

BIBLE PROPHECY PRIMER

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Introduction

This booklet is based on a larger more comprehensive book by Matthew Verschuur and Craig Savage called "Multiple Fulfilments of Bible Prophecy". This booklet is not merely a summary of that work, but stands alone as a helpful introduction to Bible prophecy altogether in general.

This booklet is designed to make wise the simple, that is, to make the complex area of Bible prophecy easily understood.

Simply put, the Bible has lots of prophecy in it. Many of the Books of the Bible were written by prophets, and plenty of Scriptures contain prophetic elements.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9, 10).

God is in control. Things happen because He says they will happen. If He promises something, He is obliged to perform His word!

Jesus Himself said, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 14:29). When the prophecy comes to pass, people will be able to see that the Bible was right, and should be encouraged in their belief.

The fulfilment of past prophecy is a very big sign of the truth of Scripture.

If the Bible has been right about things it has said in the past, which demonstrably came to pass, then we can rely on what it says about the present or future.

It is well known that there are all kinds of things said about prophecy, or things said to be prophecy. Many people have tried to predict events or find things in Scripture as interpretations, and sometimes they have been very wide of the mark. We should all be wary of this, and guard against presumption.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20).

The Old Testament

Many Christians ignore the Old Testament or misunderstand it. Yet the Old Testament is very important because what is contained there is for Christians living today.

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ...” (1 Peter 1:10–12a).

Notice that the Old Testament was not only written but passed down through time by transmission (because of the preservation of Scripture) to us. We must look at it as if it was written to us directly.

We should not read the Old Testament as though it was just written to Hebrews living in the 8th century BC or some such thing, but as though what is written is supposed to be read by us today in English with a meaning for us today. The Holy Ghost is not restricted to a certain time period and Christians should not act as though He cannot communicate understanding to them today.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4).

The people in the Reformation knew this meant that we needed the Scripture to be translated into our language.

Hence, the Bible is not merely some ancient book for old Israel, but it is our book, for us, as it has been for English-speaking Protestant believers in the past few centuries, so it should be alive and speaking to us clearly right now!

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by

inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:15–17).

Jesus fulfils many prophecies

When we read through the start of the New Testament, through the four Gospel accounts, over and over again they refer to Jesus fulfilling things written by the prophets.

The Gospel accounts will say that something happened that it might fulfil what was written in the prophets and then give the quote. This happens many times.

“And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” (Luke 24:44–47).

Things that were written about Jesus in the Bible books of Moses, in the Psalms or in the books of the prophets were fulfilled. There are other passages which will be fulfilled in the future.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21).

In this passage, the Bible teaches that all the prophets have pointed to a future coming time of blessing. Even though Jesus came in His first coming (born in Bethlehem as the babe in a manger), there will be a future time of blessing and His ultimate Second Coming.

To make the point of a future time of blessing, Peter quoted some passages from the Old Testament: “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be

destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” (Acts 3:22–25).

Types, examples, ensamples and allegories

A type is a person, event or thing in the Old Testament which foreshadows a fulfilment in the New Testament. The fulfilment is called the antitype.

What might be hidden in the Old Testament in this respect is revealed through the New. The classic example is the slaying of a lamb at the Passover feast in the Old Testament, which has its antitype with the crucifixion of Christ in the New Testament, so that Jesus is called the Lamb of God.

There are many examples of types in the Bible. There are also similarities, such as when Moses put a brass serpent on a pole and lifted it up, so likewise Jesus was elevated up on a cross in His crucifixion.

Another use of the Old Testament is for ensamples and examples. Only the King James Bible makes this distinction. In 1 Corinthians 10, Paul shows how the Israelites’ sins under Moses are a warning that should be taken to heart — an ensample, meaning that we are to internalise the application. The destruction of Sodom and Gomorrah is given as an example to all of a warning of divine judgment against sin (see Jude verse 7).

Paul also uses the word “allegory” to apply the actions of the Old Testament to the belief of the New Testament in Galatians chapter four. Other examples include using the word picture of leaven (i.e. yeast) leavening the lump (i.e. dough). This is used to illustrate that if we let unholiness (leaven) into our life (the whole lump), we will become completely effected or corrupted.

Two factors in identifying the meaning of Scripture

There are two factors in interpreting Scripture, relating to the style of writing. The first factor is the literal factor, that is, the direct meaning. And the second is that there is broadly a non-literal factor, which ultimately means that there is a possible figurative interpretation for certain passages too.

Some people call the figurative meaning “the spiritual meaning”. While it may be okay to call it “the spiritual”, this may be misleading for some since it could imply that the literal meaning is less spiritual, i.e. not of the Spirit of God.

When we read a historical narrative such as in Joshua or Judges, we should take it as literal history. When we read the wisdom and poetry books, however, we find much poetic language used, including metonyms and similes.

“Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.” (Song of Solomon 4:2).

There are parallels drawn between the teeth and sheep, but we could never interpret literally that teeth are actually sheep.

Prophecy passages are full of these kinds of pictures, which are used to convey the message.

“For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” (Isaiah 13:10).

In that passage, the prophet could be speaking literally that one day the sun will be darkened. If literally, then this either could be because the sun itself goes dim, or its light is impeded because of some other reason like atmospheric dust. In this case, the passage seems to indicate that the light of the sun itself is dimmed, not merely because of dark dusty clouds in the upper atmosphere, which we can find referred to in other passages in the Bible.

Also, the darkening sun could be taken figuratively, as, for example, when the sun represents rulers and national powers becoming weak. We only have to read in Daniel how the last king of Babylon, Belshazzar, had degraded and how Babylon was attacked by the Persians to see an example of how this darkening can occur.

It has been on questions like this that there have been debates over interpretation. Should we take the Bible literally, and how literally? Figuratively, and to what extent? A mixture? Or both together?

Generally, the most learned Bible interpreters have understood a principle of double sense. This means that a Bible passage could be prophesying about one thing, where the passage is figurative in one sense, and where it is literal in another sense.

As an example, in Isaiah 13, it may at one time be prophesying figuratively of Babylon and its fall to the Medo-Persians, and yet, the same passage may also be taken to mean the end of the world, and the fall of the city of Rome in the time of a final European Antichrist, where there is great darkness (see Isaiah 13:10).

Double fulfilment of Scripture

This idea of there being two meanings locked up in a passage can be shown very easily in Scripture. At one time Moses wrote about oxen, and at another time, Paul said that the oxen reference was talking about Christian ministers.

“For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.” (1 Corinthians 9:9, 10).

The way to interpret the Scripture is not to try to work out what Moses was meaning, in that his audience obviously would have understood the agricultural principle, which was talking about animals. But the question to ask is what was the Holy Ghost meaning, since it was He who inspired Scripture. The Holy Ghost was not merely speaking about oxen owned by the Israelites, but was

clearly speaking with a deeper meaning about Christian ministry, and this is what the Holy Ghost brought out by Paul's explanation.

