotes 11 important passages from (2 Pe 1:16; 1 Jn 1:1-3 through to Ac 26:24-28) to support his argument.

He discusses the misconception that Jesus of history is unknowable. He begins with the premise “if one were to study historically the life of Jesus of Nazareth, he would find a very remarkable man, not the Son of God.”<sup>160</sup> McDowell extensively quotes Montgomery who in turn was commenting on Kant and his presuppositions – but Montgomery makes an interesting point “and general philosophical skepticism is a nice intellectual game, but one cannot live by it.”<sup>161</sup> Montgomery adds that historical events are “unique, and the test of their factual character can be only the accepted documentary approach that we have followed here. No historian has a

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<sup>159</sup> Ibid., 377

<sup>160</sup> Josh McDowell, The New Evidence that Demands a Verdict. *Evidence I & II*. (Nashville, Tenn: Thomas Nelson, 1999) p. xxxvii

<sup>161</sup> Ibid., xxxviii

right to a closed system of causation....”<sup>162</sup> and McDowell proceeds to conclude the argument by also quoting Schaff who comments “the purpose of the historian is not to construct a history from preconceived notions and to adjust it to his own liking, but to reproduce it from the best evidence and to let it speak for itself.”<sup>163</sup> McDowell does this and looks at evidence in his section “External Evidence Test For The Reliability of the New Testament”, and he overviews and quotes extensively the writings of Eusibius, Clement, Ignatius, Moyer, Polycarp and Tatian, in addition to non-Christian writers of history - Tacitus, Seutonium, Josephus, Thallus, Pliny the Younger, Trajan, Talmud, Lucian, Bar-Serapion, the Gospel of Truth (non-Christian, Gnostic) and the Acts of Pontius Pilate.<sup>164</sup> Concerning the historical work of Pliny the Younger, cited above, McDowell quotes a reference and then comments on Pliny’s historical evidence with the note “this reference provides solid evidence that Jesus Christ was worshiped as God from an early date by Christians who continued to follow the practice of breaking bread together, as reported in Acts 2:42, 46.”<sup>165</sup> This author also notes that McDowell’s summary is

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162 Ibid.

163 Ibid.

164 Ibid., 55-60

165 Ibid., 58



actually a full quote from Geisler's summary already noted by this author when discussing Geisler.

Another important area of misconception raised by McDowell is in his section "loving Christians should accept other religious views". He comments on the word "tolerance ..... (defining it) .... as to recognise and respect other's beliefs and practices .....without sharing them.....put up with something not especially liked ....."<sup>166</sup> This is an important point especially in this postmodern age, and with view to the discussions of Erickson on postmodernism. Concerning postmodernism McDowell extensively comments on Grenz's work. McDowell continues with a comment of Paul (1 Cor 13:7) but suggests that today "the new definition of tolerance is systematically being foisted upon the minds of all people..... Helmbock ..... states the definition of new tolerance is that every individual's beliefs, lifestyle and perception of truth claims are equal.....your beliefs and my beliefs are equal, and all truth is relative."<sup>167</sup>

In McDowell's discussion on "Is the New Testament historically reliable?" ....., McDowell

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<sup>166</sup> Ibid., xxxix

<sup>167</sup> Ibid.

discusses New Testament examples and examines the Gospel of Luke in his section “The Incredible Accuracy of Luke.”<sup>168</sup> McDowell quotes some interesting words from Ramsey “Luke’s history is unsurpassed in respect of its trustworthiness.”<sup>169</sup> He also notes a quote by Sherwin-White that “for Acts the confirmation of historicity is overwhelming ..... any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.”<sup>170</sup>

Time does not permit a full analysis of Old Testament reliability, however McDowell in his chapter “Is the Old Testament historically reliable?” .... and in the section concerning “Documentary Confirmation of the Old Testament Accounts” McDowell includes a quote by Morris about the reliability of the Old Testament history that “now, however, it is no longer possible to reject the substantial historicity of the Bible, the time of Abraham, because of the remarkable discoveries of archaeology.”<sup>171</sup>

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168 Ibid., 63

169 Ibid.

170 Ibid., 64

171 Ibid., 99

In addition to McDowell's on the historicity of the Old Testament, McDowell includes confirmation of the Old Testament's accuracy in his section "New Testament Confirmation of the Old Testament". He particularly focuses on comments made by Jesus Himself along with other witnesses in the New Testament – summarised by<sup>172</sup> and listed by this author: (Lk 2:22; 20:28; Jn 1:45, 8:5,9:29; Ac 3:22, 6:14, 13:39, 15:1, 26:22, 28:23; 1 Cor 9:9; 2 Cor 3:15; Heb 9:19; Rev 15:3).

McDowell adds to Geisler concerning New Testament references which confirm Old Testament events (Appendix – Fig 1)

Further to the historicity of Jesus, McDowell in his section "additional historical sources for Christianity" examines secular sources<sup>173</sup>, which this author cites from Trajan, Macrobius through to Seneca. Having said this McDowell then concludes with comments from scholars beginning with Kee who notes "The result of the examination of the sources outside the New Testament that bear directly or indirectly on our knowledge of Jesus is to confirm His historical existence ....."<sup>174</sup> Other

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<sup>172</sup> Ibid., 115

<sup>173</sup> Ibid., 134

<sup>174</sup> Ibid., 135

## Book of Revelation | Rev'd Dr. Graham J Whelan

scholars quoted by McDowell here are - Marshalls, Stien, France, Yamauchi, Pelikan and Habermas.

In his amusingly titled chapter “If Jesus wasn’t God, He deserves an Oscar” McDowell discusses the direct claims of Jesus to deity. In the introduction to this section McDowell quotes much of LaHaye, which this author has examined with relevant references given. However, McDowell adds an important reference concerning Jesus’ trial (Mk 14:61-64). He mentions Jesus’ claims of equality with God (e.g. Jn 10:25 – 33; 5:17, 18), and also mentions the “I AM” statements already discussed. McDowell comments on the apostle Paul and his descriptions of the deity of Jesus (e.g. Ro 9:5; Phil 2:6 – 11; Col 1:15-17; 2:9; Titus 2:13). Also the apostle Peter (Act 2:36; 2 Pe 1:1).

## Miracles

Further to general comments on miracles above, McDowell in his chapter “Defending Miracles” notes that “if a theistic God exists, then miracles are possible. As C.S. Lewis said ‘but if we admit God, must we admit miracles? Indeed, indeed, you have no security against it. That is the bargain. Theology says to you in effect, - admit God and with Him the risk of a few miracles, and I in return will ratify your faith in uniformity as regards the overwhelming majority of events’”<sup>175</sup>

McDowell then discusses in depth the nature of miracles and the reality that “miracles are supernatural acts of God”<sup>176</sup>; “miracles do not violate natural laws”<sup>177</sup> and the truth that “miracles are immediate ..... and always successful”<sup>178</sup> McDowell makes a final point that concerning the purpose of miracles, they “confirm a message from God ..... And form the framework of Christianity”.<sup>179</sup> He highlights objections to miracles further examining the work of Spinoza, Hume and in

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<sup>175</sup> Ibid., 661,662

<sup>176</sup> Ibid.

<sup>177</sup> Ibid., 663

<sup>178</sup> Ibid., 664

<sup>179</sup> Ibid., 664,665

particular Nowell-Smith who “claims that miracles are simply strange natural events that either have or will have a strict scientific explanation ..... but further – that miracles are unscientific because they lack predictive value”.<sup>180</sup> Nowell-Smith claims that events which can be explained scientifically cannot be miracle on the basis that they have a scientific explanation which does not involve the intervention of God, nor are they miracles on the grounds that they also cannot be scientifically predicted. This author comments that because miracles are the result of the intervention of God it then follows that they will not be predictable by the finite mind of man.

### **The Truth of the Resurrection**

Frame begins briefly outlining miracles that “throughout Scripture God does wonderful works so that people will know that He is the Lord (Ex 6:7; 7:5, 17; 8:22; 9:14; 10:2; 11:7; 14:4, 18; 16:12; 29:46)”<sup>181</sup> to mention the beginning of God’s works. He explains that during the ministry of Jesus, that Jesus Himself made many miraculous signs but that they rarely allowed people to soften their hearts and believe. Even the

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<sup>180</sup> Ibid., 370,371

<sup>181</sup> John M. Frame, Apologetics to the Glory of God. (Phillipsburg, New Jersey: R & R Publishing, 1994) p. 143

enemies of Jesus admitted to the miraculous signs but did not believe. Frame further explains that even the resurrection itself failed to “convince many”<sup>182</sup>. He continues with comments of Jesus’ rebuke to those who only wanted signs (Mt 12:39; Jn 4:48). This author is aware of the many New Testament references concerning miraculous signs and their “epistemological function” and, with respect to apologists many will say – well there are strange happenings. However, concerning the resurrection, already noted above with the appropriate references, this author is greatly encouraged by Frame’s words, except for the use of the word “story” in the passage which follows:

“The story of the Resurrection was related too soon after the fact to be the product of legendary development. The ornamentation and elaboration characteristic of legends is not there. The story of the women discovering the empty tomb bears remarkable marks of authenticity. No-one inventing such a story would have placed women in this role, because they were not acceptable witnesses in Jewish courts of law.

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182 Ibid.

Attempts to explain the Resurrection as something other than a supernatural event have always fallen flat. Some have said that Jesus did not actually die on the cross, but only fell into a coma, from which he was roused in the tomb, but in such a weakened condition, Jesus could not have rolled away the heavy stone and appeared to the disciples as the triumphant Lord of heaven and earth. Some have said that the disciples engaged in a conspiracy, but that has been dealt with above. Some have explained the post-Resurrection appearances as hallucinations or ‘visions’. But hallucinations do not work that way. They do not produce the same images in many persons, who then report that they have all seen the same thing.

The fact is, then that the Resurrection is as well established as any fact in history – indeed better than most, for it is attested by the Word of God itself.”<sup>183</sup>

This author is further encouraged by Frame’s comments that the resurrection was credibly absolutely certain and that it is the word of God Himself and deserves “the highest standard of credibility”<sup>184</sup>

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183 Ibid., 146

184 Ibid., 147



McDowell in his discussion on Jesus as Lord, comments on the resurrection in his Chapter “Support of Deity: The Resurrection - Hoax or History?” He begins by stating “the Resurrection of Jesus Christ is one of the most wicked, vicious, heartless hoaxes ever foisted upon the minds of men, OR it is the most fantastic fact of history.”<sup>185</sup> He continues about Jesus’ credentials and explains “(1) The impact of His life, through His miracles and teachings, upon history; (2) fulfilled prophecy in His life; and (3) His resurrection.”<sup>186</sup> McDowell highlights the record of the resurrection (Mt 28:1-11; Mk 16; Lk 24; Jn 20,21), and cites W. L. Craig concerning the importance of the physical resurrection of Christ – “Without the belief in the resurrection the Christian faith could not have come into being. The disciples would have remained crushed and defeated men. Even had they continued to remember Jesus as their beloved teacher, His crucifixion would have forever silenced any hopes of His being the Messiah. The cross would have remained the sad and shameful end of His career. The origin of Christianity therefore hinges on the belief of the early disciples that God had raised Jesus from the dead.”<sup>187</sup>

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185 Josh McDowell, The New Evidence that Demands a Verdict. *Evidence I & II*. (Nashville, Tenn: Thomas Nelson, 1999) p. 203

186 Ibid.

187 Ibid., 204

McDowell continues with the significance of the resurrection and that of the four world religions based on personalities that “only Christianity claimed an empty tomb for its founder.”<sup>188</sup> He continues further with the true comment that “the resurrection is propounded as being (1) the explanation of Jesus’ death; (2) prophetically anticipated as the messianic experience; (3) apostolically witnessed; (4) the cause of the outpouring of the Spirit, and thus accounting for religious phenomena otherwise inexplicable; and (5) certifying the Messianic and Kingly position of Jesus of Nazareth.....without the resurrection the Messianic and Kingly position of Jesus could not be convincingly established.”<sup>189</sup> Concerning historic fact McDowell cites W.J. Sparrow-Simpson who wrote “If the resurrection is not historic fact, then the power of death remains unbroken, and with it the effect of sin; and the significance of Christ’s death remains uncertified, and accordingly believers are yet in their sins, precisely where they were before they heard of Jesus’ name.”<sup>190</sup> McDowell explains that the “resurrection turned disaster into victory and without the resurrection Christianity would never have happened .....that without faith in

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188 Ibid., 205

189 Ibid., 206

190 Ibid.

the resurrection there would be no Christianity at all .....Christianity stands or falls with the truth of the resurrection”<sup>191</sup> McDowell highlights the reference (1 Cor 15:7).

