

9361U

ECHO LAKE STUDY WEEKEND - 2007

FROM EDEN LOST TO EDEN RESTORED

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Study #5: At the Time of the End
(How will Christ finally triumph in vanquishing the Serpent Power?)

Well brethren and sisters and young people, we come into our last study for today, and I'm sure you're thinking that that's actually quite good, because I don't think I could do another past this point! Like the saying is, 'we arrive thirsty and go home drowned'. So what we're going to do, is come as our chairman has said to the time of the end now, and to those circumstances that lead to the absolute vanquishing of the serpent power. Actually, not completely because when Christ comes, the serpent power will take a 1,000 years before it's completely subdued; so we bring ourselves forward to this period of time now, so again we can see how the framework of prophecy really works its way through at the time of the end, consistent with everything else we've seen today.

For those of you who are privileged enough to be here tomorrow, not only to attend the memorial meeting but also to attend the final studies; we're going to have a session on Europe and, by the way, that's going to be part of the 'red line', and then we're going to do a study on the Israel-Tyre-Sheba alliance and that's going to be about half of the 'blue line'. And you'll all go away thinking 'that's all I have to remember is the red line and the blue line. so long as I can remember those two things, I can pretty well figure out the prophecy and where it fits in the framework'.

Let's come to the time of the end then, in terms of our last study for this afternoon, and just try and get some further thoughts together which are consistent with that framework. Remember what we've discovered is, there are two rival systems in continuous conflict down through time and that those two systems are, shall we say, nominated or named as Babylon and Israel, beginning at the time of Nimrod and still being there at the time of the return of our Lord Jesus Christ. Remember we discovered that there's a Babylon phase I, which answers to the seed of the serpent in the Old Testament era, and the Babylon phase II, which answers to the seed of the serpent in the New Testament era; and you'll remember how remarkably history moved from the one to the other, not only biblically but historically; Babylon moved to Rome, took up all the same spirit and practices as the Babylonish religion of old. By the way, I don't know if you've ever read Alexander Hislop's 'Two Babylons', anyone? well, you are to be commended, if you haven't you ought to join the illustrious company of the elite few that have read it, because if you read the book, you'll find that every single thing about the Roman Catholic Church, the wax candles, the scarlet garments, the processions, the

incense, the confessional box, everything is Babylonish. You'd be astonished at how completely the spirit of Babylon of old is duplicated in the Roman Catholic system at the time of the end. And just as we saw that there was a latter day Babylon or phase II, so there was a phase II of Israel, wasn't there? in the New Testament era, in fact, Israeli was largely composed of Gentiles not Jews, but it's still Israel, and part of that great controversy down through time, because the controversy itself which started in Genesis is still there at the time of the end.

Now we've said there are two systems and two champions, two temples, and it's interesting actually that there are two prophets that seem to have been selected by God to mark out this story of conflict; and when you see this, b&s, it becomes remarkable how God has designed to do this, in the revelation of His purpose. You know, concerning Daniel in the Old Testament, when he got his visions he was an old man; how old do you think he was? Well, he was a young man, let's say, of roughly 20, by the time he came to Babylon in Daniel 1, how long was the supremacy of Babylon? 70 years! so if he was 20 when he arrived, how old was he at the end when the Medo-Persians took over? He was in his 90's, he was an old man, yes, he was alive until the 3rd year of Cyrus in chapter 10 verse 1, so he was alive into the early years of the Medo-Persian empire, probably just the start, but he was there to see Babylon overthrown and to see Medo-Persia come; so he was an old man when he received many of his visions, a very old man and one of the interesting things about Daniel is that when he received those visions, he had been banished into exile, hadn't he? by whom had he been banished into exile? why Babylon phase I, had banished him into exile at the time. And we're told as we go into the book of Daniel that one of the characteristic terms used to describe him was a man greatly beloved (Daniel 10:1), he certainly was a special prophet as far as God was concerned. Of this prophet we are told interestingly enough, in Daniel 10:15, that he fell flat on his face and he experienced a symbolic death and resurrection; he laid prostrate on the ground and the angel touched him and lifted him up and set him upright on his feet again, and symbolically Daniel went through a death and resurrection, I think by the way, partly to show that the prophecies to which he stood related were so long, that they would involve the death and resurrection of the saints in the final fulfilment of them. So he becomes a typical man in the story of Daniel 10.

Daniel 7:15 and Daniel 8:27 are two of quite a few references that show that Daniel was grieved at what he heard. It says 'he was sick, astonished, upset and so emotionally involved, because what he heard about was so long, that he couldn't believe how long the prophecies were for! He was physically ill at what he was asked to consider and understand, he was emotionally involved in the prophecies vouchsafe unto him, in fact, as a result of that, we're told in Daniel 10, that this man, this marvellous old man, was comforted by an angel in the time of his prophetic ministry. This much we know of Daniel!