This example shows that there are able to be two and sometimes more valid interpretations of a passage. These will never contradict each other. In this mode, a prophetic passage could have an early fulfilment and an end time fulfilment.

The most well known illustration of this in Scripture is the prophecy of Malachi at the end of the Old Testament. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6).

In the New Testament, Jesus referred to this passage. "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." (Matthew 17:11, 12).

Jesus said that Elias shall come, being future to that time. And then He pointed to the fact that Elias had already come. "Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:13).

John the Baptist was not literally Elijah, but the Scripture indicates that he came in the spirit and power of Elijah. Yet, according to Jesus' interpretation, one day Elijah would literally return. In this one example, we note that there are at least two separate fulfilments of the prophecy in Malachi.

This means that one day the man Elijah (who had been taken up to Heaven in a chariot of fire according to 2 Kings 2:11) is to literally return upon the Earth.

Multiple fulfilments of Scripture

We can see in prophecy that a passage can have two fulfilments, one literal and one figurative, in two different timeframes.

But why just two? After all, it might be possible to argue for three or four in certain places.

Then, it is possible that there could be several valid fulfilments of a prophecy, but these cannot contradict each other because God is the Author, and the fulfilments must be able to be viewed as a coherent whole since confusion is not of God (see 1 Corinthians 14:33 and James 3:16).

We read in the First Epistle of John, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 John 2:18).

And again, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:3).

According to this, antichrist is a spirit, and was already present in the time of the Apostles. The pagan Roman Emperors certainly were antichristian, but this spirit refers to apostasy and backsliding. If it was in "spirit" present with the Roman paganism, it was also certainly present with the apostate leaders of the Roman Catholic system, the Popes.

The Apostle says there are many antichrists, meaning the many Popes. But it has also often been taught, and indeed, the ultimate fulfilment is of a coming Antichrist who would be a final military dictator in Europe.

It follows that it must be valid to say that there are numerous classes of antichrist, namely spirit, past, present and future manifestations.

This gives rise to the possibility of four major methods or schools of interpretation. These are the Preterist, the Historicist, the Futurist and the Spiritual. These are most relevant in interpreting the Book of Revelation. Interestingly, with Revelation being the last book in the Bible, it prefigures the fullest revelation and understanding of Biblical prophecy, which is that of multiple fulfilments to be completely understood in the last days (see Daniel 12:4, 9).

The Preterist School

The Preterist School of interpretation concentrates on the first or past fulfilment of the prophecy. This view would have been very relevant for the Early Church and the Church persecuted by the Pagan Roman Empire.

In the Preterist view, a major breakthrough and victory came with the conversion of the Roman Emperor Constantine to Christianity.

The present understanding of the Preterist School was developed by Protestants from the 19th century.

The Historicist School

The Historicist School refers to the view of the Protestant Reformers and their followers until a shift occurred in the 19th century.

The Historicist view saw Scripture as being fulfilled throughout history. In that view, the Roman Catholic Popes were seen as antichrist, which is why some have tried to undermine that view by insisting on alternate views which did not identify the Popes as evil.

The Historicist School was developed by Protestants from the Reformation.

The Futurist School

The Futurist School refers to the belief that Bible prophecy speaks about a future and literal period at the end times where the majority of the Book of Revelation is to be fulfilled.

Futurists are also concerned with questions about when or whether Jesus is coming to take up the Church into the air, especially in relation to whether this occurs at the beginning, during or at the end of a coming intense tribulation period.

Further, Futurists also tend to believe that the tribulation period is to happen before a literal 1000 year reign of Christ on the Earth called the Millennium.

The Futurist School was developed by Protestants from the 1830s onward.

The Symbolic Word School

There are various spiritualised, allegorical and non-literal interpretations of the Book of Revelation. However, the correct spiritual view is the Symbolic Word view.

For a long time in Church history, there have been non-literal or allegorical interpreters of Revelation, and this has led to the rise of a multitude of symbolical interpreters from the 19th century. Until recently, these interpreters have been inconsistent and without the anchor of the understanding of having a pure, end-time Bible in English (the King James Bible).

The day-year principle

A Futurist approach will usually take a time measure literally, but in the Historicist approach, the references to time in Bible prophecies themselves had a meaning, so that the word “day” could equal a historical year.

This equation is possible because it is expressed in Scripture:

“Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.” (Genesis 29:27).

“After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.” (Numbers 14:34).

“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” (Ezekiel 4:5, 6).

From this principle, the following prophetic measures would apply in certain passages:

PROPHETIC TIME	ACTUAL TIME
Hour	15 days (if a day is a year)
Hour	approximately a year (if an hour is a year)
Day	a year
Week	seven years
Month	30 years
Year	360 years
A time	360 years
Half a time	180 years

According to the standard Biblical measures, there are 30-day months, and 360-day years.

This principle has been well known, and even early Jewish interpreters knew that the Seventy Weeks Prophecy of Daniel chapter nine was really a prophecy of years, not literal weeks. “Seventy weeks are determined ...” (Daniel 9:24a).

In this way, people have been able to count the exact years from certain historical events to the death of Christ, and extrapolate from it a probable year of His birth, which is why the wise men from the East (see Matthew 2:1, 2) knew the meaning of the star when they sought the young child Jesus, and gave Him precious gifts.

Multiple antichrists and the East and the West

If we take a Multiple Fulfilment view, we can take proper Preterist, Historicist and Futurist views as all valid.

We should be able to see that there are different antichrists being spoken of in different times. These have followed a pattern. There is a Western line and an Eastern line. Some advanced Protestant interpreters have correctly identified and divided between a Western and an Eastern antichrist, but have not been clear on the full details.

The Western line identifies with Rome and through the Western division of the Roman Empire. First, there would be Pagan Rome with its Emperors and their polytheism as the Preterist antichrist. Then, there would be Papal Rome with its line of Popes constituting a Historicist antichrist, so that this is spread over a long time period. Finally, there would be a Futurist antichrist, as a great ruler in the end times, known as “The Antichrist”.

Not only would there be similarities between these, but they would somehow lead one to another in some way.

With the Eastern antichrist line, the following pattern is taught in the latter half of the book of Daniel. First, there was an evil Syrian king in Greek times called Antiochus Epiphanes who persecuted the Jews. Then later, there was a long period of time of Islam. And third, there is to be the rise of a Russian dictator named Gog.

Not only is it possible to join the dots between the three different stages of the Eastern antichrist line, but it is remarkable that there are also some kinds of parallels with the Western antichrists.