In addition to the New Testament witness above in the previous section about the deity of Jesus, McDowell continues with the claims of Jesus that He would be raised from the dead – indeed His own predictions of His own resurrection (Mt 12:38-40; 16:21; 17:9; 17:22,23; 20:18,19; 26:32; 27:63; Mk 8:31-9:1; 9:10; 9:31; 10:32-34; 14:28, 58; Lk 9:22-27; Jn 2:18-22; 12:34; and also Chs 14-16).

McDowell also spends considerable time in explaining the historical approach to the resurrection of Jesus as an event in history. He cites Wilbur Smith who commented “the meaning of the resurrection is a theological matter, but the fact of the resurrection is a historical matter; the nature of the resurrection body of Jesus may be a mystery, but the fact that the body disappeared from the tomb is a matter to be decided upon by historical evidence.”<sup>192</sup> This author comments here concerning the word “mystery” cited by Smith and is reminded that the Greek equivalent

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<sup>191</sup> Ibid., 208

<sup>192</sup> Ibid., 211

“mysterion” as discussed in the section “Sovereignty of God – God’s Responsibility and Ours” has to do with something that was concealed but is now explained and revealed – and this is exactly true when examining the predictions that Jesus made in Scripture concerning His own resurrection.

McDowell continues looking at the legal ramifications of the resurrection as fact and comments on the forensic aspects of Scripture noting Bernard Ramm who said “In Acts 1, Luke tells us that Jesus showed Himself alive by many infallible proofs (*en pollois tekmeriois*), an expression indicating the strongest type of legal evidence.”<sup>193</sup> McDowell further cites Ernest Kevan concerning eyewitnesses which have been discussed by LaHaye. However, Kevan also adds concerning the Epistles of the New Testament that they “constitute historical evidence of the highest kind.....”<sup>194</sup> In addition to the above authors McDowell cites J.N.D. Anderson who discusses Moule who explained “from the very first the conviction that Jesus had been raised from death has been that by which their very existence has stood or fallen. There was no other motive to account for them, to explain them .....at no point within the New Testament

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<sup>193</sup> Ibid., 213

<sup>194</sup> Ibid., 214

is there any evidence that the Christians stood for an original philosophy of life or an original ethic. Their sole function is to bear witness to what they claim as an event - the raising of Jesus from among the dead .... the one really distinctive thing for which the Christian stood was their declaration that Jesus had been raised from the dead according to God's design ....."<sup>195</sup> Thus as Sparrow-Simpson adds to his previous citation - the resurrection of Christ is the foundation of apostolic Christianity .....<sup>196</sup>

This author adds (and this can also apply to the unbelief of liberal scholars who reject Paul and Peter's letters, and also John's Revelation as Scripture) that "those who deny His resurrection consistently deny as a rule His divinity and His redemptive work in any sense that St Paul would have acknowledged."<sup>197</sup> This author has noted that McDowell has much more to say on this marvelous foundational truth and concludes this section on the resurrection with McDowell's comment that "it may be said that the historical evidence for the resurrection is stronger than for any other miracle anywhere ..... as Paul said, if Christ is not risen from the dead then our

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<sup>195</sup> Ibid., 215

<sup>196</sup> Ibid.

<sup>197</sup> Ibid.

preaching is in vain and your faith is also vain.”<sup>198</sup>This author acknowledges that McDowell has presented evidence for the resurrection of Christ in such a manner that would be acceptable in a modern day court room setting. This is not to deny the role faith plays in accepting the historical fact as part of God working in the lives of humankind.

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198 Ibid.

## **THE TRINITY**

Erickson offers a very detailed analysis on the Trinity in his discussion on - What God is like. Commenting on the three-in-oneness of the trinity and the oneness of God, Erickson explains Jewish religious monotheism, highlighting the “Shema of Deuteronomy 6 ..... an imperative or command. ‘Hear O Israel: the LORD our God, the LORD is one’ (v.4)”<sup>199</sup> He interestingly adds, that because the LORD is one, there was “to be no division of Israel’s commitment.”<sup>200</sup> Erickson notes that in the New Testament there are several truths about God’s oneness; namely James 2:19. Paul adds “.....there is no God but one .... the Father, from whom all things came and for whom we live; and there is but one Lord Jesus Christ, through whom all things came and through whom we live” (1 Cor 8:4, 6). Paul also writes “for there is one God and one mediator between

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199 Millard J. Erickson, Christian Theology. (Grand Rapids, Mich.: Baker Books, 1998), p. 349

200 Ibid.

God and men, the man Christ Jesus, who gave Himself as a ransom for all men” (1Tim 2:5-6).

Further, Erickson focusses on what moves Christians to recognise that there are three Persons of God. He cites many references for the Father (1 Cor 8:4,6; 1 Tim 2:5-6; Mt 6:26), the latter indicating that “your heavenly father feeds [the birds of the air] .....”<sup>201</sup> Further references are Matthew 19:23-26; 27:46. The deity of Jesus is highlighted, Phil 2:5 - 11.

Schreiner in Schreiner comments about the doctrine of the trinity and the two natures of Christ in the one person, and how the Bible does not actually define the Trinity, and he goes on to explain our limitations that “we cannot ultimately explain how there can be three persons and yet only one God. This does not mean that the

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<sup>201</sup> Ibid., 350



doctrine of the Trinity is irrational. It means only that it is above our present rational capacities.”<sup>202</sup>

Referring to the Trinity and in arguing the logical connection between divine sovereignty and human responsibility and the question of mystery and comfort Schreiner highlights the limitations of human logic applying the above argument to reinforce the argument that logic cannot solve every problem in theology. Concerning the trinity, he notes “there are times when scripture strongly affirms two realities that cannot be finally be resolved logically by us, for example, the doctrines of the trinity and of the two natures of Christ as one person.....”<sup>203</sup> Further concerning the trinity “we cannot ultimately explain how there can be three persons and yet only one God. This does not mean that the

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<sup>202</sup>Thomas R. Schreiner, “Does Romans 9 Teach Individual Election unto Salvation?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p.104

<sup>203</sup> Ibid.

doctrine of the trinity, is irrational.”<sup>204</sup> This author reasons, with a view to the above comment, that there was no irrational concept when the Holy Spirit gave Peter the words that even before the foundation of the world, Christ would be saviour ..... (1 Peter 1:20).

This author at this point notes the mission of the Son (Mt 11:27ff). Here is that wonderful truth revealed of the relationship of the Father and the Son. The reality that Jesus is Lord. Indeed, Clowney in Schreiner explains that “the demand of faith is that we trust Him absolutely, that we forsake all other hope and rest in Him alone.”<sup>205</sup> Further, “that which was hidden from ages and generations has now been revealed: God’s plan to save sinners through the Person and Work of the Son, through whom all things were created, and in whom all things

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204 Ibid.

205 Edmund P. Clowney, “Preaching and the Sovereignty of God.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000) p. 331

hold together (Col 1:16-17).”<sup>206</sup> In his wonderful analysis, Clowney continues “the sovereign plan of God has been executed in the sovereign will of God by the sovereign Son of God ..... God’s plan is understood and executed by the only One who could do so. The witness of Jesus is to Himself, for in Him the plan of God is accomplished. He claimed to be the very wisdom of God, calling the weary and burdened to Him that they might find rest (Mt 11:28-30). This author notes, as Clowney explains, that all of our hope is in Jesus, indeed our choosing by the Father is seen as the epitome of everything in our lives - “He makes the claim because He is the Son of God. ‘No one knows the Son except the Father, and no one knows the Father except the Son and those (this author’s emphasis) to whom the Son chooses to reveal Him’ (Mt 11:27).”<sup>207</sup>

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206 Ibid.

207 Ibid.

## Book of Revelation | Rev'd Dr. Graham J Whelan

This author recollects references of Father, Son and Holy Spirit, some of which have been mentioned by Shreiner and particularly notes 2 Corinthians 13:14, Matthew 3:16, 17 concerning the Baptism of Jesus and the clear description of the Trinity at that event, in addition to John 14:16, 17, 26; 15:26; Matthew 28:19. This author makes a comment at this point on the fact that when the incarnation of the Son took place, the Son left His “glory” aside. Whilst Jesus was equal to the Father (Jn 10:30), He did take on the role of a servant (Mt 20:28).

This author also comments on the reality of the power of the Holy Spirit in the Trinity. The power of the Holy Spirit is seen in Romans 8:11-13, where it is noted that the Christian can call on the Holy Spirit’s strength during times of trial and temptation. The Holy Spirit also spoke through the hearts of those who recorded Scriptures (2 Tim 3:16f).

This author is reminded of the significance of the person of the Holy Spirit. This can be seen in the significance of the well-known words “there are different kinds of gifts, but the same Spirit ...” (1 Cor 12:4). Jesus reminds us of the work of His Counsellor (Jn 16:7f), which leads to further thoughts on conviction and regeneration.

In all of these difficult areas of theology what comforts this author is as Packer notes the truth concerning the triunity of the Divine Lord that “God is a society, a community of mutual love, and a team ....”<sup>208</sup>

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208 J.I. Packer, “The Love of God: Universal and Particular.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 280

## **THE ATONEMENT**

In his lengthy discussion and analysis of the Work of Christ, Erickson explains the atonement. He comments on the theories of the atonement, but explaining what God requires of us as a result of the extent of Christ's love - His freeing us from sin and taking away God's wrath. Christ did everything for us to make us friends again with God. Erickson examines the central theme of the atonement examining sacrifice, propitiation, substitution and reconciliation. He emphasises the penal substitution theory as the best relationship for Christ's atonement. The extent of the atonement is discussed by Erickson in the Section "The Work of Christ" where he describes that some see the atonement as limited because our finite minds see conflict as to who is saved. He analyses how God provides salvation to all humanity but at the same time does elect, which again to our finite minds appears contradictory. Erickson points out that to those who do

not believe this is folly, but those who do believe it is a great comfort, and he cites Matthew 1:21; John 10:11, 15, 26-27; 15:13; 17:9).

Erickson makes a very important point in discussing the significance of atonement. He acknowledges its essential nature - “the ‘cruciality of the cross.’ Emil Brunner, for example, said, ‘he who understands the Cross alright ... understands the Bible, he understands Jesus Christ.’ Erickson notes that Leon Morris wrote, ‘the atonement is the crucial doctrine of the faith. Unless we are right here it matters little, or so it seems to me, what we are like elsewhere’.”<sup>209</sup> More of Morris’s wonderful comments are noted later.

Schreiner in Schreiner makes some interesting comments about atonement in his discussion on the question - does Scripture preach prevenient grace in the

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<sup>209</sup> Millard J. Erickson, Christian Theology. (Grand Rapids, Mich.: Baker Books, 1998), p. 799

Wesleyan sense? He notes “Wesleyan’s appeal to grace given in the atonement and Christ’s death for all as an indication of prevenient grace.”<sup>210</sup> He examines the question whether Scripture says people are given an ability to choose or reject God “by virtue of the atonement.”<sup>211</sup> He notes Titus 2:11 “the grace of God that brings salvation has appeared to all men”. He comments that the Calvinists argue “this text teaches that the atonement secures and accomplishes redemption for the elect.”<sup>212</sup> [This author’s emphasis] This author agrees with Schreiner’s comment on Titus 2:11 where he says that “God’s grace has been manifested through Christ’s work on the cross, but it does not say he has thereby supplied the ability to believe to all people.”<sup>213</sup> He further notes the Wesleyan position noting that they “conclude from the atonement effected by Christ that

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210 Thomas R. Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 241

211 Ibid.

212 Ibid.

213 Ibid.



enough grace has been imparted to all people so that they can now choose whether or not to believe.”<sup>214</sup> He notes that this is not taught in this verse. This author also agrees with Schreiner where he confirms his previous comment reciting John 6:37 “all that the Father gives me will come to me, and whoever comes to me I will never drive away”, highlighting that only some will come - the Father has not given all - the Father “has selected only some, and it is they who will come to the Son and believe in Him (cf Jn 6:35).”<sup>215</sup> These statements by Schreiner, in this author’s opinion also, negate any further argument about universalism which he also examines and with which he apparently disagrees.

