

KINGDOM SPIRIT

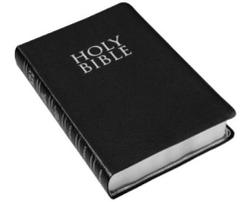
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1302

ISAIAH 61-63

(Read Isa. 61:1-3) The Redeemer that we have read about in the last couple of chapters, that was to come, had the job first and foremost to redeem Israel, the nation or kingdom that God had caused to go into captivity because of their sins. Of course that redemption, in accordance with the law, then made possible the redemption of all mankind from their sins. The Jews were expecting Him, but they were expecting a military man to deliver them from Roman domination. This prophecy in these three verses tells us how He would approach and carry out the job that God had planned for Him.

Then we're told more of the ultimate outcome of this redemption. (Read Isa. 61:4-11) It is sometimes difficult to follow this narrative because there appears to be considerable lapses in time. We're first told that Israel would rebuild city ruins and build the old wastes, the desolation of many generations. I believe we have seen this take place already, at least in part, as the Israel nations have built and inhabited whole continents in the last few centuries. Then we seem to jump ahead to the time when God's kingdom will be established here on the earth and Israel would be called Priests of the LORD. In Revelation 20, the people who will be priests are who we usually refer to as overcomers. I don't think we are talking about two different peoples, but rather these overcomers will be considered to be Israel whether they are Israel by genealogy or not. In the

same breath, not all of Israel will attain to being overcomers. In the next chapter, we'll see that these people who are to be called priests are to be called by a new name.

I'm not sure what most people expect their activity to be when Christ returns and ultimately after the great white throne of judgment. Most people seem to believe they will be in heaven, but even those who believe that we will continue to exist on the earth appear to not really know what to expect. I would agree that we certainly don't know all that will happen, but I think we can get at least a little bit of an idea from what prophets like Isaiah see and write. I take it from what Isaiah is saying in this chapter that nations will continue to exist, people will continue to work much as we do now, though I'm sure that there are many occupations that will no longer exist. The major difference will be as we're told here in verse 11, **“The Lord GOD will cause righteousness and praise to spring forth before all the nations.”** If we think about this a little, I think we can envision a major difference.

My grandson and I were discussing this subject this past week and I think we were in reasonable agreement that with the provision Isaiah gives us in verse 11 much of what we consider normal activity will continue at least until the restoration, that will be brought about by the lake of fire, is complete. But he then asked the question, then what? To this I had no answer. Perhaps I'm not the only one. Isaiah writes in chapter 64:4 and the apostle Paul quotes in I Cor. 2:9, **“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which**

God hath prepared for them that love Him.”

While Isaiah gives us quite a bit of information of what will happen when Christ begins His rule on the earth, obviously Isaiah is looking for something more that is beyond our human imagination.

(Read Isa. 62:1-5) To understand verse 1, we need to back up and review what we said in chapter 52. Verse 1 begins speaking to Zion and Jerusalem, but as we read a little further, it becomes evident that it is not speaking of the old city of Jerusalem, but rather it is taking on a kingdom aspect and is speaking about Israel as it speaks of them previously going down into Egypt to sojourn and then it speaks of the Assyrians oppressing them without cause. This clearly identifies the entity it is speaking of as the kingdom of Israel, not Judah. I believe God is speaking of Zion and Jerusalem in the same sense here in chapter 62. This is the sense that Paul and John speak of Jerusalem in the New Testament, the new Jerusalem. With this in mind, I would like to quote the first three verses from the Ferrar Fenton translation which he treats as poetry:

**For Zion, I will not be still,
For Jerusalem I will not rest,
Till her Pardon arrives like a flash,
And Salvation shines out like a lamp.
And the Heathen your pardon can see,
And all Kingdoms your splendor behold,
When to you shall be given a New Name,
Which the mouth of the LORD will impose,
And you be a beautiful crown in the head of the LORD,
An Imperial Staff in the hand of your God!**

The words Heathen in the Ferrar Fenton and Gentiles in the King James are from the Hebrew “*goi*” which simply means “nations,” though when used by modern day Jewry takes on a derogatory tone. I think the new name may very well be “Christians.”