WESTERN ANTICHRISTS	EASTERN ANTICHRISTS
Roman Emperors and Paganism	Antiochus Epiphanes and Paganism
Papacy and Roman Catholicism	Mohammad/Islam and Jihad
Final Antichrist and worship of the “Beast” system	Gog, the Russian dictator, and his self-exaltation and war of ideas

Interestingly, anti-Semitism and the rejection of true Christianity are hallmarks of all these antichrists.

The really amazing prophetic revelation is that the Book of Daniel is in two major halves. The first half of the book deals with the Western antichrist line, such as in chapters 2 and 7. The second half of the book in chapters 8 and 10–12 focuses on the Eastern antichrist line.

Because many interpreters have not understood properly what is represented on the above table, they have really messed up interpreting Daniel. Most interpreters have not understood the prophetic division of Daniel between a Western and an Eastern view, let alone that there could

be different timeframes for fulfilments. Often interpreters will be right in some places, but then wrong in others, while others will be right in other places.

What is good is that the conflict among genuine believers over the interpretation of this book can be now easily resolved.

The focus of prophecies

Bible teachers have said that the focus of Bible prophecies is on Jesus Christ. This is true, but needs to be understood properly. It does not just mean the character of Jesus, nor merely the facts around His first coming, nor only that He is coming again to restore all things.

As a whole, all these things are meant, but it is the work of God through time that is being revealed. Most especially, and particularly for us who are in expectation of Christ's return, the focus is on the restitution of all things (see Acts 3:21).

The Restitution has been pointed to by Christians, whether Puritans or Pentecostals, as the latter day glory of the saints or end time revival. Many of the aspects of what is called Postmillennialism are found in this view, particularly that there should be great inroads of the Gospel throughout the nations.

The apostle Peter said, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21).

This means that many prophecies must be pointing to the rising victory of the Church prior to the Translation (or Rapture), Tribulation, Second Coming and literal millennial reign of Christ.

**"And let us not be weary in well doing: for in due season we shall reap, if we faint not."
(Galatians 6:9).**

"Who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:6).

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it." (Acts 28:28).

“But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

The Bible is clear that Jesus is to return to take up into the clouds a glorious spotless and cleansed church (see Ephesians 5:27).

Every prophecy then can be seen in this lens of a rising restoration.

In Genesis we see that when God said “Let there be light”, it therefore did not just mean the creation of physical light, but the idea that the knowledge of the Gospel must increase to and in the latter days.

Paul said, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:6).

The latter day application is that Christ through the Church will overcome the serpent. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:15).

“But now we see not yet all things put under him.” (Hebrews 2:8b). But Christ is sitting in Heaven, “From henceforth expecting till his enemies be made his footstool.” (Hebrews 10:13).

The promise is for Christian victory today, not for it to be deferred until the actual arrival of Jesus one day in the future.

“THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1).

Overview of the Daniel 2 prophecy

In the second chapter of Daniel, we read of Nebuchadnezzar the king of Babylon. He had a dream which he could not interpret. Daniel was able to tell the king his dream, and to interpret it.

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7).

The main theme of the prophecy is God’s plan in history, and the bounds He has placed on man.

“Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” (Daniel 2:20–22).

God is in control of history. There are boundaries He has set up within “times” and “seasons”. Man’s kingdoms are confined in length of reign, breadth of region, and measure of power. For example, the Babylonian kingdom is no longer because it has had its season and its kings have been removed from the panorama of history.

The terms of history are set by God, not man, since the power of God is greater than anything of man. “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35).

Daniel revealed that the king’s dream was of a great image or statue consisting of several sections, composed of varying grades of metals and materials. Daniel then continued to explain that each of these sections represented a king or world kingdom (each of which directly affected Israel in its history from the time of Daniel), though to the complications of divisions and alliances come into play with the leg and feet kingdoms.

The golden head of the image represented Babylon. After that arose the inferior kingdom of Medo-Persia, represented by the shoulders and arms of silver. Then, there was the belly of bronze, which represented the next Empire, the Greeks. And then the legs, of iron, represented the Roman Empire.

This view has been universally accepted by interpreters through time.

Then, the feet and toes of the image were a mixture of iron and clay, and a great stone came and smashed them, which resulted in the whole image being destroyed.

It is at this point with the feet and toes of iron and clay that the multiple fulfillments comes into play. In the Preterist view, the toes could represent the Roman Emperors. In the Historicist view, the toes represent the nations of Europe under Roman Catholicism, where they were embroiled in various conflicts, and where the Reformation had an impact, and where Secularism undermined the power of Catholicism. Again, in the Futurist view, the toes represent 10 European leaders who come under the final Western antichrist.

These are three different valid interpretations of the toes, concurrently true, and yet repetitions.

Finally, a great stone came and smashed the image. Literally this would mean the coming of Christ and the Millennium. But figuratively, the stone represents the power of the Gospel, in Constantine's day, in the Reformation, and in the coming Great Restitution as a kind of culminating fulfilment where the Word of God through the Church by the Holy Ghost is to have great shattering impact.

The spiritual world

Daniel's prophecy in chapters 10 to 12 reveal something about the spiritual world.

Paul wrote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." (Ephesians 6:12).

True warfare is spiritual, and is above the rise and fall of natural kingdoms, and the events of man. The devilish hierarchy is laid out by the Apostle, showing the four leading classes of devils in the kingdom of darkness.

Above the nations of men upon the Earth is also a devilish consignment. In Ezekiel 28, for example, the prophet addressed both the prince of Tyrus, a man, and the devil behind him, called the king of Tyrus.

Daniel had prayed in chapter 10, which had caused the dispatch of an angel, but there was a devil named the prince of Persia who was attempting to block the passage of the angel. Just because the devils are there does not mean that they should dominate.

In the New Testament, Christians have been given power over the devils to cast them out because Jesus has overcome them.

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. 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.” (Daniel 11:13, 14).

Just as there are devilish powers under the rule of Satan, so there are orders of angels of God. In this case, the archangel Michael is one of the chief princes in the angelic hosts of the Kingdom of God.

“Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.” (Daniel 10:20, 21).

This explains that while the natural kingdoms rise and fall, in fact in the spirit, it is the different spiritual powers which are being removed first, thus making the difference.

First, God decreed and limited the power of the Persian Empire. That meant that the devilish power behind Persia would need to be dislodged at a certain time. Then, as that devil was being dislodged, a different spirit would come, which would manifest in the rise of the next Empire, Grecia under the man Alexander the Great.

Antiochus Epiphanes

In Daniel 11:1–4, the prophecy describes the fall of the Medo-Persian kingdom and the rise of the Grecian kingdom. Daniel 11:5 onwards refers to the Hellenistic kings of Egypt and of Syria

because of the splits within the Grecian kingdom. The “king of the south” is Egypt (the Ptolemaic dynasty), which is south of Judea, and the “king of the north” is of Syria (the Seleucid dynasty), which is north of Judea. Judea, being the land of the prophecy’s initial recipients, namely the Jews, is taken as the central point.