Packer in Schreiner comments on knowing God’s love the nature and extent of the atonement. Here Packer in Schreiner highlights the “availability to all of pardon through Calvary, and the sufficiency of Christ’s blood to

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214 Ibid.

215 Ibid.

cleanse the foulest from sin..... the particularity of God's love to his elect in their treatment of the calling, justifying, preserving and glorifying of Christians.”<sup>216</sup> Packer in Schreiner quotes Berkhof making the question clearer “it is not a) whether the satisfaction rendered by Christ was in itself sufficient for the salvation of all men, since this is admitted by all: b) whether the saving benefits are actually applied to every man, for the great majority of those who teach a universal atonement do not believe that all are actually saved .....”<sup>217</sup>, and scripture shows clearly that “Christ died at the Father's will with a specific purpose of saving the elect.”<sup>218</sup> Packer emphasises the elect's assurance that nothing ever “will be able to separate us from the love of God that is in Christ Jesus our Lord” (Ro 8:39, Eph 2:17; 3:18-19; Gal

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216 J.I. Packer, “The Love of God: Universal and Particular.” in Still Sovereign eds. Thomas R. Schreiner, Bruce A. Ware (Grand Rapids: Baker Books., 2000), p. 287

217 Ibid.

218 Ibid.

2:20). This author is simply reminded of Matthew 1:21 - Jesus will “save His people....”

This author acknowledges limitations in knowing the awesome extent of knowing God’s love. This author is not alone in this, as also Packer notes that “the atoning death of Jesus Christ is the supreme achievement and demonstration of God’s love is Christian common ground, on which both Calvinists and Armenians take their stand.”<sup>219</sup>

As mentioned above, this author has studied Morris at length and Morris adds greater depth to comments by Erickson above. This author has always viewed this difficult theological doctrine, initially with the colloquial phrase - “I will cover for you”. Here can be seen the fostering of positive relationships between the two parties, that one, at some risk to self is prepared to shield or protect the other. As a result of this action - covering

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<sup>219</sup> Ibid., 287

for you, the parties in their relationship are - “at-one”. This “at-one-ment” is, in this author’s opinion, what atonement is about. This idea can be clearly seen in Morris’s comment where Jesus is completely at one with His disciples “it was the last night of Jesus’ life. He was at table in the upper room with His disciples. During the course of the meal he took some of the bread that was on the table, gave God thanks, broke the bread and gave it to His disciples with the words, ‘this is my body.’ A while later He took a cup of wine, gave thanks over it and gave it to them, ‘this cup is the new covenant in my blood’ (1Cor 11:23-25).”<sup>220</sup> Hence a new covenant, a new agreement between God and His people, that through faith He makes us “at-one” with Him. A new covenant which in one sense makes the old covenant of the Old Testament obsolete, but in another way totally fulfils it. Morris makes another important point that “a covenant was always made with good intentions between the

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<sup>220</sup> Leon Morris, The Atonement. (IVP, Downers Grove, Ill, 1983, p. 14

parties.”<sup>221</sup> But there is always judgment and punishment if the covenant is violated (Jer 34:18). Obligations of the agreement have to be fulfilled. This was clearly seen in the covenant at Sinai (Ex 6:7). Covenants with God are sealed in blood (Ex 12:13). Thus, this author sees throughout the old covenant, a history of the people of Israel that demonstrates rejection and repentance, yet a loving, caring God who keeps His covenant. This author is also reminded of the truth that in the old covenant the new covenant is concealed and in the new covenant the old is totally revealed. Morris highlights this fact with his comment that “the prophet Jeremiah tells of a radical new solution. He passes on this word from God ‘the time is coming, declares the Lord, when I will make a new covenant with the house of Israel..... I will put my law in their minds and write it on their hearts ....’ (Jer 31:31-34).”<sup>222</sup>

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221 Ibid., 16

222 Ibid., 28

Here, this author sees the One who is to accomplish this “at-one-ment” (this author’s emphasis), Jesus the Messiah, God’s anointed One who is concealed in the Old Covenant and revealed completely in the new. Thus this author sees another covenant sealed in blood - Christ’s new covenant - a new covenant as seen above. The bread He takes is His body broken for you and for me, and the wine represents His blood being shed for you and for me. Also we see how He was referring to the Holy Communion, and at the same time and also to the passage discussed (Jer 31).

This author notes that Morris discusses sacrifice as an act within his discussion on atonement. This author identifies the act of sacrifice as a cost or a price occasioned by the one who offers to “cover for someone” (this author’s emphasis), as discussed above. Romans 8:3 sees God “sending His Own Son ..... to be a sin offering”. Here Morris makes an interesting point concerning the sacrifice and life being in the blood “...it is the blood that

makes atonement for one's life." (Lev 17:11). This adds to Morris's later comment that "sometimes the making of atonement has connection specifically with some other part of the sacrificial process."<sup>223</sup> Here he cites Leviticus 1:4 where the worshipper places his hand on the head of the sacrifice and "it will be accepted on his behalf to make atonement for him." Morris also again mentions the Passover.

Morris focuses on the sacrifice of Christ and notes that "the death of Jesus is to be seen as a sacrifice which accomplishes in reality what the old sacrifices pointed to but could not do."<sup>224</sup> He also mentions "Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God" (Eph 5:2). This author adds that Christ's atoning sacrifice is once for all time - "...He appeared once for all at the end of the age to do away with sin by the sacrifice of Himself" (Heb 9:26).

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223 IBid., 60

224 Ibid., 63

Firstly, this Appendix-3 is the truth of Jesus' Diety. Secondly I Murray gives comments about not trusting or obeying as follows.

Secondly, some comments by Rev Dr Robert Sanders on notes from I Murray. (1)

“In regard to the fundamental theological divide within Protestantism, Murray rightly begins with Schleiermacher's liberal theology. He describes this theology and notes its powerful effect on the church. Even as early as 1857, a leading evangelical, Charles Hodge, thought that some two-thirds of Germany, and about the same for England, were under the sway of Schleiermacher's liberalism. Hodge defined the difference between liberalism and evangelicalism as follows:

The idea that Christianity is a form of feeling, a life, and not a system of doctrine, is contrary to the faith of all Christians. Christianity has always had a creed. A man who believes certain doctrines is a Christian. (2)

In 1924, Fosdick, a leading liberal, gave a similar



## Book of Revelation | Rev'd Dr. Graham J Whelan

description of the difference between liberalism and evangelicalism.

Today there are two parties in the churches. They are active in controversy now, and every day their consciousness of difference becomes more sharp and clear.

The crux of their conflict lies at this point: one party thinks that the essence of Christianity is its original mental frameworks; the other party is convinced that the essence of Christianity is its abiding experiences. (3)

In response to liberalism, evangelicals banded together to promote their vision of Christian truth. As heirs of the Reformation, they rejected the liberal heresy and refused to co-operate with liberals in various Christian endeavours such as conferences, evangelical campaigns, and ecumenical discussions. Most for the most part, however, very few evangelicals left the church of England. They stayed because they recognised that the church still maintained its Reformation formularies (the Articles of Religion), and these documents were sufficient to uphold the integrity of the church.

In the 1950s, this began to change. Murray reports a

## Book of Revelation | Rev'd Dr. Graham J Whelan

number of developments. First there was a shift in attitude towards non-evangelicals. John Stott, speaking as chair at an important evangelical conference in 1967, put it this way.

It is a tragic thing, however, that Evangelicals have a very poor image in the church as a whole. We have acquired a reputation for narrow partisanship and obstructionism. We have to acknowledge this, and for the most part we have no one but ourselves to blame. We need to repent and change. (4)

At the same conference Archbishop Ramsey was given the honour of the opening address. Ramsey was a liberal Anglo-Catholic, and he reminded his listeners that experience goes before theology. This is Schleiermacher. The conference proceeded to set forth evangelical doctrine, but at the same time it proclaimed a new approach to ecumenical dialogue. It was that as “long as anyone confessed Jesus Christ as 'God and Saviour' there must be an acceptance of their Christian standing.” (5)

It must be said at this point, however, that the liberal heresy does not deny Jesus Christ as “God and Saviour”. It simply reinterprets the essentials of the faith in terms of a category that gives them a completely new meaning. I have described this elsewhere.

Among other things, I pointed out that Stott may not fully grasp the gravity of the situation. He claims, for example, that if “the Church were to deny one of the central truths of the creed, like the incarnation, the atonement or the resurrection, it would cease to be a church. It would be apostate. Then we would be obliged to leave it. But thank God that lamentable situation has not arrived.” (6) This statement doesn't get to the heart of the matter. The liberal faith does deny central truths of the faith. It reinterprets them along radically new lines.

Secondly, Billy Graham, one of the evangelicalism's leading figures, began to develop ideas that softened if not abandoned certain critical evangelical beliefs. Originally, Graham did not include liberal churches and their leaders in his evangelistic campaigns. Eventually, however, Graham began to work with virtually all denominations except for churches such as the Unitarians. Some liberal clergy had reservations about Graham. Others had reservations, but they felt that conversion and subsequent church attendance were a good thing.

Billy Graham could help them with that, and so they encouraged their members to attend his crusades and even participated themselves. It needs to be said here that

liberals have no real theological problem with this approach. For them, the enthusiasm of a Graham crusade, the altar call, the exclusive claims of Christ, may not be their cup of tea. But they recognise that piety varies from person to person, that faith is a good thing, and that religion needs to be expressed according to each person's religious inclination and temperament.

Therefore, many were willing to work with Billy. As a result of Billy Graham's crusades in England, evangelicals found themselves in increasing contact with non-evangelicals. The resultant personal contact diluted the significance of doctrine and strengthened the sense that Christianity is more a matter of the heart than doctrine.

Murray gives several reasons for Graham's shift in attitude. To begin with, American evangelism is essentially pragmatic. Its goal is saving souls. Theological formulation is normally secondary. Further, Billy Graham and John Stott became good friends as did Graham and the liberal Anglo-Catholic Ramsey.

These contacts lead to a weakening of Graham's "exclusive" view of faith. Finally, for my part, I doubt that Graham or those around him had ever been exposed

to the substance of the liberal heresy. The doubtless knew that something was wrong. But Graham, if he is like many Americans, tended to see people as human beings first, and only later as persons of a particular theological stripe. This cultural factor doubtless play a role in his become comfortable with those of contrary theological convictions.

Subsequent history was to show that a lack of apprehension of danger, a determination only to be charitable, and an increasing commitments to ecumenism, were to corrode the convictions which had initially been part of Graham's leadership. (7)

From all this it is clear that, while Graham has professed no change in his doctrinal beliefs, he had come to accept the primary idea of ecumenism that there is a shared experience of salvation in Christ which makes all differences of belief a very secondary matter. (8)

Finally, Graham, in a 1997 interview with Dr Robert Schuler, made the statement that even those who did not overtly know Jesus Christ – Moslems, Buddhists, atheists – are members of the body of Christ. “they may not know the name Jesus but they know in their hearts that they need something they do not have, and they turn to the

only light they have, and I think that they are saved and they are going to be with us in heaven.” (9) Schuler was ecstatic.

Along with Stott, there were a number of important evangelicals who gradually began to assume a “wider” vision of the Church. Murray lists such men as Colin Buchanan, David Watson, and Michael Saward. Under their leadership the idea emerged that the ground of unity among Christians was baptism. In 1977, an evangelical conference was held in Nottingham. Among its proceedings, the section on “The Church and Its Identity”, contained the following as its leading idea: “The Church on earth is marked out by Baptism, which is the complete sacramental initiation into Christ and his body.” (10) This allowed evangelicals to enjoy fraternal relations with all baptised members of the church. In Murray's view, this was a denial of evangelicalism's Reformation heritage.