And isn't it interesting, b&s, when we come to John, John was on the isle of Patmos, wasn't he? when he received the Revelation. What year did he receive the book of Revelation? AD 96, how old was John? Probably in his 90's I think, he was an old

man, probably in his 90's similar in age to our Lord Jesus Christ; if our Lord Jesus Christ was roughly 30 in AD30, and 60 at AD.60, and 90 in AD.90, and receiving the book of Revelation in AD. 96. He was in his 90's when he got his vision, just like Daniel he received his visions as an old man. Oh, and by the way again, he was on the Isle of Patmos being banished there; banished by who? banished by Babylon phase II, the Roman emperor of the day! with a matching circumstance. In fact we're told in the book of Revelation, not in Revelation but in John 13, wasn't there a characteristic phrase that the Lord used? 'the disciple whom the Lord loved (greatly beloved)' it's interesting isn't it? how these two, as it were, were set off side by side. Yet we're told in Revelation 1 verse 17, that John fell flat on his face, and was symbolically raised again, he experienced a death and resurrection in the very first chapter of Revelation. We're also told, by the way, that he wept tears in terms of what he heard and what he was taught (5:4), he was so emotionally upset with what he heard; and the visions he saw appeared to be so long, he was astonished, he was astounded, he was upset, he was emotionally involved in the prophecies that he received, but fortunately we're told in Revelation 1:17 that he was comforted by an angel, just like Daniel was!

There's something about the wisdom of God, isn't there? b&s, all things are brought together and balanced and I think God singled out these two men, these two prophets, and in these two men would come the fullness of the framework of bible prophecy. In these two it would all be brought together, and when we put them one after the other, we'll have the totality of God's prophetic outline and His purpose. In fact, let me show you that in terms of how that conflict works. We've said all along that there are two phases to the conflict, there's Babylon vs Israel. Now if we look at that first phase, one of the interesting things about the prophecy of Daniel is that the prophecy of Daniel is going to talk about a controversy with the people, the people of God, and it's centred in the arena of Israel. Now we won't turn all those passages up, but come and look at one or two of them by way of illustration; let's look at Daniel 9 verse 24, and just see this characteristic expression that is used, in terms of the focus of Daniel's words. In verse 24 it says, 'Seventy weeks are determined upon thy people and upon thy holy city', he's talking to Daniel, of course! 'Seventy weeks are determined upon **thy people**', so who's thy people? Well, thy people is Israel, it's the Israel phase I of the Old Testament, the people of God in the Land, out of whom the seed of the woman was being quarried at the time.

Again, we're told in Daniel 10 verse 14, when the angel appears at the prayer of Daniel, it says this in verse 14, 'Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days'. What shall befall **thy people**'. Again, in chapter 12 verse 1 it's going to say, 'And at that time shall Michael stand up, the great prince which standeth for the children of **thy people**'. Ah, for the children of thy people, it says, here's what Daniel's talking about, Daniel's talking about a controversy between Babylon and the people of God, that is, the nation of Israel, and it's centred in the land, principally in the land of promise, Israel itself. That's why we

have the king of the north and the king of the south, remember of Daniel 11, because they war across Palestine. That's the significance of the powers of the beast in Daniel 7 because they come and conquer Palestine and the nation of Israel, thy people; but even 'thy people' in the latter days is going to be the burden of Daniel's prophecy.

What's interesting is that in one chapter only Daniel will use another word to describe the seed of the woman community, just one chapter. Now what's the chapter and what word does he use? he calls them 'thy people' everywhere but in one chapter; he uses a completely different word in one place only to describe the community of the seed of the woman! In Daniel 7, verse 18, 'but the saints of the most High, verse 21, 'made war with the saints', verse 22, 'judgment was given to the saints', verse 25, 'he shall speak great words against the most High and wear out the saints', verse 27, 'the kingdom shall be given to the people of the saints'. The question is, b&s, why in this one place, in this one chapter does Daniel not refer to Israel as 'thy people' but instead calls them 'the saints'? I'll tell you why, because he focuses in this one chapter on beast 1, beast 2, beast 3 and beast 4, and when he gets to the 4th beast, he's going to take us through to the time of the end, isn't he? In that chapter 7, he going to move from Babylon phase I to well into the history of Babylon phase II, and the people of Israel of Babylon phase II won't be 'thy people', the Jewish people, they will be the saints of God who will be in that controversy and in this one place in Daniel he will change the word and it's a change that's entirely appropriate to the time that he's actually referring to. So we've got a controversy with the people of God centred in the arena of Israel, apart from that one place in Daniel 7, where he makes frequent references to the 'saints'.