Daniel 11:20, 21 introduces the Syrian king, Antiochus Epiphanes. Historical information about what happened in those days is written in the non-Canonical books of the Maccabees.

Antiochus Epiphanes was involved with fighting against Egypt, but in the end was thwarted from his conquest by the Romans, so he took out his rage on the Jews.

Daniel 11:30–45 is where the multiple fulfilments come in, which describe the Eastern antichrist, and where the Preterist view shows the passage to be speaking about Antiochus Epiphanes.

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

Antiochus not only tried to force the Hellenisation of the Jews, but also profaned the temple by killing pigs and promoting the worship of the Roman god Jupiter there. Under his reign, many Jews were being killed.

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.” (Daniel 11:39).

When Antiochus Epiphanes came into possession of strong places, such as Jerusalem and Sidon, he set up Roman altars and worship of the Roman god Jupiter.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

Antiochus Epiphanes came to his end while fighting in Armenia. He died in 163 BC of an excruciating disease.

The Bible has things to say about Islam

“And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” (Genesis 16:12).

The prophecy was not only true about the individual, Ishmael, but also for his people after him. The Bible often refers to a people by the name of their patriarch. The reference to Ishmael does not even just apply to his descendants, but to the Islamic religion which his descendants follow. Therefore, Islam has been in conflict with the Jews, as well as with the Christian religion.

Daniel 8 and Daniel 11 have been taken to describe Mohammad and Islam. Mohammad, as a false prophet, pretended to be one sent from Allah (the false Muslim god) and received devilish inspiration for the writing of the Koran.

Mohammad prospered, and his religion advanced through time, until the Muslims were halted in France in 732 AD by Charles Martel.

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” (Daniel 11:37).

Mohammad went against both the idols of Arabia, and against the Christian religion. Mohammad magnified himself above all men to make himself the direct link to Allah.

“But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.” (Daniel 11:38).

The estate is the rule of the family of Mohammad, and to the line of religious leaders that followed after him. The “god whom his fathers knew not” refers to Allah as defined by Mohammad’s new revelation in the Koran. The Muslims have, through the years, adorned their places of worship with precious things.

The Book of Revelation, when interpreted in the Historicist sense, has things to say about Islam also. In Revelation 9, the symbolism has been recognised to apply to Mohammad and his religion.

It speaks about locusts, which are well known to plague the Arabian desert, as a fitting symbol of the coming forth of Mohammedanism or Islam.

After Mohammad died in 632 AD, the new Caliph, Abu Bakr (or, Abu Beker) planned the breakout from Arabia by their forces, beginning with the Eastern Orthodox world. He deliberately ordered that they should not hurt the vegetation, which was seen as precious in the eyes of those who came from the Arabian desert.

“And to them it was given that they should not kill them, but that they should be tormented five months” (Revelation 9:5a).

The five months, that is five months of 30 days, making 150 days, was the period of their torment. Using the day-year principle, it equals 150 years.

This is how long the first Saracen conquests lasted. From Mohammad’s first sermon at Mecca in 612 AD, until 762 AD, when Caliph Almansor built Baghdad is a period of 150 years, after which the Saracen danger ceased.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.” (Revelation 9:13, 14).

Out of the depths of Asia came a fierce Tartar people, called the Turkmens or Turk. Soon they ruled the eastern side of Euphrates, but the river itself represented a barrier to their advance. They had only converted to Islam in about 950 AD, and were looking to make a name for themselves when their leaders entered Baghdad.

“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” (Revelation 9:15).

The four angels represented four portions or perhaps leaders of the Turkish Empire. The third part indicates the whole portion of the old Roman Empire which extended from Egypt into Eastern Europe, wherever the Turks occupied.

The timeframe of the hour, day, month and year has been interpreted as follows: A year of 360 days PLUS a month of 30 days PLUS a day PLUS an hour. Totalling 391 days and an hour, which many Historicist commentators agree is 391 years and 15 days (1/24th of a day-year). This timeframe represents the time from when the Turks were ready to cross the Euphrates River to the fall of Constantinople, which was the great extinguishing of the Eastern Roman Empire and the triumph of Islam in the East.

Using the day-year principle, the time is interpreted to be 391 years. In 1061 Togrul Beg became the sole Turkish ruler, and it was that year that they completed the conquest of Persia (that is, that conquest would now begin to be directed across the other side of Euphrates). The focus of Turkish conquest was the fall of Constantinople, 29 May 1453, which would be the end date.

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.” (Revelation 9:17).

These colours of fire (red), jacinth (blue) and brimstone (yellow) were distinguished in Turkish uniforms during that period. Also, the use of gunpowder would be indicated by the brimstone, and the resulting smoke would issue out of their mouths, including out of the canons.

“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.” (Revelation 9:18).

It was by the use of fire, smoke and brimstone or sulphur (the chief ingredient of gunpowder) that the guns of the Turkish army would make its great impact. The previously impervious walls of the city of Constantinople could now withstand the cannon fire. The men of the city would have never seen such power.

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” (Daniel 11:40).

The time of the end means the years of Islam, particularly in the conflict between the Turks and the Saracens, which dated from around 1063, when the Turks had control of Baghdad.

“He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” (Daniel 11:41).

The glorious land was, of course, Palestine.

“He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.” (Daniel 11:42).

The Ottoman emperors stretched forth the hand on European, Asiatic and African countries.

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” (Daniel 11:44).

The Turks themselves did suffer the worst possible blow, when European powers struck against them during World War One. The Australians and New Zealanders (nations from the east) attacked Beersheba from the eastern side, opening up the liberation of Palestine from the Turks. This is famously remembered as the last great cavalry charge. This victory led to the British capture of Jerusalem, and the fall of Damascus, and the eventual surrender of Turkey.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:45).

This would then feed onto general weakening of Islam itself, of nations and people groups which were formally under the rule of the Turk. The last promise is that “none shall help him”. This could indicate the conclusion of the Turkish control of Istanbul, in that it would be taken from them by a Russian invasion.

The coming war with Russia

Joel prophesied that there is a coming day when the northern army shall fall. “A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the

mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.” (Joel 2:2).

The reason why there is a large gap of time referred to in the last part of this verse is the fact that the remnants of Gog and Magog will survive, probably in bunkers, from the fall of Gog to the end of the Millennium. During the Millennium they will multiply.

But before that, is the first coming of Gog, which is the final Russian dictator, and the armies of the north, to take over the Middle East.

For a long time, the British and the Americans both knew that Russia was the great enemy.