In protest against such an assumption the Reformation asserted a gospel which had at its heart the justification of the believing, repentant sinner by Christ alone, and this message they held to be so paramount that, without it, the church and sacraments are all of no avail for salvation. (11)

There were further developments. In 1975, the Church of England (not Sydney, Armidale Australian Diocese) abolished allegiance to the thirty-nine articles and the majority of the evangelical clergy did not fight this decision. The plain fact was that assent to the Thirty-Nine Articles was ended because liberals opposed the scriptural nature of the doctrine while Anglo-Catholics resented the rejection of Roman Catholic belief. Yet this was never openly admitted.” (12) Further, evangelicals historically had called for the disciplining of clergy who were not faithful to Scripture. This went by the board as well. As one so-called evangelical leader put it, “In an avowedly (though perhaps inadvertently) comprehensive Church, to find someone guilty of heresy and thus deprived of his or her post is, in fact, to flout the toleration factor in the life of the Church.(13) In Murray's view: “The approval of doctrinal 'diversity' has become the hallmark of one-time evangelicals who have risen to high positions in the church and left definite convictions behind them.”(14) Finally, Murray introduces another development with these words,

I now turn to another feature which has marked evangelicalism in the English-speaking world since the 1950s, namely, a transference of leadership from preachers and pastors to evangelical intellectuals

teaching in the academic world. (15) Instead of the old practice of clergy teaching clergy it began to become common for bright students to go straight into teaching posts. (16)

“The new generation of younger evangelical leaders”, wrote Capon in 1977, “are primarily academics...and their contributions at Nottingham showed they were beginning to grapple seriously with issues previously almost beyond evangelical reach.” They were engaged, he believed in “a continuing quest for a 'respectable theology'.” (17)

According to Murray, the drift of intellectual leadership into the hands of academics had its greatest impact in the area of Scripture. Instead of a Scripture being a book that spoke the Word of God, it became an ancient text whose meaning was tied to a medley of historical reconstructions. This had three primary effects. First, Scripture was taken out of the hands of “ordinary” Christian men and women. As such, its interpretation became the purview of scholars whose focus was the latest historical construction lying behind any given text. Secondly since the focus was the human world behind the text, Christian belief in Scripture was reduced to the uncertainties of historical constructions in which a broad



toleration of opinion was allowed. And thirdly,

Finally, it follows that a denial of the full inspiration of scripture leads to theological teaching and education which is destructive and futile rather than enriching and up-building in the faith. Instead of certainties, worthy to be preached and taught, students are introduced to what their lecturers trust are the latest results of biblical scholarship. (18)

Finally, Murray ends his book with a recognition that, from a New Testament point of view, the danger to the church is not materialism, or paganism, or any external danger. The real danger to the church, from the beginning to the end, is false teachers who corrupt the flock.

The idea that Christianity stands chiefly in danger from the forces of materialism, or from secular philosophy, or from pagan religions, is not the teachings of the New Testament. The greatest danger comes rather from temptations within and from those who, sing the name of Christ, are instruments of Satan to lead men to believe a lie and to worship what in reality belongs to the demonic (2Thessalonians 2:3-9;

Revelation 13:11). (19)

What should the church do about this?

Wrong belief is as dangerous as unbelief. To deny the deity of the work of Christ will shut men out of heaven as certainly as will the sin of murder (*John 8:24; 1 John 2:22-23*). To preach “another gospel” is to be “accursed (*Galatians 1:6-9*), those who support heresies “will not inherit the kingdom of God” (*Galatians 5:20-21*). This means that a large part of the preservation and defence of the church lies in resolute resistance to falsehood and in forthright teaching of the truth. Such warnings as “beware of the doctrine of the Pharisees and Sadducees” (*Matthew 23:13*), run right through the New Testament. “Tax collectors and prostitutes” would enter the Kingdom of God before such false teachers (*Matthew 21:31*). The apostles, filled with the Spirit of Christ, suffered no toleration of error. They opposed it wherever it arose and required the same spirit of all Christians. (20)

## **A Few Additional Comments**

To my mind, this text raises a fundamental question: “Who is a Christian?” One could ask, for example, whether doctrine defines who is a Christian? But that question is dependent upon a more fundamental question: “Who is Jesus Christ, and how is he known?” If Jesus Christ is given in his words and deeds, and if these last forever, then doctrine, the intelligibility of what he said and did, belongs to the essence of the Church and defines a Christian. This has been the position of the church from the beginning. If, however, as the revisionists assert, Jesus Christ is known beyond his words and deeds, if his words merely “point to” the mystical and ineffable Christ, then doctrine does not define the Christian.

Or, if being a believer in Jesus Christ is merely a matter of an external rite, such as baptism, then anyone can be a Christian who has had water poured over them in the name of the Father, Son, and Holy Spirit. Scripture agrees that water baptism is important. One must be born of water and the Spirit (John 3:5). Theologically, baptism in water corresponds to what happened in Jesus Christ. It is immersion into his death and resurrection. Unless, however, this objective, external sacrificial death and resurrection becomes real in a person's life, unless one

receives, believes, follows Jesus Christ, and is born anew from above, the fact that a person is baptised does not mean they are Christians. It is the Spirit that enables a person to appropriate what is given externally and objectively in Jesus Christ. Apart from the work of the Spirit, a person is still dead in their sins. One doesn't receive forgiveness without repentance. The tri-une name given in baptism, Father, Son and Spirit, means that a person is originally created by the Father, redeemed by the Son, and made new by the Spirit who effects in believers through faith what was given them in the Son who reveals the Father. This seems obvious, and it is hard to believe that any Christian church would simply define Christians by baptism. Unfortunately, I have heard the same, here, in the States on numerous occasions.

Archbishop Ramsey's claim that experience comes before theology may be true in some trivial sense. Everything we know has some basis in experience. The question for theology is, "What sort of experience is an experience of the True God, the Father of Jesus Christ?" theology helps identify the true God. The doctrines of the Trinity and Christology help distinguish the true God from false ones. The claim, "experience before theology", is misleading. At one level, it is virtually a truism. At another level, as

actually used, it means an experience of something for which doctrine has no relevance. A “something” for which doctrine is meaningless is not the Christian God. The Christian God was and is defined by a Word, the Word Jesus Christ, and his words and deeds have intelligible content.”

### **End-notes**

1. Murray, Iain H *Evangelicalism Divided*, Edinburgh: The Banner of Truth Trust, 2000
2. Murray, p 15
3. Murray, p 15
4. Murray, p 42
5. Murray, p 43
6. See the essay by Stott on the AAC website link.
7. Murray, p 66
8. Murray, p 69
9. Murray, p 74
10. Murray, p 101
11. Murray, pp102-103
12. Murray, p 265
13. Murray, pp 141-2
14. Murray 142
15. Murray, p 173
16. Murray, p 174

## Book of Revelation | Rev'd Dr. Graham J Whelan

17. Murray, p 175
18. Murray, p 204
19. Murray, pp 259. As references, Murray gives: Philippians 1:27; Colossians 2:8; 2 Thessalonians 3:14; 1 Timothy 1:3-7, 6:3-5; 2 Timothy 2:14-19; Titus 3:9-11; 2 Peter 2:1; 1 John 4:1-3; 2 John 7; and Jude.

**CATHOLIC NEWS SERVICE**

# Book of Revelation | Rev'd Dr. Graham J Whelan



## CNS Story:

### W Pope made important overtures to non-Christian religions

By Jerry Filteau  
Catholic News Service

WASHINGTON (CNS) -- More than any pontiff in modern history, Pope John Paul II made important overtures to non-Christian religions, using documents, prayer meetings and personal visits to open the doors of dialogue.

In August 1985, when he visited Morocco at the invitation of King Hassan II, he became the first pope to visit an officially Islamic country at the invitation of its religious leader.

There, at a historic meeting with thousands of Muslim youths in Casablanca Stadium, he emphasized that "we believe in the same God, the one God, the living God."

2005 Catholic News Service/USCCB.

This author has heard the current Pope - Pope Benedict say similar words on the Australian Broadcasting Commission Radio that he believes the god of Islam and the God of the Bible are the same.

**FURTHER COMMENTS ON NOTES IN  
APPENDIX ON  
HERESY AND APOSTACY**

In the comments by Rev Dr Robert Sanders on work researched by I Murray it is very interesting to note the decline in our western societies.

Major Keith Hendley's research on wars from AD 476 – AD 1899 highlights the truth of suffering and persecution in all lifetimes. The conflicts between Roman Catholics and Protestants was dreadful (especially in the 16<sup>th</sup> and 17<sup>th</sup> Centuries).

What is worse, lately in these liberal, post-modern times is the increase in relativism. Our Christian civilisations – our Christian heritage is in forced decline – mainly because of attitudes of Government. Queen Elizabeth II, head of the Commonwealth countries, is moving from her coronation vow of Defender of The Faith. This is the faith in Our Lord Jesus (Acts 4:12).

Holy Scripture warns of this heresy and apostasy in the Old and New Covenants. Isaiah records that the LORD rejects vain worship – worship that is simply rules made up and taught by men (Isaiah 29:13). Jeremiah records



## Book of Revelation | Rev'd Dr. Graham J Whelan

the lying pen of the scribes – recording the LORD's truth falsely (Jeremiah 8:8). Today in many liberal churches there is a move away from true tradition to traditionalism. I believe they do not believe in the One True God of the Bible – Father, Son and Holy Spirit. Attitudes are getting worse (2 Timothy 3:1; 2 Peter 3:3; all Jude, especially verses 18 and 19). Even in the clergy, homosexuality is accepted – it is evil (Romans 1:24ff; 1 Corinthians 6:9ff). Jesus hated sin (John 14:15).

In Australia we commemorate ANZAC Day (Prologue below). This is similar to Services of Remembrance by American Legion and British Legion. The last couple of sentences of the Prologue would greatly concern those who sacrificed their lives for our freedom – our Christian civilisations (not culture) and Christian heritage – our way of life. Multiculturalism is evil when it encourages relativism and neo-tolerance which allows infidelity to flourish.

ANZAC DAY, REMEMBRANCE DAY RSL  
PROLOGUE

### Our RSL Prologue

We are assembled here to commemorate that immortal day when young men of Australia by their deeds and

## Book of Revelation | Rev'd Dr. Graham J Whelan

sacrifice demonstrated to the world at Gallipoli that Australia was truly a nation.

The sons and daughters of ANZAC came forward without question, accepted gladly, and discharged fully their responsibilities during World War II, Korea, Malaya, Borneo, Vietnam, and more recently in Bougainville, East Timor, Iraq and Afghanistan.

On this day we remember the sacrifice of such men and women for an ideal, a way of life. Let us take strength in the knowledge and hope that our sons and daughters will never forget the example set by their forefathers.

On this day we think of every man and woman who, in those crucial years, died so that the lights of freedom and humanity might continue to shine. We nurture, too, the obligation of showing gratitude for the peace we enjoy and the responsibility of ensuring that the freedom and liberty so costly won is not lost through our own indifference. In our everyday lives let us carry on those traditions established in past wars and conflicts at such great cost.

So let us mourn with pride, but let us also remember with equal pride those who serve and are still alive. “See that

## Book of Revelation | Rev'd Dr. Graham J Whelan

ye hold fast the heritage we leave you. Yea, and teach your children that never in the coming centuries may their hearts fail or their hands grow weak.”

We pray our politicians will overcome their weakness and be strong and courageous to deal with the forces within that now threaten our way of life so costly won by the sacrifice of our forefathers.

**LEST WE FORGET**

## **APPENDIX 4 – ON SIGNIFICANT BATTLES IN OUR HISTORY**

I am thankful to Major Keith Hendley (Retired) for his research on significant battles in our history from AD476 – AD1899.

This adds to comments already made concerning every individual lifetime.

In each lifetime, because of evil, there are times overlaid of treacherous evil rulers (Revelation Chapters 6 – 7), times of confusion and disorder (Revelation Chapters 8 – 11), times of enmity and suffering (Revelation Chapters 12-14) and times which utterly destroy (Revelation Chapters 15 – 16).

The battles listed have not included World War I and World War II, etc – the devastation from these are known today. We worship God!