Now see what it says in the book of Revelation! because what we've got in the book of Revelation is a controversy with the saints but it's not in Israel anymore, it's now in the theatre of Europe. Now how does the book of Revelation start (without turning it up) after the opening verse? It's sent to, where's it sent to? to the 7 ecclesias of Asia, so not the Middle East, not Israel, not the Promise Land, not Palestine, but of **Asia!** So we've already moved out of the Promised Land in the first chapter of the book of Revelation, and by the time the prophecy of Revelation unfolds, it will be quite clear that the theatre of the controversy is largely Europe and not the Promised Land. The scene has shifted because now we are in Babylon phase II, remember? and there's another land of Shinar, with another temple and another man sitting in that temple, that's got the spirit of Nimrod but he's in another place, and the theatre will change, and by the way so will the language describing Israel phase II change because you see what it says there in Revelation 13, now the term used to described the 'seed of the woman' will be different in this particular book. So we're told in Revelation 13 verse 7, 'And it was given unto him to make war with **the saints**', it says. Again, in chapter 17 verse 6 it's going to say, 'And I saw the woman drunken with the blood of **the saints**, and with the blood of the martyrs of Jesus'. Again in chapter 18 verse 24 it's going to say, 'And in her was found the blood of prophets, and of **saints**, and of all that were slain upon the earth'. By the way, something interesting then about those references in the book of Revelation to the

'saints', so Daniel talks about 'thy people' in the Land and Revelation talks about the 'saints' in Europe (but it's all Israel, just the theatre has changed), Now let me tell you something interesting then, the book of Revelation **never** uses the phrase 'thy people', never once! never says 'thy people' because it's not talking about Israel phase I, the book of Revelation isn't about that, it's about Israel phase II right through to the time of the end. So it talks about the 'saints' which represents the next phase of the people of God or the seed of the woman.

So note how we've got these two prophecies that inter balance to give us the two halves of the story, phase I and phase II, and even the language changes to be suitable for that! Perhaps another good way of looking at that, is to go back then and to remind ourselves of something that we've already seen, but you'll know this as a Christadelphian but you may not know it as well as you think you do. So let me test you: So what would you think that is? and I'll answer for you, helpful chap that I am! You'd say, 'well that's actually the lion beast of Daniel 7, remember it was first a lion, had wings, then the wings were taken off, then a man's heart was given to it and it stood upright on its feet, so it represents the Babylonian empire after the Assyrian stage, the Assyo-Babylonian empire, but probably the Babylonish stage'. Yes, I would agree with that, it's absolutely right!

So what's this? Well, people would say, 'that's easy, that's the Medo-Persian bear!' Is it? really, are you sure? the answer is, 'well in a sense it's the Medo-Persian bear, but actually from the Spirit's point of view, it's simply the next stage of the kingdom of Babylon; we call it the Medo-Persian empire because that's what the world says when it writes up its history books, but from God's overview, it's the kingdom of men, it's simply the next stage of the kingdom of men, and what we should call it is the Babylo-Medo-Persian empire and then we would be closer to the truth, because it's just the next stage of Babylon, you see.

And what's this thing? that's the Greek empire; really? No, it's not, b&s, not the Spirit's view, the Spirit's view is that it is the Babylo-Greco empire; it's simply the next stage of the kingdom of men which was absolutely Babylonian. By the way, interestingly enough the Medo-Persians ruled the city of Babylon, and the 'leopard' king of Greece ruled the city of Babylon.

And what's this? it's the Roman beast; no it's not! it's the Babylo-Romano beast. In fact, what we haven't got here, but if we had a picture of Daniel 2, what would we start with? A head of gold, meaning that the thinking of the entire image was Babylonian through and through. It's all Babylonian, it's all gold thinking from start to finish, that's what it is! Then in Daniel 4, we have a picture of a tree, how many trees were there? is there a Medo-Persian tree? or a Grecian tree? no! there's only ever been one tree, says Daniel 4 and it's the Babylonian tree, down through time, and even these beasts in a sense, are simply successive stages! Now this is what's interesting! those beasts are successive stages of Babylon phase I. Now when was Daniel alive? Well, he was alive

at the time of the Babylonian beast, he just saw the bear coming upon the scene, but he was alive at the time of the Babylonian beast, the rest of the beasts essentially lie ahead of him, into the future, they stretch out into the future before him; he sees that. By the time he gets to the 4th beast, the Roman beast, it's a long, long way from Daniel. Ah, but who is alive, a prophet of God, by the time the Roman beast comes on the scene? the answer is John is alive, and now we go sideways as it were, and our next prophet picks it up, and says, 'well, that's right but that beast became the dragon of Revelation 12, which became the beast of the sea of Revelation 13, which became the beast of the earth, which finally becomes the beast of Revelation 17, but guess what, b&s? They're all simply the successive stages of the 4th beast, and by the way, in terms of the Arab theory, do you notice something interesting? **there's no 5th beast!** there never is a 5th beast. The 4th beast says Daniel 7, the 4th beast continues right through to the time of the end, but under the revelation of John, we will be given the 4th beast expanded out now into the successive parts or stages of the 4th beast, for now John has been given that information which Daniel never received. But it's simply like a telescope of the next section of the Babylonian-Israeli controversy down through time, and there's never a 5th beast! The Roman one exists right to the time of the end, and it's Babylon from start to finish.