It wasn't until the nation of Israel had been reborn in 1948 that the prophecy of Ezekiel chapters 38 and 39 could come to pass. Many Bible prophecies had previously pointed out the Israel would be a nation again, despite the Jews being dispersed among the nations. In fact, Jeremiah 23:3,4 seems to indicate that Israel's gathering would be started and then God would establish pastors over them, which indicates that the Church will have a major future role in the conversion of the nation of Israel.

In the near future Russia and its confederates will threaten the planet with war, and will invade the land of Israel. This Russian-led alliance is only stopped by divine intervention. Subsequently, there will be an opening for world evangelism and the beginning of the concerted effort of converting the Jews. The event will be a mighty vindication of Bible prophecy, that God has declared the end from the beginning, and written promises for Christians.

In Ezekiel, the confederates of the Russians are listed as Persia (Iran), Ethiopia, Libya and others.

From this we can come to two conclusions. First, that neither the United States of America, nor Europe, is able to stop the rise of Gog. Second, Syria is not really in existence at that time. In Isaiah, there is a prophecy of the destruction of Damascus (see Isaiah 17:1), and also of the weakness of Egypt, and a tyrant there.

The armies under Gog are to be gathered. “Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” (Ezekiel 38:7).

These armies will end up in Israel to rob them.

Observers of other nations will identify Gog, and ask about his motives.

“Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?” (Ezekiel 38:17).

This prophecy has not yet come to pass, but in the prophecy is a specific reference to people knowing the Bible. The verse shows that the words of Ezekiel and other Old Testament books would be known at the time of Gog’s invasion. This invasion would happen in “many years” and that they would be ended at the termination of the “many days” (see Ezekiel 38:8).

From Daniel 11:33–35, it is clear that the believers are the ones who are showing the Biblical case against Gog. The purpose of these prophetic events is connected to the end of Islam, to expose Infidelity, to purge the Church and begin to convert the Jews as part of a great opening up of world evangelism.

God Himself will intervene against Gog and his armies, shaking the land, raining fire and hail upon them, and causing them to kill one another.

“Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.” (Ezekiel 38:23).

The spiritual impact against Islam and against Infidelity will be great, all of which will be concurrently the trigger for Jewish conversions. It will particularly be a wakeup for all those in the Church who have been compromised or lukewarm, to either repent or else find themselves outside of the body of Christ.

In Ezekiel 39 it shows that five-sixths of the army comes from Russia to Israel, and that they will die, along with Gog, and only a few may escape, besides some of the Russian forces elsewhere.

“Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.” (Ezekiel 39:4).

The birds and beasts feasting are literal, metaphoric and symbolic. Such a large slaughter in Israel will nourish multitudes of beasts and birds, especially since God promised in Isaiah 34 that the birds should survive into the future.

Significantly, many nations and military forces use the insignias of animals and birds.

“So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.” (Ezekiel 39:7).

That even the heathen should know of the spiritual reasons of this matter shows that the Gospel will advance in great power among the nations.

The holy name of God, as listed in the King James Bible, is JEHOVAH. Knowledge of this name must be restored. God is not “Allah”, “Yahweh” or any other such perversion. This specific pollution explains the actions of Gog and his followers in their pollution. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” (Daniel 11:31).

That pollution is obviously an exacerbated attack against Christianity, specifically of the Bible-believing variety. The term “sanctuary”, whether in Ezekiel 37, Daniel 8 or Daniel 11, therefore must, in this context, refer to the spiritual place of proper doctrine, worship and fellowship of the true Christians.

The prophecy points to the Scripture itself, that is, that the genuine Scripture after this event should be known. This indicates an energising of power specifically in favour of the King James Bible because it is with this Bible that the message beforehand was preached.

Both the heathen and the Jews will understand the message of the New Testament because they will see God’s law and His mercy.

Knowledge of the name of the Lord, JEHOVAH, will also be gloriously restored and known, as given in the King James Bible.

“Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.” (Ezekiel 39:29).

There will be a great Pentecostal outpouring, with the aim of converting Jews and bringing the Gospel to nations in power.

Introducing the Symbolic Word view of Revelation

“THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.” (Revelation 1:1, 2).

The Book of Revelation begins with a description that it is a revelation of Jesus Christ, given from God in Heaven to John on Earth. John faithfully recorded what he saw.

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” (Revelation 1:9).

After that, John had a vision of Jesus. However, not only is this literal, but the symbolic view of Jesus shows that He is representing a prophetic view of the word of God, the Scripture.

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia ...” (Revelation 1:10, 11a).

John wrote the words, and turned to see a voice: “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks” (Revelation 1:12).

“His head and *his* hairs were white like wool, as white as snow; and his eyes were as a flame of fire” (Revelation 1:14).

The whiteness is the sign of divinity, holiness and glory.

“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.” (Revelation 1:15).

The Scripture says, “And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15).

The sound of many waters indicates the progress and victory of the true Word to the nations of the Earth. “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” (Romans 10:18).

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.” (Revelation 1:16).

This represents the Word of God itself as power to slay antichrist. The shining sun indicates the victory of the Gospel, that is, the preaching of the knowledge of the Word of God, as shining throughout the whole world (see Romans 10:18).

The Symbolic Word view is particularly relevant to the Infidel period, which spans from the rise of modernistic rejection of the truth of the Scripture around the time of the French Revolution, all the way into the Church Restitution, and through to the Translation of the Saints (the Rapture).

Peter’s Infidelity prophecy

“THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance” (2 Peter 3:1).

Peter’s words were designed to go beyond just writing to one church or congregation to actually persist through time and space to believers in the present day. It was supposed to be known across Church history and, in this present day, across the whole world what his exact words were. The only way this could be possible is by having an exact Bible in a global language.

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour” (2 Peter 3:2).

The possessing of the entire Bible containing the very words of God must be fulfilled, and this is the plan of God.

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.” (2 Peter 3:3, 4).

Before the full worldwide acknowledgement of the perfect form of Scripture in the latter days glory of the Church and great evangelisation, which is what the Church Restitution will consist of, there will be scoffers questioning the Second Coming. From the time of the philosophical sowing of spiritual Infidelity in the French Revolution until the Restitution of the Church, there will be a worldwide movement of infidels who try to make it appear intellectually foolish to believe the Bible.

“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” (1 Corinthians 1:19, 20).

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (2 Peter 3:5–7).

The thinking of the infidels is that there is now no more manifestation of God (if ever), that things just continue on in uniformitarian fashion, and finally that the Second Coming of Christ should be doubted.