**BATTLES FROM 476CE – 1899CE**

## Book of Revelation | Rev'd Dr. Graham J Whelan

- 476            **END OF THE ROMAN EMPIRE** – In 476CE Romulus, the last of the Roman emperors in the west, was overthrown by Germanic leader, Odoacer, who became the first Barbarian to rule in Rome. The order that the Roman Empire had brought to western Europe for 1000 years, was no more.
- 1066           **BATTLE OF HASTINGS** – King Harold II of England is defeated by the Norman forces of William the Conqueror. At the end of the bloody, all day battle, Harold was killed – shot in the eye by an arrow, according to legend – and his forces destroyed. He was the last Anglo-Saxon king of England.
- 1099           **CRUSADERS TAKE JERUSALEM** – During the First Crusade, Christian knights from Europe capture Jerusalem after a seven-week siege and begin massacring the city's Muslim and Jewish population.
- 1204           **CRUSADERS TAKE CONSTANTINOPLE** – The Fourth Crusade was originally intended to conquer Muslim-controlled Jerusalem by means of invasion through Egypt. Instead in April 1204, the Crusaders of Western Europe invaded and sacked the Orthodox Christian city of Constantinople, capital of the Byzantine empire. This is seen as one of the final acts in the Great Schism between the Eastern Orthodox Church and the Roman Catholic Church, and a key turning point in the decline of the Empire and of Christianity in the Near East.
- 1207-1211    **GENGHIS KHAN TAKES CHINA** – Genghis Khan wasted no time in capitalising on his divine stature. In 1207, he led his armies against the kingdom of Xi Xia

## Book of Revelation | Rev'd Dr. Graham J Whelan

(now Beijing) after two years, forced it to surrender. In 1211 Genghis Khan's army defeated the Jin Emperor in Northern China.

- 1240      **BATU KHAN TAKES RUSSIA** – In 1235 Batu was elected commander in chief of the Western part of the Mongol empire and was given responsibility for the invasion of Europe. By 1240 he had conquered all of Russia.
- 1314      **BANNOCKBURN** – The Battle of Bannockburn was a significant Scottish victory in the first War of Scottish Independence, and a landmark in Scottish history. Stirling Castle, a Scots royal fortress, occupied by the English was under siege by the Scottish army. The English assembled a formidable force to relieve it but this attempt failed and his army defeated in a pitched battle by a smaller army commander by Robert I of Scotland.
- 1337 – 1453      **HUNDRED YEARS' WAR** – was a series of conflicts between the House of Plantagenet, rulers of the Kingdom of England and the House of Valois for control of the latter kingdom. The English captured much of the French territory only to be taken back by a reorganised French army. The end of the conflict was never marked by a peace treaty because the English recognised that the French troops were too strong to be directly confronted.
- 1368      **MONGOLS OUTED FROM CHINA** – By the time of Kublas' death in 1294 the Mongol empire had fractured into four separate empires, each pursuing its

## Book of Revelation | Rev'd Dr. Graham J Whelan

own separate interests and objectives. In 1304 the three western empires briefly accepted the Suzerainty of the Yuan Dynasty, but it was later overthrown by the Han Chinese Ming Dynasty in 1268. The Mongols then returned to Mongolia.

- 1415      **ENGLISH DEFEAT FRENCH AT AGINCOURT** – Was a major English victory in the Hundred Years' War. The battle occurred on Friday, 25 October 1415. Henry V's victory at Agincourt, against a numerically superior French army crippled France and started a new period in the war in which Henry married the French king's daughter and then Henry's son, Henry the VI, was made heir to the throne of France.
- 1588      **SPANISH ARMADA ROUTED** – The Spanish Armada sailed from Spain in July 1588. The Spanish Armada's task was to overthrow protestant England led by Queen Elizabeth I. The Spanish Armada proved to be an expensive disaster for the Spanish but for the English it was a celebrated victory making Sir Francis Drake even more a hero than he already was. Of the 130 Spanish ships that set sail only 67 returned to Spain and 20 000 Spanish sailors and soldiers were killed.
- 1642      **START OF THE ENGLISH CIVIL WAR (1642-1651)** – was a series of armed conflicts and political machinations between Parliamentarians (“Roundheads”) and Royalists (“Cavaliers”) in the Kingdom of England over, principally, the manner of its government.
- 1690      **WAR BETWEEN JACOBITES AND WILLIAM OF ORANGE ENDS** – William of Orange defeats

## Book of Revelation | Rev'd Dr. Graham J Whelan

James II and his Jacobite supporters at the Battle of Boyne in Ireland.

- 1792      **START OF THE FRENCH REVOLUTION** – An abortive coup on June 20, 1792, was followed by a decisive one in August when a crowd stormed Tuileries and an insurrection commune replaced the legal elected one. Under pressure from the commune the Assembly suspended Louis XVII and ordered elections to draw up a new Constitution. Mass arrests of Royalist sympathisers were followed by massacres in which frenzied mobs entered jails across Paris and killed approximately 2 000 prisoners.
- 1815      **NAPOLEON DEFEATED AT WATERLOO** – At Waterloo, in Belgium on June 18, 1815, marked the final defeat of French military leader and emperor Napoleon Bonaparte. The Battle of Waterloo in which Napoleon's forces were defeated by the British and Prussians, signalled the end of his reign and the end of France's domination in Europe.
- 1830      **FRENCH CONQUEST OF ALGERIA** – the French conquest of Algeria took place between 1830 and 1847. Using an 1827 sleight by Hussein Dey, the ruler of the Ottoman Regency of Algiers, against its consul as a pretext, France invaded and quickly seized Algiers in 1830.
- 1839-1842      **FIRST OPIUM WAR** – also known as the Opium War and the Anglo-Chinese War was fought between Britain and China over their conflicting viewpoints on diplomatic relations, trade, and the administration of justice for foreign nationals. The opium wars arose from China's attempts to suppress the Opium trade.



## Book of Revelation | Rev'd Dr. Graham J Whelan

British traders had been illegally exporting opium to china and the resulting widespread addiction was causing serious social and economic disruption in the country.

- 1845-1872 **MAORI WARS** – were a series of armed conflicts that took place in New Zealand between the New Zealand government and indigenous Maori. Though the wars were initially localised they escalated dramatically from 1860. The government summoned 18 000 British troops to mount a major campaign to quell the Maori King Movement.
- 1854 **CRIMEAN WAR** – was a conflict in which Russia lost to an alliance of France, Britain, the Ottoman empire, and Sardinia. The cause involved the rights in the Holy Land, which was controlled by the Ottoman Empire. Russia lost the war and the Ottomans gained a twenty year respite from Russian pressure. The Christians were granted a degree of official equality and the Orthodox gained control of the Christian churches in dispute.
- 1857 **INDIAN MUTINY** – a revolt that began with Indian soldiers in the Bengal army of the British East India Company but developed into a widespread uprising against British rule in India. On May 10, Sepoys revolted and captured Delhi and proclaimed Bahadur Shar II the emperor of all India. In 1858 Delhi was recaptured by the British.
- 1861 **START OF THE AMERICAN CIVIL WAR** – was fought from 1861 to 1865. It started with seven Southern slave states individually declaring their

## Book of Revelation | Rev'd Dr. Graham J Whelan

secession from the United States and forming the Confederate States of America known as the Confederacy. After four years of bloody combat that left over 600 000 Union and Confederate soldiers dead, the Confederacy collapsed, slavery was abolished and the difficult reconstruction process of restoring national unity and guaranteeing civil rights to freed slaves began.

- 1870      **THE FRANCO PRUSSIAN WAR** – the Franco Prussian War was the first modern war in Europe. It was the longest military conflict fought on European soil since the end of the Napoleonic Wars. The end of the war marked the ascendancy of Imperial Germany as the pre-eminent military power on the Continent.
- 1879      **BATTLE OF RORKES DRIFT** – was a battle in the Anglo-Zulu War. The defence immediately followed the British Army's defeat at the battle of Isandlwana in which a British force was practically wiped out. Just over 150 British and colonial troops defended the Rorke Drift garrison against an intense assault 3000 to 4000 Zulu warriors. They were ultimately repelled.
- 1899      **BOXER REBELLION** - was an anti-imperialist uprising which took place in China. The eight nation alliance bought 20 000 armed troops to China defeated the Imperial Army, and captured Beijing on August 14, lifting the siege of the legations. Summary executions of those suspected of being Boxers followed.
- 1899      **SECOND BOER WAR** – on 9 October the Transvaal Government sent an ultimatum to Britain, demanding British troops be removed from the Transvaal border

## Book of Revelation | Rev'd Dr. Graham J Whelan

and all overseas reinforcements recalled. When the British ignored these demands, Transvaal invaded the Natal region on 12 October. Allied with the Orange Free State, the Boers were now officially at war with the British Empire.

## **APPENDIX - 5 – SEVEN DAYS OF PRAYER**

In Revelation 5:8; 8:3-4, the prayers of the saints are given to God. In Revelation 6:10 requests like prayers, “How long Sovereign Lord...?” are made to God.

Below are prayers during World War II made to God from the entire Empire.



I Desire Solemnly to call my People to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our Nation and Empire as an instrument for fulfilling His high purpose.

His Majesty's Call to Prayer to the Nation, June 6<sup>th</sup>, 1944.

There were seven Days of Prayer called by King George VI at these crucial times. The nation trusted God and remained united in adversity never once contemplating defeat.

#### 1) Dunkirk

Crowds flocked to church to pray for the men stranded on the beaches and Churchill ordered every available sea-going vessel across the Channel, hoping to snatch 30 000 back. A miracle occurred as the water became as calm as a millpond, enabling even the smallest crafts to set sail, and a heavy storm grounded the Luftwaffe. Hitler then inexplicably halted his advance and within 10 days more than 335 000 Allied military personnel were rescued.

## 2 and 3) Battle of Britain

The German objective was to destroy the RAF and its airfields.

a) A Day of Prayer was called at the height of the Battle on Sunday, 11 August 1940, and the King made an appeal to all young people to pray especially for the equally young pilots. Many responded, resulting in abandoned tennis courts and playing fields.

During the following week Spitfires and Hurricanes shot down 180 Nazi bombers.

b) On 30 August 1940, 800 enemy aircraft filled the skies intending to destroy key RAF fields. By 6 September the situation was dire and defeat in the air seemed inevitable. The King therefore called another Day of Prayer on 8 September when churches were full to bursting. That week 185 German planes were shot down and Goering gave up his assault. By 15 September Churchill was able to declare victory in the air.

## 4) Planned Invasion of Britain

The next Day of Prayer was called by the King on 23

March 1941, during a period of heavy bombing in London. He was unaware it was the actual date planned by Hitler for the invasion! German ships were soon blown off course and the Fuehrer changed his entire plans, switching instead to an invasion of Russia.

#### 5) North Africa

The fifth Day of Prayer was called in September 1942 when the British Eighth Army had been driven back to the borders of Egypt by Rommel's Afrika Korps. General Montgomery was appointed as the Eighth Army Commander and led British forces to the significant victory at El Alamein when Rommel was on leave and enemy fuel supplies from Rome failed to arrive on time. The battle was a turning point in the war.

#### 6) Italy defeated

A Day of Prayer was called on 3 September 1943, the fourth anniversary of the declaration of war on Germany. Italy surrendered to the Allies within 24 hours and Mussolini was assassinated.

#### 7) D-Day and beyond

The seventh Day of Prayer was called in Spring 1944, for all military personnel. The poor weather hindering the D-Day offensive suddenly relented in to fine weather on

## Book of Revelation | Rev'd Dr. Graham J Whelan

6 June allowed the Normandy invasion of France and Europe to begin, during which time fewer lives than expected were lost.

Unbelievers will remain sceptical but Christians believe God responded directly to the National Days of Prayer and caused miracles to happen, eventually leading to Victory in Europe on 8 May 1945.

With acknowledgement to:  
E JOHN METCALFE  
*This England* Winter 2010



## **EVIL WAS DEFEATED**

Following the defeat within the Liberal party of Australian Prime Minister Tony Abbott. Anthony John "Tony" Abbott (born 4 November 1957) is an Australian politician who was the 28th Prime Minister of Australia from 2013 to 2015, and was leader of the Liberal Party from 2009 to 2015.

Tony's defeat point to an increase in evil. I am so thankful to our forefathers. Their faithfulness to the Lord God of the Bible was true. I believe the evil of 70 years ago was overcome by this faithfulness. Here I quote from an article I read **VICTORY OVER EVIL – Plus 70 years Britain's defence again "balanced on a knives edge"**.