Now that's the way we've got to understand prophecy! When you do, you suddenly find that

even Revelation isn't as complicated as you thought, it's just successive stages of the same story down through time; it's all Babylon, it always has been Babylon, it's the spirit of Babylon down through time, and by the way, if you went to the Medo-Persian gods, and the Grecian gods, and the Roman gods, they are all derived from Babylon, every one of them, they're just repeats of the Babylonian story down through time. So one prophet says, 'well, here's the 1st 4 stages', and the next prophet comes along and says, 'let me pull out that last one and let me give you the last 4 stages of that last section', and so we come right down to the end. Daniel's 4th beast comes right down to the end, but Daniel didn't get all the detail that John does; and as far as Israel is concerned on the other side, we're going to have an Israel phase 1 (and I couldn't think of the right beast to put beside Israel phase 1, I should have put a lamb, shouldn't I? a blue lamb to be part of the blue line). But you'll know the point that I'm making, b&s, it's Israel down through time. There might be an Israel phase I, and there might be a phase II, but it's all the same controversy. I think that's quite helpful because you see, we don't often think of things in the Spirit terms; we read history and we say that's that, and this is this, and we read it in terms of what the world would say, but that's not necessarily the Spirit's view of the same scene or the same event, but that's what these two prophets, I believe, are being asked to set forth in their successive prophecies.

So, let's come then to the 'time of the end' and we're going to talk about stages of conflict that happen at the end. I don't want you to get confused here, what we've talked about are two phases, phase I and phase II; now that relates to the two essential stages of how God's purpose pivots around the Lord Jesus Christ in the middle. What

we're going to do now, is we're coming to the end of phase II, and we're saying at the time of the end the battle between the two seeds (the red line and the blue line) that battle or controversy at the time of the end will itself have two stages, and interestingly those two stages will answer to the very territories that we've seen thus far in our studies together. So what we're going to have is this, there will be a stage I which will be a battle that will take place in Israel, and there will be a stage II which will be a battle that will take place in Europe, but Europe really is Babylon, isn't it? in terms of the time of the end, or the centre of Babylon phase II.

So now we've come to the time of the end, when the red line is still there, the blue line is still there, the controversy between Babylon and Israel is still there, but in fact, we're going to find that there are two stages at the time of the end. Let me show you that by biblical illustration; if you come back to Ezekiel 38 and the invasion of Gog, and Ezekiel 38 says this: have you ever noticed these two stages before? actually maybe Ezekiel 39 which says this in verse 1, 'Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. Verse 3 says, 'And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shall fall upon the mountains of Israel, thou, and thy bands, and the people with thee'. So there's the destruction of the Gogian confederacy in the land of Israel, that's stage I. Now turn over the page to verse 6, 'And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD'. Ah, that's later on; Gog has already fallen and now there's fire on Magog, so there are two stages, says Ezekiel 39. We've got the destruction of Gog in Israel, followed by fire sent upon Magog in Europe, two stages to the destruction at the time of the end. Can you see that there, b&s?

Come and have a look at Daniel 2, you might not have seen this before in this light, but when added to the testimony of the passages, you might feel that there's something there. Daniel 2 verse 34 says in describing the career and destiny and end of Nebuchadnezzar's great image, it says this in verse 34, 'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces'. Stop! that phase I; the smiting of the image on the legs that it might topple over, stage 1. But there's a stage II, verse 35, 'Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away'. So there's the initial smiting of the image, that the image might fall, followed by the grinding of the image to powder that it might be blown away, says Daniel 2 verse 34 and 35, there were 2 stages of the conflict at the time of the end. The smiting of the image answers to the destruction of Gog, and the fire and Magog answers to the grinding of the metals to powder.

Here's another one in Revelation 14. So remember, all of these things are simply all part of the Israel-Babylon conflict, but we're suggesting that there are two parts to the story, when Christ actually comes and the battle is joined. It says in Revelation 14 and

verse 14, 'I looked and behold, a white cloud and upon the cloud sat one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the white cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap, for the harvest of the earth is ripe'. By the way, a sickle, harvest, sheaves, what would that be? the battle of Armageddon, a heap of sheaves in the valley of judgment. Then verse 17 says, 'Oh, another angel came out of the temple having a sharp sickle; and another came out from the altar which had power over fire, and cried with a loud voice to the one with the sharp sickle saying, what I'd like you to do is to thrust in thy sharp sickle and gather the clusters of the vine of the earth', not the sheaves but the grapes; for her grapes are fully ripe. And the angel thrust in the sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God'. We believe the two stages of Revelation 14 is **the harvest of the grain** being the battle of Armageddon in Israel, followed by the harvest of the wine which is the judgment upon the Papacy in Europe - two stages.