Through what can be seen in nature, and by the testimony of preaching, there is no excuse to reject the Bible. The fruits of Atheism and Agnosticism have their roots in the attack of the Scripture itself. It is ironic today that some Christians who claim to be defending the authority of

Genesis then proceed to attack the veracity of the King James Bible and place themselves (perhaps unwittingly) in agreement with the infidels. When people claim that the Hebrew “really” means something else other than the plain English reading, then no Bible in their eyes can actually be absolutely and authoritatively correct.

“But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:8, 9).

There is a future judgment, but also God is giving opportunity for people to repent and believe. By the signs of the truth in Scripture, by prophetic signs, such as the fall of Gog, and by the signs accompanying the outpouring of the Spirit, God is showing His victory against Infidelity.

The faithful remnant of believers surrounded by the darkness of Infidelity may be tempted to think that that the victory is not so, especially since they have observed many reverses of Christian progress, particularly in the present tendency among modernist churches to conform to worldly standards contradicting the Bible. However, the remnant must have faith, and expect a dawn of the day of God’s visitation (see 2 Peter 1:19, 1 Peter 2:12), not far off removed, but even as it is at hand.

Paul’s Infidelity prophecy

“THIS know also, that in the last days perilous times shall come.” (2 Timothy 3:1). Paul describes the evils of the period of Infidelity, and then describes the religious who compromise with the world as, “Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.” (2 Timothy 3:5–7).

It is evident that within the Infidel period, religion is reduced to empty forms (including those which are very emotional, but devoid of any real substance) and much deception.

The modernistic spirit is essentially the love of darkness and the ongoing quest for information (without actually coming to absolute knowledge). Modern versions themselves are object lessons of this, in that they continually change what the Saviour actually said. Every new version is never any more accurate than any other. The progression is a downward trend into a cesspool of confusion and uncertainty about the words of God. The final modernist “Christian” is thus one who steers away from using the Scriptures (not having confidence in them anyway) and becomes an authority unto himself.

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” (2 Timothy 3:8, 9).

As this Scripture indicates, there will be an end to the power of the gross darkness of Infidelity, which has filled the churches with the carnality and compromise. This will be the great exposing in the light of Word by the Spirit in the Church Restitution.

The chain of providence in Revelation

The Historicist view of the first half of Revelation has within it something which can be called the chain of Providence, that is, how one event leads to another until there is ultimate victory.

In Revelation chapters 2 and 3, there is a description of seven churches in seven towns in Asia Minor. This has also been interpreted to apply to seven periods of Church history.

There are three groupings in these churches when applied to history, which are the Pagan Era, the Papal Era and the Infidel Era. The Early Church up to Constantine was the Pagan Era. From Constantine to the beginning of the Napoleonic Wars was the Papal Era. And the Napoleonic Wars into the future is the Infidel Era.

Once we understand this, we can understand the first half of the Book of Revelation, which goes from chapter 6 to the end of chapter 11, as touching on the events that will have an impact through the Pagan, Papal and Infidel Eras right to the ultimate victory of the Church with the Word of God.

In Revelation 6, the prophecy speaks of a special book with seven seals. The unsealing of a book is shown one seal at a time, with each seal causing some kind of judgment to come. This represents the judgment of God operating through history, and how that there is a progress through time of the word of God (the Scripture).

This can be viewed as a chain of providence. The first seal with the white rider shows the coming of the victorious emperors and the prosperity of the Roman Empire. This set in motion a series of events which would lead to a prophesied great triumph of the Scripture in time.

In the time of the five so-called “good” emperors of the Roman Empire in the second century, the Gospel was able to spread fully throughout the Empire, though often persecuted.

The rest of the seals show the decline of the Roman Empire and the progress of the Gospel, so that Christianity was tolerated by Constantine and declared official by Theodosius.

In Revelation 8, angels blowing trumpets are described. Each trumpet represents a military movement in history, like Gothic invasions.

The Roman Empire was threatened by a series of barbarian invasions, which are illustrated by the first four trumpets. These barbarian invasions were important in founding the basis for the European nations.

The trumpets then focused on the remaining, Eastern portion of the Roman Empire, known as Byzantine.

The fifth trumpet, with great clarity and detail points to the rise and progress of Mohammad and his religion after him, for 150 years. The sixth trumpet describes the rise and progress of the Turks in their conquest of Constantinople.

When Constantinople fell, the movable type printing press was being invented in Europe, England effectively lost its major French possessions (solidifying English as the language of England) and the Greek New Testament manuscripts were making their way into Western Europe.

When the Greek New Testament was printed, correcting the Latin Text, it became instrumental for the Reformation, as Martin Luther first translated into German, and then William Tyndale into English.

In Revelation 10, a mighty angel with a little book is shown. This little book represents the Reformation Bible being opened and made available to the world. The symbolism points to the Protestant English Bible, particularly the King James Bible.

John was instructed to take the book and then eat it. This shows how the Church is to embrace the Scripture, and in the latter days, should be preaching again to the world. This has been fulfilled with the Evangelical and Missionary movements.

In Revelation 11, two witnesses are mentioned, which has been interpreted in the Historicist view to represent the Old and New Testaments, that is, the Scripture in its testimony through time.

The triumph of the secularist power of France over the Roman Catholicism also introduced the secularist war against the Scripture itself.

Within England, it was evident that the Enlightenment thinking was influencing Christians, who began to entertain doubts about the King James Bible, and which led to a Revised Version being made. However, the corruption of this Revised Version was exposed in 1882, and the King James Bible becoming a permanent fixture.

The last part of Revelation 11 speaks of the seventh trumpet, which is the military rise of Gog, the Russian leader, and his followers. This trumpet also details their sudden defeat in Israel, and the triumph of the Gospel in the Church Restitution.

The Scripture says that the ark of the testimony was seen in Heaven, symbolising the ascendancy of the message and prestige of the true Church in its task of great worldwide evangelism.

Thus, having the King James Bible is instrumental in accomplishing this, and the entire section of prophecy concludes with the triumphant Church in direct connection to this.

The prophecy of Psalm 12

Psalm 12 is said by some to be a prayer of David, in a time when he was being persecuted. David knew that the Lord would deliver him. He knew the promise of the Lord, which is why he said that the words of the Lord are pure, that is, that there could be nothing done against them, to taint the promise in any way. And therefore the promise of the Lord keeping them really meant that the words about the people of God, that is, the promise to keep the people by virtue of the that promise being contained in Scripture. In this way, the psalm is not merely David's application to himself, but as a general principle.

“HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.” (Psalm 12:1).

The prophecy of Psalm 12 begins by pointing to a time when godliness goes down because there are practically no more godly people. There has been no time in history like the Infidel Period where Christianity has been in such apparent worldwide decline. It is not as if godliness itself actually goes extinct, but that the trend is downward, as he cries for help, because faithful believing is diminishing. This is the most accurate and apt description of the state and nature of Christianity in the early part of the 21st century.