"The Victory is Ours, Thank God!" was the headline carried by our predecessor publication The National Message, on 29 August, 1945. Quoting the words of George VI, the leader writer wrote: " 'In this hour of deliverance,' said His Majesty the King, 'it is fitting that we give humble and solemn thanks to God by Whose grace we have been brought to final victory.' Our thankfulness for victory is indeed, almost beyond all expression, for we have been delivered from enemies of unequalled barbarity and from perils without parallel in

our history.”

### Psalm 124

“If the LORD had not been on our side.... When men attacked us, when their anger flared against us, they would have swallowed us alive.... Praise be to the LORD.... We have escaped like a bird out of the fowler’s snare; the snare has been broken.... Our help is in the name of the LORD, the Maker of heaven and earth.

Given the victory over the forces of evil arrayed against the nation in 1945, we need to be reminded that ‘the price of freedom is eternal vigilance.’ It was four years to the day from the above thanksgiving of victory to 29 August 1949, when Russia exploded its first atomic bomb – achieved through betrayal and espionage!

We have come now 70 years from 1945 to a point where evil is again mounting a challenge and as never before against the covenant nations. Christian civilization is truly under unprecedented siege throughout the world. Evil is able to penetrate “bounds of our habitation’ in cyber space and destroy our security both materially and spiritually.

In England as many Christian nations – At the root of

the economic crisis, of course, is out slavery to the dishonest international banking and monetary system, based on the ever-increasing accumulation of debt finance. The annual cost of servicing of the National Debt is about equal to the Defence budget itself. The system is out of control and is undermining the security of the covenant nations at large.

For victory against evil, the message from Isaiah comes a powerfully as ever: “Return unto Me” says the God of our fathers.

Again we remember Revelation 19.10, 22.9 “worship God”

The coronation service of a monarch has vows – Christian vows. This is confirmed in another article<sup>225</sup>.

No other nations on earth install their head of state in a Christian service of praise and worship.

During the service the Queen seeks the anointing of the Holy Spirit. Later, she holds the Sceptre and the Orb, one in each hand. The Sceptre is the symbol of her kingly authority, but the Orb – a golden sphere

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225 Understanding our Christian Heritage, Compiled by Graham McLennan B.D.S, A Journal of the Christian History Research Institute, ISBN Number 0 9587690 0 1

## Book of Revelation | Rev'd Dr. Graham J Whelan

surmounted by the cross – is held at the same time to remind her “that the whole world is subject to the Power and the Empire of Christ our Redeemer”. Thus, our kings and queens publicly declare to all, including those in positions of delegated authority, that use of the Crown’s authority is only legitimate when under the Lordship of the King of kings.

Supremely inspiring, is the best way to describe the tenets of Christian leadership and government set forth in the Coronation service. No Christian home should be without a well-read copy.

It is exciting. It reveals God’s blessing on our nation in answer to the faith of many generations. But it is also a chilling reminder of the extent to which the apathy of modern Christians and the intense activity of secular humanists have censored these facts from the pages of our history books and TV programmes.

For over a thousand years the framework of the Coronation service has hardly changed, yet its details and central message are today kept well hidden from popular view. The service used for the Coronation of Queen Elizabeth II, for example descends directly from the service used by Archbishop Dunstan at the Coronation of King Edgar at Bath in 973AD.

Conceiving this enduring approach to Christian leadership and government is one of the most outstanding achievements in the history of the Church anywhere in the world. And it is part of Australia's heritage. It is as practical as it is spiritual, and is a powerful prophetic statement by the Church to the nation.

In the system of government that God has given us, with its strong emphasis on loyalty and servanthood, the wicked have an Achilles heel: they can never fully implement their policies without grabbing for more power than is legitimately available to loyal servants. This point was well made in a TV documentary entitled "The Royal Family" when a commentator said that what is important is not the power that the Queen excises personally, but the power that she denies to others.

Demagogues and potential dictators are frustrated and even infuriated by our quaint "old fashioned" loyalty to the Crown. I often smile, for example, as I hear a Prime Minister use the phrase "my Government", Prime Ministers really know better than to refer to the government as their own, but it frustrates some of them that Section 61 of our Constitution says "The executive power (i.e. government) of the Commonwealth is vested in the Queen..." and she says it is all subject to the

## Power and Empire of Christ.

Ambitious politicians and most of the power lusting media barons would love us to believe that the Prime Minister is the one that holds authority. But the Constitution of Australia does not even mention either the Prime Minister or the Cabinet.

Most countries in today's world, have rejected their God-appointed head and adopted some secular humanistic form of government. Having thus removed themselves from the Godly protection of Romans 13:1-4 they and their descendants have been plunged into humanistic darkness and subjected to succession of ungodly tyrants such as Hitler, Stalin, Mao Tse Tung, Idi Amin, Colonel Gaddafi, etc.

Some may even be tempted to doubt that anti-Christian humanistic forces could grow so powerful in Australia, even in a republican Australia. But consider what Professor Manning Clark is quoted as saying about the late Lionel Murphy:

“it had been one of Murphy's aims to dismantle the Judeo-Christian ethic of Australian society.” (p8, Sydney Morning Herald, 30/10/1986).

“Hence, separation of religion and government is a

dangerous deception. It disguises the real issue which is this: whose beliefs will prevail as the basis our outlaw and government – man made guesses, of the Word of Almighty God?”

In recent years, it may seem the Queen has not been faithful to Her Coronation vows. When the debate for a republic in Australia happened a few years ago in the 1980's & 1990's the Queen made no effort to counsel the Governor General in Australia.

In the article above there are warnings – now emerging out of evil decisions. The recent rejection of Prime Minister Tony Abbot points to the rejection of a Christian man and our Christian civilization, Christian heritage and way of life.

The new Prime Minister has in the past pushed for a republic and a change in the Australian Flag.

## **APPENDIX 6**

### **THE CHRISTIAN'S WISDOM AND ASSURANCE**

This study is about the revelation given to John.

Revelation is about “unveiling”. Proverbs 29:18 helps here.

“Where there is no revelation (NIV), prophecy (RSV), vision (AV), the people cast off restraint (NIV)(RSV) perish (AV).”

What an awesome truth!

It's all to do with true understanding – knowing the truth.

Until we are born-again – given by the Father to the Son this is impossible (John 1:12-13). When regenerated we receive.

Jesus, however, in reality we need to be given something before we receive. This “something” is a change in position – redemption.



## Book of Revelation | Rev'd Dr. Graham J Whelan

(John 1:12-13; 5:24; 6:37, 39, 40, 44, 65; 17-1-11; Ephesians 1-3ff; Romans 5:8; 2 Corinthians 5:21; 1 Peter 3:18).

## **What about Wisdom**

Again, the Proverbs help. But first a definition. Wisdom is the action of being successful. A simple, pragmatic definition – very practical.

Proverbs 2:6 - “For the LORD gives wisdom and from his mouth come knowledge and understanding”.

Does mankind listen? Can a man be wise – successful if he does not listen? If he does not listen can he know and understand?

The answer is – No!

The Apostle Paul recorded, “There is no-one righteous, not even one; there is no-one who understands, no-one who seeks God. All have turned away....” (Romans 3:10-12cf; Ps 14:1-3). How can man be wise?

Proverbs 3:13 - “Blessed is the man who finds wisdom, the man who gains understanding, for she is more profitable than silver and yields better returns than gold”.

Well, Solomon was right – but it is not a “she” but a “He”.

Mankind does not find Him. He finds us! He calls us! The Apostle Paul said - “Brothers, Sisters, think of what you were when you were called ... not wise ... not noble birth ... God chose ... foolish ... weak ... lowly ...that no one can boast before him. It is because of him that you are in Christ Jesus who has become for us wisdom from God – Jesus is our wisdom – our righteousness, holiness and redemption. (1 Corinthians 1:26-30). Jesus is our wisdom. He gives us understanding. He gives us knowledge – knowledge is the perception of absolute certainty.

True wisdom – real success – not just now but eternally. Once seeing – now perceiving – once hearing – now understanding (Mark 4:11-20; John 17:3; Ephesians 4:20-24; Luke 24 NB vs 30-32). And with true assurance.

## ASSURANCE

As the elect we are:

- God's children (John 1:12)
- Friends of Jesus (John 15:15)
- Justified – declared righteous in Jesus (Romans 8:1-

## Book of Revelation | Rev'd Dr. Graham J Whelan

2)

- Free from all condemnation for now and eternity (Romans 8:1-2)
- Knowing all things work together for the good of elect (Romans 8:28)
- Free from all charges (Romans 8:33-34)
- Not ever separated from love of God (Romans 8:35)
- United with Jesus and one in the Holy Spirit (1 Corinthians 6:17)
- Brought with a price and belonging to Jesus (1 Corinthians 6:20)
- A member of Jesus' Body (1 Corinthians 12:27)
- Anointed and sealed by God (2 Corinthians 1:21)
- Declared a saint (Ephesians 1:5)
- Adopted as God's children (Ephesians 1:5)
- Having direct access to Father through Holy Spirit (Ephesians 2:15)
- Good work in Jesus perfected (Philippians 1:6)
- Citizens of Heaven (Philippians 3:20)
- Redeemed and forgiven (Colossians 1:14)
- Complete in Jesus (Colossians 2:10)
- Hidden with Jesus in God (Colossians 3:3)
- Having a Spirit of power, love and a sound mind (2 Timothy 1:7)
- Knowing we have grace and mercy in time of need (Hebrews 4:16)

Book of Revelation | Rev'd Dr. Graham J Whelan

Born of God, Satan unable to touch us (1 John 5:18) and knowing the assurances that are taught in 1 John.

**APPENDIX – 7 -  
THE GREAT PROSTITUTE AND THE CUP  
OF ABONINATIONS**



I wish to thank Barry Gumm for his work in this

## Book of Revelation | Rev'd Dr. Graham J Whelan

area, for his work. Pressures placed on the saints from:

- The decay in Attitudes in the Last Day
- Dangers of the banking system
- New World Order

## **The Decay in Attitudes in the Last Days**

Truth from Holy Scriptures about the decay in attitudes in the last day.

The new world order (NWO) will be overviewed later. It is interesting, however, that many functions of the state are moving from the Christian Heritage that was part of the way of life of our forefathers.

Prayers to the One True God of the Bible are not said in many state schools or Local Council meetings. I feel that Federal and State Governments would like to delete the Lord's Prayer at the beginning of proceedings. I give thanks for the blessings of antidisestablishmentarianism.



Book of Revelation | Rev'd Dr. Graham J Whelan

Many have forgotten that the success of a Christian Heritage and way of life is dependent on true faith in the God of the Bible – no other god.

There are some verses which help us to understand the signs of the times.

2 Timothy 3 v 1-9

Romans 1 v 18-32

2 Peter 2 v 1 -22

2 Peter 3 v 1 -10

1 Timothy 6 v 3-6

## **The Dangers of the Banking System**

In the seventeenth and eighteenth centuries the banking system grew rapidly. Below are some comments in the public domain which seem to overview the thinking of those constructing a universal banking system.

Calls for a National Bank in England. In England the argument for some kind of bank to gather momentum after the Glorious Revolution of 1688 when William of Orange and Queen Mary jointly ascended the throne of England.

The political economist Sir William Petty had recognised from the example of the Dutch that successful credit-based trading could benefit a nation in many ways and help to enlarge its sphere of influence: he wrote in 1682 "What remedy is there if we have too little money? We must effect a Bank, which well computed doth almost double the Effect for a Bank which shall furnish Stock

enough to drive the Trade of the whole Commercial World". (Thoughts of Dominance of World trade) Dutch William had brought to his adopted country an understandable desire to help his native country in its war against the French and this proved to be the catalyst necessary for the idea of a national bank to be accepted, albeit grudgingly by some.

However, it took a London-based Scots entrepreneur, William Paterson, to propose the scheme that eventually found favour: his first, proposal in 1691, had been rejected for several reasons. This was partly because, as he wrote in 1695, "Others said this project came from Holland and therefore would not hear of it, since we had too many Dutch things already". Under his scheme, in return for a loan of £1 million, the bills issued by his company should be made legal tender.