Here's one last one! By the way, there could be others but, did you notice in Revelation 16 when we were talking about the false prophet, it says this; first of all we've got the 6th vial and under that 6th vial it says verse 15, 'Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon'. **Armageddon**, under the 6th vial, says Revelation 16. Then in verse 17 it says, 'And the 7th angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done'. Then verse 19 says, 'The great city was divided into 3 parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath'. So what we're told in Revelation 16 is that we've got the battle of Armageddon under vial 6, followed by the fall of great Babylon under vial 7. Two stages! did you notice that? So when we come to the time of the end, b&s, into the final controversy between the seed of the woman and the seed of the serpent, we've got these two distinct epochs of time that will result in the vanquishing of the serpent power; the Lord Jesus Christ is going to do battle in both places, He's going to come to Israel first and then the battle's going to move to Babylon, so the whole thing might be consumed and brought under the control of our Lord Jesus Christ, who is the true great seed of the woman, sent to establish God's kingdom and God's throne.

So let me show you that in terms of how the prophecies unfold. In that first stage, we might describe it as '**the time of recompense unto Israel**. The battle takes place in the Holy Land, and the people of Israel are going to be delivered. That's the first stage of God putting things right when He sends our Lord Jesus Christ and it's going to be again, the spirit of Babylon vs Israel! But here are three primary bible passages that talk about that first stage of the conflict. You'll know all these, b&s, it's really nice to have a note of them, and be clear on where they sit.

The first one is Daniel 11 verse 40 to chapter 12 verse 2, talks about a controversy between the king of the north and Michael the great prince. So do you notice that at the time of the end, the battle comes down to just two men, the king of the north (the champion of the seed of the serpent power) and Michael the great prince, the champion of the seed of the woman, and they join battle at the time of the end, says Daniel 11. And there's one other interesting thing concerning Daniel 11 and 12, it also says that associated with Michael and at that time, 'and many that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever' (Daniel 12 verse 3). What we're being told, that when Michael is doing battle with the king of the north, there are other wise ones with him, like stars in the firmament; they are the saints, b&s, the community of the seed of the woman that will be with our Lord Jesus Christ when He does battle in that way.

Now that controversy between Babylon and Israel recorded in Daniel 11 is the same as this one in Micah 5. Micah 5 says there's a man who comes from Assyria and there's a shepherd-king of Bethlehem; verse 5 says, 'this man shall be the peace when the Assyrians come into the Land; and when he treadeth on our borders. We shall raise against him 7 shepherds and 8 principal men and this man shall be the peace when the Assyrian treads in our land and we will do justice, we'll do battle against the land of Nimrod to waste it with the sword', verses 5 and 6. What's interesting is when the man from Assyria comes to do battle in the land, and treads within the borders of Israel, which is exactly what Micah says, 'A shepherd-king from Bethlehem stands up to do battle with him, but it also says, 'we will raise against him (the man from Assyria) 7 shepherds and 8 principal men'. Oh, I think that's a code for the community of the faithful saints that will be with Christ in that day! So we're associated with that controversy, b&s, at the time of the end. We're like the wise ones who shine as stars in Daniel 12, and we're the 7 shepherds and 8 principal men that assist the shepherd-king of Bethlehem in Micah 5, when the Assyrian wolf comes down upon the fold for one last time!

Isn't that the story also of Ezekiel 38? because Ezekiel 38 is going to put Gog the prince of Rosh against the face of the Lord GOD, and the Lord GOD is Adonai Yahweh, and the manifestation of God's fury that comes up in his face at that time, is in the form of our Lord Jesus Christ and the saints who will do battle with the Russian confederacy appearing out of the precincts of Sinai, to be there at the time of the battle of Armageddon and to assist in the overthrow of Russia in the land of Israel. So Gog is the latter day Assyrian and Gog is the king of the north; it's all the same man, these are just all his different titles. He's the king of north, he's the man from Assyria, he's Gog the prince of Rosh; and against him comes one man, who's Michael the great prince, who's the shepherd of Bethlehem, who's the face of the Lord GOD. It's all bible language, b&s, for the same controversy, isn't it? This is the military side, if you like, of the confrontation and it involves recompense unto Israel because the battle will take place in the land of Israel and it will be the beginning of redemption of God's people. So that

was taking part in Israel and it will move to the land of Europe in the second phase.