“They speak vanity every one with his neighbour: *with flattering lips and with a double heart do they speak.*” (Psalm 12:2).

While in the world lying and deceptions abound, even among Christians, or professing “Christians”, the amount of vain speaking has increased, and pride, deception and useless conversations have abounded.

“The LORD shall cut off all flattering lips, *and the tongue that speaketh proud things*” (Psalm 12:3).

The dire warning of Scripture is against liars and proud speakers. Those who profess to know better than God, those who profess that their ways are right. There is promised divine intervention against them.

“Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?” (Psalm 12:4).

Spiritual Infidelity says that man can say and do as he pleases, that he is “free”, and that he should not fear consequences. However, this is just an attempt to delete the conscience, and to deny the judgment of God. The makers of modern Bible versions are in this category because they have taken it upon themselves to change God’s words into something after their own fashion.

“For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.” (Psalm 12:5).

The Lord promises divine intervention at a set due time. The poor are those simple minded Christians, and the needy are those whom the proud robbed. The proud have misused their “learning” to tell the supposed “little people” that they should not fully believe the Bible. The war against believing the Scripture is not just out there, in the world, where Infidelity wars against the truth, but also in the midst of churches and supposed Christian teaching.

The Lord promises deliverance for His people, which is the Church Restitution, and lines up with the Laodicean Period prophecy, where Jesus Christ will spew out many from His mouth.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.” (Psalm 12:6).

In Infidel times, certain Christians have become aware of the very nature of God’s preservation of His Word, seeing the outworking of the plan of God to have a perfect, exemplary Bible for this day.

“Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:7).

God’s words endure, despite the attacks of Infidelity or of tainted, compromised Christianity against them. God keeps His words despite all manner of contrary things being harshly spoken against His works.

“The wicked walk on every side, when the vilest men are exalted.” (Psalm 12:8).

The worst and most depraved state of affairs is right before there is divine intervention. Then, the problems are throughout churches, and throughout many nations. Gog is to arise in conditions where there have been other evil, misguided or unchristian men and women in various governments and leadership.

At the same time that there is an acknowledging of the truth, there is also the advance of Infidelity. However, the psalm clearly lays out that Infidelity is limited and constrained, despite its period of dominance.

The battle over Bible interpretation

There is a war going on in Christianity, which is a battle of ideas. It is a battle about how to understand Scripture. Sadly, there are many Christians who have been told lies, who have accepted the traditions of men and the dictates of theology, which is designed to nullify the power of the Scripture.

There are Christians who claim to believe the Scripture, yet who are being taught to doubt it because of an unbelieving system of interpretation. This is because the teachings of Modern Infidelity have seeped into theology.

Many are not beginning from Scripture itself on how to understand Scripture, but from the teachings of man and the world.

We, as believers, must align to a believing view of Scripture, that it was inspired, that it has come to us, that the King James Bible is accurate, and that the Holy Ghost is here to help us understand it properly.

A matrix of the four interpretations

The following table shows a comparison of the Preterist, Historicist, Futurist, and Symbolic Word school interpretations of key Bible passages. It does not cover every multiple interpretation. For more comprehensive information, see "Multiple Fulfillments of Bible Prophecy" by Matthew Verschuur and Craig Savige.

MATRIX	PRETERIST	HISTORICIST	FUTURIST	SYMBOLIC WORD
Daniel 2 – 10 toes	Symbol of Roman Emperors (i.e. Empire) in general	Symbol of Catholic European nations in general	Symbol of final 10 European nations joint government	n/a
Daniel 7 – 10 horns	First 10 emperors Augustus to Titus	10 barbarian nations in Europe	10-king confederacy in Europe	n/a
Daniel 7 – 3 plucked	Galba, Otho, Vitellius	Three barbarian nations	Three nations subjected by Antichrist	n/a
Daniel 7 – other little horn	Diocletian	Papacy	Final Antichrist	n/a
Daniel 7 – 10 and the little horn	10 Roman Emperors from the birth of Christ: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus. The 11th is Diocletian	Heruli, Visigoths, Ostrogoths, Anglo-Saxons, Franks, Burgundians, Huns, Lombards, Suevi, Vandals. Papacy 11th kingdom	10-king confederacy and Antichrist	n/a
Daniel 7 – time, times, dividing	Nero's persecution and Jewish War	1260 years of Papal rule	1260 days in the Tribulation	n/a
Daniel 8 – goat's final horn	Antiochus Epiphanes	Mohammad, Islam	Gog	n/a
Daniel 8 – 2300 days	The tribulation of the Jews by Antiochus Epiphanes	The rise of Rome from the Battle of Beneventum to the fall of Gog	The Magog War	n/a
Daniel 11 – arms shall stand on his part	Antiochus Epiphanes	Mohammad & Islam (Eastern Roman lineage)	Gog	n/a
Daniel 11 – he shall come to his end	Antiochus Epiphanes	Mohammad & Islam (Saracens, Turks, Gog)	Gog	n/a
Daniel 12 – time, times, half	Jewish Wars	1260 years of Papal rule	1260 days as half of Tribulation	n/a
Daniel 12 – 1290 & 1335 days	Antiochus Epiphanes	Invasion of Islam to Jewish control of Jerusalem	Final days of Gog	n/a
Revelation 6 – seals	Jewish persecution, demise of Judæa	Roman persecution, demise of Paganism	Roman Catholic persecution, demise of Catholicism in the eyes of 10-king confederacy	Modernist resistance and scoffing, demise of compromised Protestantism

Revelation 7 – east angel	The Gospel of Christ Jesus	Constantine era Christianity	Spontaneous conversion of Jews and Gentiles during the Tribulation	English-speaking Protestantism
Revelation 7 – 144,000 sealed	Jerusalem Christians	Insular Christianity	A special class of Jewish Christians	British Evangelicalism
Revelation 8, 9 – trumpets	Jewish War to 70 AD	Barbarian and Islamic incursions	Antichrist's wars	Religious movements since the French Revolution
Revelation 10 – Angel with book, John	The inspiration of Canonical Scripture, John's Revelation itself	Reformation, English Bible, the KJB	Prophetical message as understood by Tribulation believers, including interpretation of the Book of Revelation	The revelation of the PCE
Revelation 11 – 42 months	Jewish War	1260 years of Papal rule	First half of Tribulation	Infidelity attack on the Scripture
Revelation 11 – 2 witnesses	Jewish (Peter) and Gentile (Paul) churches	Old and New Testaments	Enoch and Elijah	Word of Faith & King James Bible Only
Revelation 11 – 1260 days	Jewish War	1260 years of Papal rule	First half of Tribulation	Infidelity attack on the Scripture
Revelation 11 – 3 days and a half (twice)	Nero's death brings reprieve, Christians escape Jerusalem	84 years from 1798 to the vindication of the KJB by Burgon in 1882	Literal three and a half days in the Tribulation	Resistance against Word of Faith & King James Bible only with books and videos against them
Revelation 11 – 7th trumpet	End of Judæa	The rise and fall of Gog	Jerusalem splits apart	Preparation for the Translation of the Saints
Revelation 12 – dragon	Satan, his use of Nero	Satan, his use of Pagan Rome	Satan, his use of the 10-king confederacy in Europe	Satan, his use of Infidelity (e.g. the French)
Revelation 12 – 7 heads	Rome city of seven hills	Seven forms of government of Rome	Seven world kingdoms affecting the people of God	World
Revelation 12 – 10 horns	First 10 emperors Augustus to Titus	10 barbarian nations	10-king confederacy	World
Revelation 12 – woman	Believing Israel, OT Church	The OT and NT Church	Believers in the Tribulation	Protestant Church
Revelation 12 – man child	The Jewish Christian early church	Jesus Christ	Raptured Church	Evangelical Church