This idea proved to be more than a century ahead of its time, and consequently unacceptable to the

already Parliamentary Committee.

'A Fund for Perpetual Interest': The funded National Debt is born. After several more rejections, Paterson put forward a plan for a 'Bank of England' and a 'Fund for Perpetual Interest' although this time bills were not mentioned. Supported by two powerful personalities - Charles Montagu, Chancellor of the Exchequer, who looked after the Parliamentary lobbying, and Michael Godfrey a leading merchant who ensured the ideas acceptance in the City - it was inevitable, given the Government's pressing need for funds, that the scheme should be approved by Parliament. So Paterson's plan was accepted and the necessary Act passed.

The public were invited to invest in the new project and it was these subscriptions totaling £1.2 million that were to form the initial capital stock of the Bank of England and were to be on-lent to Government in return for a Royal Charter.

The Government's immediate motive for creating the Bank was its pressing need for money - Paterson himself said that the Government accepted his proposal only as "a lame expedient for £1,200,000". And for some time afterwards the Government saw the Bank in that light – renewals of its Charter had to be paid for with loans, often painfully negotiated, from the Bank to the Exchequer. There was little in the Act creating the Bank to hint at what it would become - certainly no suggestion of a central bank, scarcely a hint of banking at all.

However, the Charter was enough. The Bank was big, it was incorporated with limited liability (extremely rare then) and it set out to take full advantage of this position.

Gumm in his work “the Harlot was born on the July 27, 1694, Walbrook, City of London, United Kingdom”



Revelation 17 v 15 And the angel said to me, “The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages.” London fits precisely.

To start with, the Bank was the Government's

banker: managing the Government's accounts; managing (at some expenses to itself) the re-coinage of 1696; providing and arranging loans to the Government. It was also a commercial bank, dealing in bills - the then equivalent of overdraft finance, furnishing finance for trade. It took deposits and issued notes, and with the development of the issue function, it began to realise the dreams of some of the original projectors, of a Bank that would "double the Effect of out coined Money".

“Tribulation and destruction that can be caused by a banking system focused greed and usuary. He states”. (Leverage now clearly seen and interest and fees clearly thought out and so the doubling effect of IOU’s) Gumm observes from Rev 17 v 13 “These are of one mind, and they hand over their power and authority to the beast.” A credit-based economy.

One particularly significant development around

this time lay in the perception of credit or 'imaginary money' as it was then called. It represented a fundamental and distinctive principle in the new thinking that was so prevalent during this age of ideas and experiments.

Projectors had begun to recognise the existence of an untapped source of assets, albeit non-metallic, such as stocks of merchandise, tax receipts, revenues on land and commercial obligations, against which 'credit' or 'imaginary money' could be raised.

Credit could be, they argued, the seed corn of wealth. But what was the money? To the man in the street, money simply meant coins, (a way of adding up) but the new thinking was overturning that Shibboleth:

Shibboleth means: a custom, principle, or belief distinguishing a particular class or group of people, especially a long-standing one regarded as



outmoded or no longer important.

It was suggesting that money could take other forms which would have no intrinsic value and yet still possess qualities to enable it to be used to make payments thereby fuelling and lubricating the economy. It was inevitable, therefore, that when theory became practice and the funded National Debt was born that crucial element, paper money, almost simultaneously completed the equation.

The 18th century was a period dominated by governmental demand on the Bank for finance: the National Debt grew from £12 million in 1700 to £850 million by 1815, the year of Napoleon's defeat at Waterloo.

Reliance by government on the Bank had developed to such an extent that at the renewal of the Charter in 1781 the Prime Minister, Lord North, described the Bank as "from long habit and usage of many years.....a part of the

constitution", and that it was ".....to all important purposes the public exchequer". North went on to explain that ".....all the money business of the Exchequer" was "done at the Bank, and as experiences had proved, with much greater advantage to the public, than when it had formerly been done at the Exchequer."

Eventually, though, prudence and discretion proved insufficient. The Bank was the nation's bank, and at times of natural crisis its gold reserve was needed for national purposes.

The wars with France which began in 1793 and lasted some 22 years put an enormous strain on the nation's finances. In 1797 the Government was obliged to protect the gold reserves for the war effort by declaring the Bank's notes inconvertible. This 'Restriction Period', as it was known, continued for six years after the end of the war, until 1821.

Because of the consequent shortage of coin, the Bank issued £1 and £2 notes to keep the wheels of trade turning; but, inevitably, prices rose generally and this provoked a fierce debate and the setting up of a Parliamentary Select Committee which attributed the country's difficulties mainly to the Bank's over-issue of paper.

It is noted issuing too much debt was the cause of the 1929 crash and the 2007- 2009 crash. It is not a lesson that can be learnt because the fundamental program is it exists.

The Committee argued that a paper currency which had ceased to be convertible into gold or silver coin could only be kept up to its proper value by limiting its quantity, in that way it would become again a sound currency. Monetarism was born.

There were many small banks issuing notes at this time and by no means were all of them sound. The hard time road to monetary discipline, which

followed the return to convertibility, inevitably led to the failure of many of these partnerships which had irresponsibly expanded their note issues.

The Bank of England's difficulties were neatly summarised in 1830 by William Cobbett, who could never be described as a friend of the Bank: he wrote "The Bank is blamed for putting out paper and causing high prices; and blamed at the same time for not putting out paper to accommodate merchants and keep them from breaking? It cannot be to blame for both and indeed is blameable for neither. It is the fellows that put out the paper and then break and do mischief".

The Country Bankers Act, a milestone in the development of banking in England, was passed by Parliament in 1826. It breached some of the Bank's former privilege by permitting the establishment of joint-stock banks with more than six partners but not within 65 miles of London.

The Act allowed the Bank to establish branches in the major provincial cities from which it was able to increase its sphere of influence by sound note issue.

In 1833, the Bank's notes were made legal tender for all amounts above £5, ensuring that in the event of a crisis, as long as the credit of the Bank remained good, the public would be satisfied with its notes and its reserves would consequently be safeguarded.

Regarded by some as the first move towards nationalisation, the 1844 Bank Charter Act was also the key step towards the Bank achieving the monopoly of the note issue.

There were to be no new issuers of notes and those whose issues lapsed, or who were taken over, forfeited their right to issue.

But the crucial clause of the Act was a monetary one: it provided that beyond the Bank's capital of

£14 million, its notes were to be backed by gold coin or bullion.

This, together with a fixed price for standard gold, laid the foundation for the gold standard which, during the nineteenth century, spread worldwide and created a long period of price stability with monetary policy, in effect, on auto-pilot.

Monetary stability alone however was not enough. There were, of course, crises and in order to prevent systemic collapses the 1844 Act had to be suspended: this occurred in 1847, 1857 and in 1866 when Overend Gurney, one of the most prestigious City houses failed.

Walter Bagehot, the celebrated editor of the Economist wrote in 1866 about the Bank's part in the crisis of that year that the Bank held, should hold and should be responsible for holding "the sole banking reserve of the country".

If the Bank had been slow to recognise its responsibility for financial stability in earlier cases, its reaction in 1890, when Baring Brothers were threatened, heralded a new era in the Bank's stewardship of the Square Mile.

A rescue operation in the form of a guarantee fund was orchestrated by the Governor of the Bank and more than £17 million was promised, much of it from the by now powerful joint-stock banks. The crisis was averted but the leading role played by the Bank demonstrated the responsibility it had come to feel for the stability of the banking system as a whole.

The Bank's second century had thus seen the two key elements of central banking emerge

- the concern for monetary stability, born during the inflationary excesses of the Napoleonic wars; and the responsibility for financial stability, developed in the banking crises of the mid-19th century. 1931: Britain off the Gold Standard As with the French wars a century before, the First

World War saw the link with gold broken and the issue of low denomination notes once more.

A vain attempt was made in 1925 to return to the discipline of the gold standard but it failed and in 1931 the United Kingdom left the standard for good. The country's gold and foreign exchange reserves were transferred to the Treasury although their day-to-day management was and still is handled by the Bank. The note issue became entirely fiduciary, that is to say not backed by gold.

During and after the war internal changes began to take place at the Bank.



## **The New World Order**

Holy Scripture teaches that in the last days the conspiracy of the nations against the One True God of the Holy Bible will increase (psalm 1.6-2.2; cf Acts 4.35, cf Revelation 16.14; 16.13-16).

In Revelation 16.14 “... they go out to the kings of the whole world, to gather them ....” This to me is furthering the establishment of the New World Order (NWO) – the one-world government. Again referring to Gumm’s work there seems to be evidence of this occurring:

“The drive of the Rockefellers and their allies is to create a one-world government combining super Capitalism and Communism under the same tent, all under their control... Do I mean conspiracy? Yes, I do, I am convinced there is such a plot, international in scope, generations old in planning and evil in intent”

“No one will enter the New World Order unless he or she will make a pledge to worship Lucifer. No one will enter the New Age unless he will take a Luciferian initiation”. David Spangler, Director of Planetary Initiative, United Nations



***"The Trilateral Commission is intended to be the vehicle for multinational consolidation of the commercial and banking interests by seizing control of the political government of the United States. The Trilateral Commission represents a skillful, coordinated effort to seize control and consolidate the four centers of power political, monetary, intellectual and ecclesiastical. What the Trilateral Commission intends is to create a worldwide economic power superior to the political governments of the nationstates involved. As managers and creators of the system, they will rule the future."***

***U.S. Senator Barry Goldwater in his 1964 book: With No Apologies***

“Today, America would be outraged if U.N. troops entered Los Angeles to restore order [referring to the 1991 LA Riot]. Tomorrow they will be grateful! This is especially true if they were told

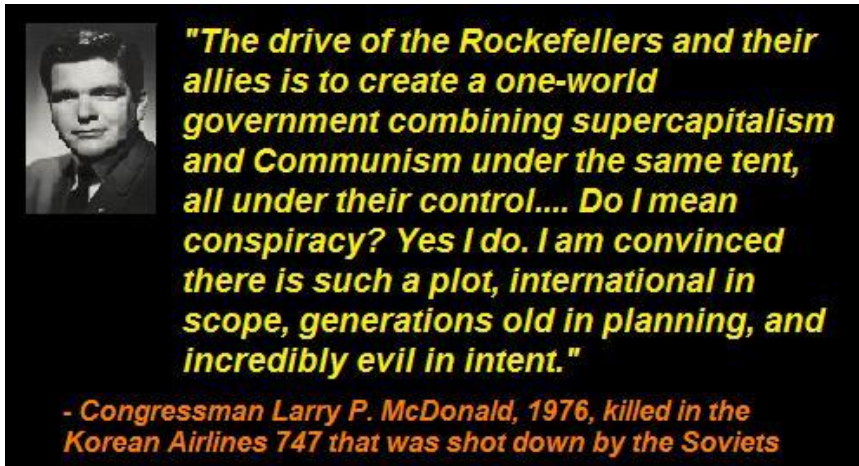
that there were an outside threat from beyond, whether real or promulgated, that threatened our very existence. It is then that all people of the world will plead to deliver them from this evil.. When presented with this scenario, individual rights will be willingly relinquished from the guarantee of their well-being granted to them by the World Government.” Dr Henry Kissinger, Bilderberger Conference Evians, France 1991.



“In the next century, national as we know it will be obsolete; all states will recognize a single, global authority. National sovereignty wasn’t such a great idea after all.” Strobe Talbot President Clinton’s

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Deputy Secretary of State, as quoted in Time magazine July 20th 1992



“We shall have world government whether or not you like it. By conquest or consent.” Statement of Council on Foreign Relations (CFR) member James Warburg to The Senate Foreign Relations Committee on February 17th 1950.

“We are grateful to The Washington Post, The New York Times, Time Magazine and other great publications whose directors have attended our meetings and respected their promises of discretion

for almost forty years.

It would have been impossible for us to develop our plan for the world if we had been subject to the bright lights of publicity during those years. But the work is now much more sophisticated and prepared to march towards a world government” David Rockefeller, founder of the Trilateral Commission, in an address to a meeting of the Trilateral Commission, in June 1991.

“We are not going to achieve a new world order without paying for it in blood as well as in words and money. ” Arthur Schlesinger, Jr., in Foreign Affairs (July/August 1995).