So here's the second stage which is like unto the first, in the sense that the story is going to be remarkably similar, but this time it's vengeance upon Babylon, not recompense to Israel, but vengeance upon Babylon, the second stage of the great controversy between the seed of the serpent and the seed of the woman and between Babylon vs Israel. So what are the prophecies? Well, here are three of the obvious ones. Daniel 7 talks about the little horn who grows up on the Roman beast, and who's still there at the time of the end, to do battle with the Ancient of days. When the Ancient of days comes it says the saints take the kingdom and they win a battle, they win a war against the little horn whose power is absolutely overthrown and the 4th beast is burned with fire. The interesting thing about the little horn, b&s, we're told when the little horn emerges in Daniel 7, the record says he has eyes and a mouth and eyes like the eyes of a man. Green's translation of the Hebrew says, 'he has eyes like the man (one particular man) who's the focal point of the seed of the serpent power at the time of the end. A little horn, who does battle with the Ancient of days. Who are those with the Ancient of days? not the stars who shine in Daniel, not the 7 shepherds and 8 principal men who assist the shepherd king in Micah; not the face of our God, Adonai Yahweh manifested in a multitude of mighty ones; but Daniel 7 simply calls them 'the saints' who were with the Ancient of days, when all this was taking place. The saints are with the Lord, the saints are involved, and this is 2 Thessalonians isn't it? **the man of sin vs the Lord Jesus**. We're told in 2 Thessalonians 2:8, it says, 'then shall that wicked be revealed, whom the Lord Jesus shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming'; He shall **destroy and consume**, and interesting, by the way, Daniel 7 says, 'the saints shall take the kingdom, and they shall overthrow the 4th beast, the little horn, they shall consume and destroy', it says in 2 Thessalonians and it also says, 'The Lord will look at the man of sin and will consume and destroy them', it's the same controversy! This battle is not in Israel, this is in Europe because where does the man of sin sit? where is the temple that he sits in? not in Israel, but in Rome, so this controversy is a European one. The first chapter of 2 Thessalonians says that when the Lord Jesus Christ comes in flaming fire, that all the saints come with Him to do battle in that day; a whole multitude of mighty ones that are associated with our Lord Jesus Christ on the occasion when He does battle finally with the man of sin.

Maybe we can look at one last one which is Revelation 19, and the story of the false prophet at the end. Verse 11 of chapter 19 says, 'I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood, and His name is called The Word of God.' And the armies in heaven followed Him on white horses, clothed in fine linen, white and clean. Out of His mouth goes a sharp sword that with it, He might smite the nations and rule them with a rod of iron and He treadeth the winepress of the

fierceness and the wrath of Almighty God. Then verse 19 says, 'And I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse (verse 11, Faithful and True) and against His army (those clothed in fine linen on white horses) that's the saints, b&s, the community of faithful ones that ride forth with our Lord Jesus Christ at the time of the end. When they come to do battle, the false prophet vs the Faithful and True, verse 20 says, that Faithful and True wins. 'The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone'. So Revelation 19 talks about **the false prophet vs Faithful and True and the battle that will occur in Europe**; and the armies of the Faithful One clothed in fine linen, that ride with our Lord Jesus Christ on this occasion.

Maybe, b&s, just to complete that story in terms of how things work out: do you remember we said earlier in the study on the false prophet, that the spirit of the frogs came out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet and in that order, dragon, beast and false prophet. Let me give you what I think is a more interesting suggestion of the outworking of that, rather than the idea of Eastern Orthodox, Roman Catholic and Islam which I don't think has any scriptural foundation at all. Come back to Genesis 10 again, and we've already read this story, but let me just show you another aspect; funny how when we read our bibles carefully, we suddenly see things once we see them. Well, have you seen this? Genesis 10 verse 8, 'And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Yahweh: wherefore it is said, Even as Nimrod the mighty hunter before Yahweh'. I suppose when verse 9 says what it says, when it says, 'wherefore it is said, even as Nimrod' what it's saying is that he was so mighty a hunter, so notorious for his ferocity and skill, he became a by-word which became a benchmark for other later kings. Other later kings would be measured so, 'well, was he as good as Nimrod, like Nimrod, was he up to Nimrod, even as Nimrod the mighty hunter?' Remember what we said, he was not just a hunter of animals but a persecutor of the saints, the seed of the woman, and was part of the hostility between the two seeds. After all, hadn't Genesis 3 said that, 'I'll put enmity between the seed of the serpent and the seed of the woman, and that hostility would be seen, even in Nimrod's day. Now here's the point, b&s, verse 8 says **he's a mighty warrior** (just remember that), and here's the second point, verse 10, 'the beginning of his kingdom was Babel', ah, he wasn't just a hunter nor a warrior he was a **king** over a kingdom; and here's the third point in Genesis 11 even though it doesn't mention Nimrod, certainly profane history does, and tells us expressly that Nimrod built the tower that its top might reach unto heaven. Genesis 11 verse 4 says, 'And they said, go to, let us build us a city and a tower whose top may reach unto heaven' (and you'll remember that that tower was what kind of tower? it was a religious temple, and in that temple Nimrod was a **priest**. So he's a warrior, he's a king, and he's a priest!