Revelation 12 — woman in wilderness 1260 days	Christians flee Jerusalem	Christianity through Roman Catholic times	The Jewish-etc. Church in Tribulation	English-speaking nations' Christians (UK, USA, Australia)
Revelation 12 — woman safe time, times and half	Christians flee Jerusalem	Christianity through Roman Catholic times	Jewish-etc. Church in Tribulation	Christianity in English-speaking nations
Revelation 12 — remnant of the seed	Christians in the Roman Empire	Christians in Infidel times	Later part of the Tribulation	Christianity in English-speaking acted against
Revelation 13 — beast	Pagan Roman Empire	Roman Empire (Pagan—Papal)	Final 10-king confederacy Europe	United Nations (with Russia)
Revelation 13 — 7 heads	Rome city of seven hills, Nero's death and yet that spirit revives	Seven forms of government of Rome, Papacy seventh form as revived Paganism	Seven world kingdoms, seventh is 10-king confederacy, Antichrist the 7th head	Worldly movements
Revelation 13 — 10 horns	Symbol of Roman Emperors in general	10 barbarian nations in Europe	10 European nations	Worldly movements
Revelation 13 — 10 crowns	10 main persecutions by emperors	10 Catholic European nations	10 leaders	World leaders
Revelation 13 — 42 months	Nero's persecution	1260 years of Papacy	1260 days of persecution second half of Tribulation	Rejection of Christianity
Revelation 13 — lamb-like beast	Diocletian's Empire (Tetrarchy)	Post—1798 Papacy	False prophet proclaims Antichrist religion	World Council of Churches (Russian Eastern Orthodoxy becomes a member)
Revelation 13 — the 2 horns	Diocletian as Jupiter (a god), Maximian as Hercules (a demigod)	Roman Catholic alliance with Secularism	Judaism & Roman religion (including aspects of Romanism) combined	Religious dialogue
Revelation 13 — image	Emperor worship	The Vatican City from 1929 and its connection with the EEC/EU	Supercomputer surveillance network, talking statue	Historical revisionism
Revelation 13 — number	Augustus Diocles	Vicarius Filii Dei	Organic inserted (e.g. microchip) technology	Humanism, declaration of Human Rights
Revelation 14 — 144,000 with Lamb	Jewish Christians spread to Gentiles	British Evangelicalism	Jewish evangelists in the Tribulation	Laodicean faithful remnant
Revelation 14 — Angel messengers	Advance of the Gospel in the Roman Empire	English-speaking Protestantism	Proclamations by angels	Laodicean warnings to Church world

Revelation 16 — vials	Crisis of the Third Century	French Revolution and Infidel era events	Intensified Great Tribulation	Scientific hoaxes
Revelation 16 — 3 frogs	Wars of the Tetrarchy	Treaty of Paris, Treaty of Rome and Vatican Two (published in English from New York)	Three devils	Liberty, equality and fraternity, the spirit of the French Revolution
Revelation 16 — Armageddon	Constantine's victories	Fall of Gog	Fall of Antichrist at Christ's coming	Fall of Infidelity
Revelation 17 — earth beast	The Tetrarchy	The nations of Europe as "Secular Powers"	United Europe	The world
Revelation 17 — 7 heads	Rome city of seven hills	Seven forms of government of Rome	Seven world kingdoms	Worldly movements
Revelation 17 — 10 horns	Symbol of Roman Emperors in general	10 barbarian tribes	10-king confederacy	Worldly movements
Revelation 17 — whore	Paganism	Roman Catholicism	Roman "Christianity" in first half of Tribulation	All false religions
Revelation 17 — 7 mountains	The imperial city of Rome	The "Church" of Rome, the Holy See	Seven world empires summated into Rome	Holy See
Revelation 17 — 7 kings, 5 past, 6th is, 7th to come	Five forms of Roman government, present imperial government in the time of John, Tetrarchy seventh	Five forms of Roman government, Roman Empire sixth, Papacy seventh	Five world empires, sixth Rome, seventh 10-king confederacy	United Nations
Revelation 17 — beast, 8th mountain, of the 7	Diocletian; the Tetrarchy (Diocletian the first diadem Emperor)	The Infidel period Secular-Papal alliance	Antichrist is the eighth from the seventh, 10-king confederacy	United Nations
Revelation 17 — 10 kings to come	Diocletian, Maximian, Galerius, Constantius Chlorus, Maximinus Daia, Severus II, Constantine the Great, Maxentius, Licinius, Domitius Alexander	10 barbarian nations	10-king confederacy at beginning of Tribulation	United Nations
Revelation 17 — 1 hour with the beast	During the Tetrarchy	10 barbarian nations in 538 AD	A short period, in the Tribulation	From the social revolution of 1968 in English-speaking nations

Revelation 17 – 10 kings war Lamb	All Pagan, during the Tetrarchy and before Constantine's conversion	10 main European nations Catholic	False Roman religion promoted	Atheism and political correctness etc. versus Christianity
Revelation 17 – the Lamb overcomes	Constantine's conversion and the Edict of Milan	The Reformation	Christ wins Armageddon	The Church Restitution
Revelation 17 – 10 kings versus whore	Constantine I, Constantius II, Constans I, Vetrano, Jovian, Valentinian I, Valens, Gratian, Valentinian II, Theodosius	10 main European nations secular	10 kings remove false Roman religion by attacking Rome	Anti-religious feeling
Revelation 17 – 10 kings agree	All Christian	Post-Napoleonic secularisation	10 kings unite fully with Antichrist as their leader	Separation of Church and State, anti-Catholic education laws
Revelation 18 – the fall of Babylon	n/a	The fall of the Papacy 1798 and the consuming of Romanism by Secularism	The destruction of Rome	n/a