Further concerning the nations conspiring against the LORD, the Prophet Jeremiah clearly teaches that the cup (Revelation 17.4) refer also to Jeremiah 51.7 “Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore, the nations are mad”.

It appears that the new world order is well and truly on track for success, of their goals. Please note the following and the footnotes at the end.

Afghanistan: Bank of Afghanistan

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Albania: Bank of Albania  
Algeria: Bank of Algeria  
Argentina: Central Bank of Argentina  
Armenia: Central Bank of Armenia  
Aruba: Central Bank of Aruba  
Australia: Reserve Bank of Australia  
Austria: Austrian National Bank  
Azerbaijan: Central Bank of Azerbaijan Republic  
Bahamas: Central Bank of The Bahamas  
Bahrain: Central Bank of Bahrain  
Bangladesh: Bangladesh Bank  
Barbados: Central Bank of Barbados  
Belarus: National Bank of the Republic of Belarus  
Belgium: National Bank of Belgium  
Belize: Central Bank of Belize  
Benin: Central Bank of West African States (BCEAO)  
Bermuda: Bermuda Monetary Authority  
Bhutan: Royal Monetary Authority of Bhutan  
Bolivia: Central Bank of Bolivia  
Bosnia: Central Bank of Bosnia and Herzegovina  
Botswana: Bank of Botswana  
Brazil: Central Bank of Brazil  
Bulgaria: Bulgarian National Bank  
Burkina Faso: Central Bank of West African States (BCEAO)  
Burundi: Bank of the Republic of Burundi  
Cambodia: National Bank of Cambodia  
Came Roon: Bank of Central African States  
Canada: Bank of Canada – Banque du Canada  
Cayman Islands: Cayman Islands Monetary Authority  
Central African Republic: Bank of Central African States  
Chad: Bank of Central African States  
Chile: Central Bank of Chile  
China: The People’s Bank of China  
Colombia: Bank of the Republic  
Comoros: Central Bank of Comoros  
Congo: Bank of Central African States  
Costa Rica: Central Bank of Costa Rica  
Côte d’Ivoire: Central Bank of West African States (BCEAO)  
Croatia: Croatian National Bank  
Cuba: Central Bank of Cuba  
Cyprus: Central Bank of Cyprus  
Czech Republic: Czech National Bank

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Denmark: National Bank of Denmark  
Dominican Republic: Central Bank of the Dominican Republic East Caribbean area:  
Eastern Caribbean Central Bank Ecuador: Central Bank of Ecuador  
Egypt: Central Bank of Egypt  
El Salvador: Central Reserve Bank of El Salvador  
Equatorial Guinea: Bank of Central African States  
Estonia: Bank of Estonia  
Ethiopia: National Bank of Ethiopia  
European Union: European Central Bank  
Fiji: Reserve Bank of Fiji  
Finland: Bank of Finland  
France: Bank of France  
Gabon: Bank of Central African States  
The Gambia: Central Bank of The Gambia  
Georgia: National Bank of Georgia  
Germany: Deutsche Bundesbank  
Ghana: Bank of Ghana  
Greece: Bank of Greece  
Guatemala: Bank of Guatemala  
Guinea Bissau: Central Bank of West African States (BCEAO) Guyana: Bank of Guyana  
Haiti: Central Bank of Haiti  
Honduras: Central Bank of Honduras  
Hong Kong: Hong Kong Monetary Authority  
Hungary: Magyar Nemzeti Bank  
Iceland: Central Bank of Iceland  
India: Reserve Bank of India  
Indonesia: Bank Indonesia  
Iran: The Central Bank of the Islamic Republic of Iran  
Iraq: Central Bank of Iraq  
Ireland: Central Bank and Financial Services Authority of Ireland Israel: Bank of Israel  
Italy: Bank of Italy  
Jamaica: Bank of Jamaica  
Japan: Bank of Japan  
Jordan: Central Bank of Jordan  
Kazakhstan: National Bank of Kazakhstan  
Kenya: Central Bank of Kenya  
Korea: Bank of Korea  
Kuwait: Central Bank of Kuwait  
Kyrgyzstan: National Bank of the Kyrgyz Republic  
Latvia: Bank of Latvia  
Lebanon: Central Bank of Lebanon  
Lesotho: Central Bank of Lesotho



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Libya: Central Bank of Libya  
Uruguay: Central Bank of Uruguay  
Lithuania: Bank of Lithuania  
Luxembourg: Central Bank of Luxembourg  
Macao: Monetary Authority of Macao  
Macedonia: National Bank of the Republic of Macedonia Madagascar: Central Bank of Madagascar  
Malawi: Reserve Bank of Malawi  
Malaysia: Central Bank of Malaysia  
Mali: Central Bank of West African States (BCEAO) Malta: Central Bank of Malta  
Mauritius: Bank of Mauritius  
Mexico: Bank of Mexico  
Moldova: National Bank of Moldova  
Mongolia: Bank of Mongolia  
Montenegro: Central Bank of Montenegro  
Morocco: Bank of Morocco  
Mozambique: Bank of Mozambique  
Namibia: Bank of Namibia  
Nepal: Central Bank of Nepal  
Netherlands: Netherlands Bank  
Netherlands Antilles: Bank of the Netherlands Antilles New Zealand: Reserve Bank of New Zealand Nicaragua: Central Bank of Nicaragua  
Niger: Central Bank of West African States (BCEAO) Nigeria: Central Bank of Nigeria  
Norway: Central Bank of Norway  
Oman: Central Bank of Oman  
Pakistan: State Bank of Pakistan  
Papua New Guinea: Bank of Papua New Guinea Paraguay: Central Bank of Paraguay  
Peru: Central Reserve Bank of Peru  
Philippines: Bangko Sentral ng Pilipinas  
Poland: National Bank of Poland  
Portugal: Bank of Portugal  
Qatar: Qatar Central Bank  
Romania: National Bank of Romania  
Russia: Central Bank of Russia  
Rwanda: National Bank of Rwanda  
San Marino: Central Bank of the Republic of San Marino Samoa: Central Bank of Samoa  
Saudi Arabia: Saudi Arabian Monetary Agency Senegal: Central Bank of West African States (BCEAO) Serbia: National Bank of Serbia  
Seychelles: Central Bank of Seychelles  
Sierra Leone: Bank of Sierra Leone  
Singapore: Monetary Authority of Singapore  
Slovakia: National Bank of Slovakia

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Slovenia: Bank of Slovenia  
Solomon Islands: Central Bank of Solomon Islands  
South Africa: South African Reserve Bank  
Spain: Bank of Spain  
Sri Lanka: Central Bank of Sri Lanka  
Sudan: Bank of Sudan  
Surinam: Central Bank of Suriname  
Swaziland: The Central Bank of Swaziland  
Sweden: Sveriges Riksbank  
Switzerland: Swiss National Bank  
Tajikistan: National Bank of Tajikistan  
Tanzania: Bank of Tanzania  
Thailand: Bank of Thailand  
Togo: Central Bank of West African States (BCEAO)  
Tonga: National Reserve Bank of Tonga  
Trinidad and Tobago: Central Bank of Trinidad & Tobago  
Tunisia: Central Bank of Tunisia  
Turkey: Central Bank of the Republic of Turkey  
Uganda: Bank of Uganda  
<sup>226</sup>Ukraine: National Bank of Ukraine  
<sup>227</sup>United Arab Emirates: Central Bank of United Arab Emirates  
<sup>228</sup>United Kingdom: Bank of England  
<sup>229</sup>United States: Federal Reserve, Federal Reserve Bank of New York Vanuatu: Reserve Bank of Vanuatu  
<sup>230</sup>Venezuela: Central Bank of Venezuela  
<sup>231</sup>Vietnam: The State Bank of Vietnam

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226 <http://americanfreepress.net/rothschilds-want-irans-banks/>

227 <http://bigvalleydiscountstore.blogspot.com.au/2011/10/only-3-countries-left-wo-rothschild.html>

228 <http://www.darkpolitricks.com/2011/11/rothschilds-3-central-banks-world/>

229 <https://www.youtube.com/watch?v=idLCbVv415Y>

230 <https://realcurrencies.wordpress.com/2013/07/15/does-rothschild-own-all-central-banks/>

231 <http://bloginfo.educate-yourself.eu/2013/03/list-of-banks-owned-by-the-rothschild-family/>

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<sup>232</sup>Yemen: Central Bank of Yemen

<sup>233</sup>Zambia: Bank of Zambia

<sup>234</sup>Zimbabwe: Reserve Bank of Zimbabwe

<sup>235</sup>Cuba and probably possibly North Korea now in.

<sup>236</sup>Still to obtain is Syria

Above is a list of references to what seem to be controlling amounts of interest into countries' currencies and also their central banks. It may well be that the Rothschild's do own or at least control the above list. The truth will not be known until Jesus returns. Until then it is merely speculation for well-hidden is the truth.

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232 <http://beforeitsnews.com/alternative/2015/10/complete-list-of-banks-owned-by-illuminati-rothschild-family-3235204.html>

233 <http://realitieswatch.com/complete-list-of-banks-ownedcontrolled-by-the-rothschild-family/>

234 <http://humansarefree.com/2013/11/complete-list-of-banks-ownedcontrolled.html>

235

[http://www.fourwinds10.net/siterun\\_data/government/banking\\_and\\_taxation\\_irs\\_and\\_insurance/social\\_security/news.php?q=1320062234](http://www.fourwinds10.net/siterun_data/government/banking_and_taxation_irs_and_insurance/social_security/news.php?q=1320062234)

236 list of the Central banks around the world that Rothschild's own or at least control.

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Gumm Notes: Just as Babylon was to be destroyed, the Lord will destroy all the followers of Satan. The victory, the cross, is now. (Revelation 5.5-6).

The Royal Cup in the London Museum.



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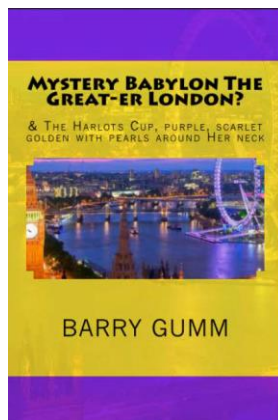
More pictures of this Golden Harlots cup can be found on Gumm's website which includes a video as well.<sup>237</sup>

These can also be found in his updated book titled "Mystery Babylon The Great-er London?"

Barry. D. G. Gumm

ISBN-13:978-1518603020

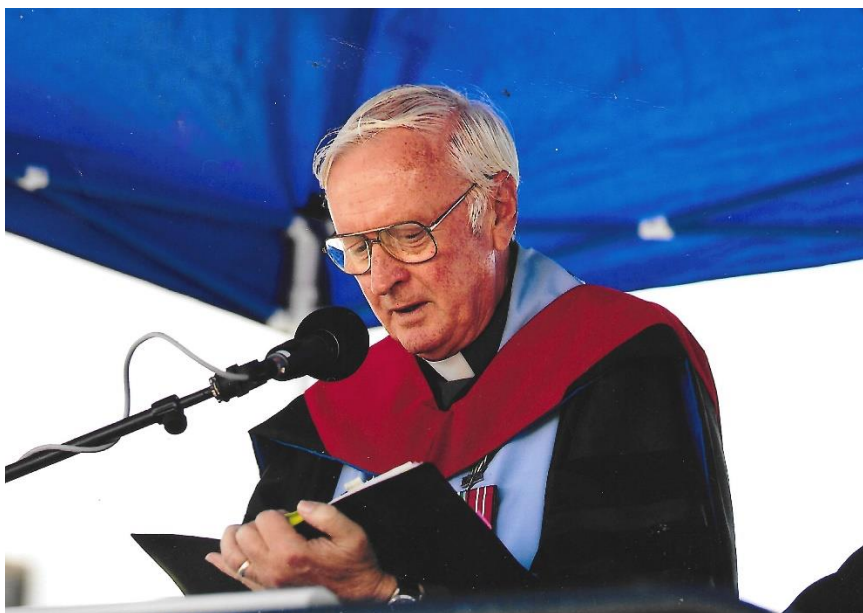
ISBN-10: 1518603025



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237 <http://revampyourmind.com/mystery-babylon/harlots-cup-revelation-17v4/>

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Rev'd. Dr. Whelan has an M.B.S,  
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