Now if I gave you those ideas in a slightly different language and said this is how the 'sin-power' will manifest itself at the time of the end: it's going to manifest itself in military form (that's the hunter); in political form (that's the king); and in religious form (that's the priest). The serpent power at the time of the end is going to be manifested in those three different ways. Now come back to Revelation 16 and see how that story unfolds. So in fact, this is what it says, verse 13, 'I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet'. Now what are these three categories? now I can tell you, b&s, that the dragon in the book of Revelation is a military power, a militant manifestation of sin. The dragon is military and right to the time of the end the final form of the dragon, which by the way, is going to be Gog. Gog becomes the dragon power when it takes control of Constantinople, and becomes the last stage of the dragon power, it's military, and that's what Gog will be at the time of the end. What about the beast? 'out of the mouth of the beast', well, that's a political kingdom, it's a political entity, it's political power, the serpent power manifested in political form! And lastly, 'it comes out of the mouth of the false prophet', which we've seen as none other than the king-priest of the old Nimrodian system, ensconced in St. John Lateran's in Rome. It's the serpent power manifested religiously, militarily, politically and religiously. So what we're saying is that those three mouths uttering that same spirit in Revelation 16 verse 13 is nothing more or less than the old spirit of Nimrod in Genesis 10 and 11, isn't it? It's the Nimrodian spirit - a hunter, king and priest, and there it all is at the end, b&s, all three of them. It's just Babylon! you've got to get that clear!

So let me show you what happens so that you might be convinced that's so! because remember how we read in Revelation 19, that when the Faithful and True goes riding forth to battle, who does He take, verse 20? Well, the beast was taken and with him the false prophet and then at the end of the verse it says, 'these both were cast alive into the lake of fire burning with brimstone'. So now they're gone, so sin manifested politically will never happen again, and sin manifested religiously will never happen again once the reign of Christ has begun. There never will be another challenge to the religious or political strength of the reign of our Lord Jesus Christ. The beast and the false prophet are gone for good.

But there's one left! which one was left? yes, the dragon! Now do you see what chapter 20 verse 1 says, 'I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon' (ah, but he didn't cast him into the lake of fire, because he bound him) he bound him for 1,000 years, and guess what happens at the end of the 1,000 years? Verse 7 says, 'When the 1,000 years are expired, Satan shall be loosed out of his prison, the dragon comes forth and what does he do? 'he deceives the nations in the four quarters of the earth, but in what sense will that power of serpent thinking be manifested? religiously, politically or militarily? what thinkest thou? and the answer has to be military, doesn't it? the dragon, remember, bound for a thousand years. Well, see what it says, 'it deceives the nations in the four quarters of the earth for one last final time. What's he called? Gog and Magog. Well, who's the military power when our Lord Jesus Christ returns?

Gog and Magog, and the invasion of Russia in the Middle East, is the military advance of the old Nimrodian Babylonish system at the time of the end. The dragon is bound for a 1,000 years and when the dragon comes out, there's one last revival, not a religious revival, not a political revival, but one military thrust by the seed of the serpent, to overthrow the seed of the woman power.

So it says, 'they gathered Gog and Magog, for what purpose? to battle! and that's military.

Brother Roberts has a marvellous section in 13 Lectures which you might like to read about this final controversy. What he says is this: he says, 'Really when you think about it, it's the justification of what God's approach has been to sin all along, it's that sin cannot be converted, it must be destroyed. The enmity between the two seeds must result finally in a battle to the death, and that battle to the death, must result in that power of serpent thinking and of serpent reasoning, finally being absolutely vanquished from off the earth, because you can't convert it And here's the proof! Brother Roberts pictures a scene - After a 1,000 years of beneficent rule under the administration of our Lord Jesus Christ, where food and fellowship aplenty for all the years, even a 1,000 years hasn't tamed sin, b&s, and at the end of a 1,000 years of Christ's government, people plot strategy to see if they can overthrow the king in Zion. Because they've never seen war, and perhaps had not seen what happened nor the power of Christ, they think that they can do it! They plot secretly, they have secret meetings, they plan duels, they gather together people to train; finally there are armies marching, marching (Rev.20:9) on the breadth of the earth to encompass the camp of the saints. And God allows it, God allows the final rising up of the seed of the serpent power for one last time, and then fire comes down out of heaven and devours them, just as they are about to enter into one last military struggle; but that dragon is gone! Because verse 10, 'the devil that deceived them, that old dragon was cast into the lake of fire and brimstone, and guess who's already there? why the beast and the false prophet! and now they're all gone, all manifestations of the serpent power are finally vanquished; and they're not vanquished, b&s, until the very end of the millennial age, as if God is to say, 'do you see why I've had to deal with it the way I have, because you can't convert it, and they're never thankful, even after 1,000 years, **it wants to rebel!** - Nimrod!. So we've got to extinguish it from off the face of the earth, and God's judgments are righteous and true! Isn't it marvellous how prophecy works out, b&s?

Now here's another marvellous thing in terms of the prophecy at the time of the end. I want you to see the last chapter of the book of Daniel, and what Daniel says, (you don't need to turn it up but this time look at it on the screen). Daniel 12:9 'And he said, go thy way, Daniel, for the words are closed up and sealed until the time of the end. Many shall be purified and made white but the wicked shall do wickedly'. So in effect, Daniel's being told, 'you can't understand everything not now, Daniel, some things are sealed', that's why he didn't understand all the details of the fourth beast. 'Some of these things are for later, there's another man coming that you don't know about, when he comes I'll tell him! But for the moment the words are closed up and sealed for the time of the end'.

Then notice what he says, 'Many shall be purified and many made white, the righteous will be righteous but the wicked will do wickedly', it's almost as if he's saying in Daniel 12, there's only ever two ways, there's ever only the two seeds, the righteous are made white and the wicked do wickedly (you're either the 'red line' or the 'blue line') that's the way it's always been. What's interesting is what Revelation 22 says in light of Daniel, because Revelation 22:10, 'Seal **not** the sayings of the prophecy of this book, for the time is at hand. For he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still'. So now the book is unsealed because the time is not the time of the end that lies in the far future, for the time is at hand, says Revelation 22 in the very last chapter. And he says, 'let he that is unjust, let him be unjust still; and he that is righteous, let him be righteous still', and I think, b&s, that what Revelation is telling is that when our Lord Jesus Christ finally returns, we'll all be either part of the seed of the serpent or part of the seed of the woman, AND IT WILL BE TOO LATE TO CHANGE! we can't change once the Lord's come, and if we're part of the seed of the woman, b&s, then we've got to act and think and behave like the seed of the woman, we've got to be separate from the seed of the serpent. We've got to recognize the seed of the serpent, whether it's manifested religiously, or politically, and militarily, abhor and repudiated association with things concerning the seed of the serpent because these two seeds are at enmity until one triumphs over the other. It a battle to the death, b&s, and it needs to be a battle to the death in our own lives, everyday.

When Christ comes **it's too late!** So let's hold fast, shall we? and let's believe in the marvels of bible prophecy that tells us in the providential and overacting purpose of God that all revolved around our Lord Jesus Christ. Soon, b&s, it will all be brought into sharp focus and that final controversy will be seen across the face of all the earth, and God willing, b&s, we might be part of that! You know, b&s, it's worthwhile holding fast, because this is what the bible promises. Oh, I can tell you this, if we can only just value the truth for the preciousness and the wonder of it! This is what the bible promises, have you ever thought about this? You know we've said throughout today, that it's just one continuous story, from beginning to end, it's just one continuous story! Well, it really is you know, because just look at this!

Because just look at this! in Genesis 2 we're told about the marriage of the first Adam, probably a time of great rejoicing, by the way, the marriage of the first Adam, because I believe as brother Thomas said, 'Eve was the crown of all creation', probably the most beautiful woman. She was the very embodiment of feminine perfection, and Adam fell in love with her and thought she was fantastic. This was the marriage of the first Adam, but unfortunately it didn't work out as well as perhaps one would hope, because in the very next chapter was the loosening of the serpent that would deceive one woman and then a man, and plunge the whole of the human race into sin and into controversy between the two seeds, from which there would be no rest until the time of the end, That loosening of the serpent would be followed by the sorrow of death being first

introduced in Genesis 3, as the man and woman sweated to produce bread and knew what it was to turn to the dust of death; and perhaps worst of all, b&s, they were sent away from the tree of life. The way to the tree of life was barred so that they might not eat thereof.

Now you all know that from Genesis, don't you? But do you know this from Revelation 19, we have the marriage of the last Adam, and following along from the last Adam. For in Revelation 20 it says we have the binding of the serpent that deceived. Then following on from that we've got Revelation 21 says 'that the sorrow of death will finally be removed. And surprise! surprise! the last chapter of the whole story, the way to the tree of life is open again. Would you say this is all just one story, b&s? Oh, yes, I think it is, don't you? and wouldn't the Spirit bid us see it so? in terms of how that's presented to us. So let's be found faithful when our Lord comes, and removes all the power of sin, that looks so strong and important today, but will be all gone when the Lord Jesus Christ returns.

Of course, do you realize what that chart is saying? Is that when Christ comes, everything that was lost in Eden, will be restored again with Christ. That's what we're looking for, b&s, Eden restored an age the world could never give us or offer us! Well, let's wait for it and be ready.

As one of our hymns (75, last verse) says,

O praise ye the Lord,
Thanksgiving and song
To Him be outpoured,
All ages along:
For love in creation
For Eden restored.
For grace of salvation,
O praise ye the Lord.

Hymn 75
Prayer