In verse 4, it was Israel that was forsaken when God divorced her and her land became des-

olate even though the Assyrians moved other peoples onto the land. So far as Israel was concerned, it was desolate. King Hezekiah’s wife’s name was Hephzibah, which means “My Delight Is In Her.” Often we see a prophet use a local individual or event as an example from which to prophesy. This marriage of Hezekiah was probably such an event. The word “Beulah” means “married.” When we study the book of Hosea, we will see that even though God divorced Israel, He makes it clear that His plan is to remarry her at some point in the future. Isaiah is picking up on this theme in these verses.

In studying these verses, it occurred to me that I made a mistake back in chapter 49. Verse 14 says, **“But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.”** I said in our lesson, “Zion, which I believe at this point refers to Judah who would be in the Babylonian captivity, feels that they have been forsaken by God.” I now realize that this is referring to Israel in the same sense that it does in chapters 52 and 62 that we have discussed.

(Read Isa. 62:6-9) This is referring to the prophets, preachers, teachers, etc. through the centuries that have continued to look forward to the establishment of God’s kingdom here on the earth. These verses sound as if it is necessary to keep reminding God that He needs to establish His kingdom, that they must keep reminding God day and night. In the gospel according to Matthew, Jesus is teaching His disciples to pray in chapter 6. The first thing He instructs them to pray for is, **“Thy kingdom come. Thy will be done in earth, as it is in heaven.”** It is in this sense that these watchmen remind God to establish His kingdom here on the earth. It is not that God is forgetful, but rather that man needs to be constantly looking forward to that kingdom, therefore, they need to be praying for it always. This is the ultimate solution to all of man’s troubles, so it should ever be on our minds to ask God for it. We know that all things are done in accordance with God’s plan and timing, but for our benefit, we need to be constantly asking God to deliver the kingdom. Jesus Christ thought it important enough to make it the number one petition in

one's prayers. If we consider it number one in our lives, I believe that this will rule out fear and frustration that dominates many lives because they forget that they have a hope.

(Read Isa. 62:10-12) Once again, we have the command for Israel to leave the land of their captivity and the message that they are to spread throughout the world, **"Behold, my salvation cometh; behold, his reward is with him, and his work before him."** This, of course is referring to Jesus Christ, whom Israel is to take to the world. Once they do this, they will be known as "the holy people", "the redeemed of the LORD." America in particular has been called this in the past, but didn't live up to the name yet. That time will come again.

(Read Isa. 63:1-6) The prophet appears to be seeing a vision and questions who it is that he is seeing in that vision. There are elements of the vision that are common to a vision seen by the Apostle John in Revelation 19. (Read Rev. 19:11-16) In both cases the personage seen in the visions was wearing garments dyed red. In both cases the personage is identified as God or Christ. The obvious differences are that in Revelation 19, the heavens were opened and we see Christ is riding a white horse with armies following Him on white horses and they were clothed in fine white linen. Here in Isa. 63 He is apparently coming from Edom, more specifically from Bozrah, the city of Jobab, son of Zerah, one of the early kings of Edom. We're told that He was glorious in His apparel and travelling in the greatness of His strength.

As Christ identifies Himself, He answers the questioning prophet that the reason that His garments appear as of one who has been treading in the winefat, i.e. has been treading out the grapes in the wine press, that **"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments and I will stain all my raiment."** (vs. 3) and then in verse 6, **"And I will tread down the people in mine anger, and make them drunk in my fury,**

and I will bring down their strength to the earth." In Rev. 19:15 we're told, **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."**

I believe these two prophecies are related and basically talking about the same thing, the return of Jesus Christ as King of Kings. Isa. 63 seems to be looking after the fact whereas Rev. 19 seems to be looking before the fact. Isaiah says that He appears to be coming from Edom while John says that He appears from heaven. We need to remember two stories in the Old Testament to help us understand this. First, remember the story of Joseph, the son of Jacob, whose brothers after they had sold Joseph into slavery, took his coat of many colors that his father had given him and dipped it in the blood of a goat and then told their father that he apparently had been killed by a wild animal and that the coat had been all that they had found. The dyed blood red garment identifies Christ with Joseph, to whom Jacob had given the birthright that we have previously identified as the kingdom. Recall that Judah was given the scepter, or the rulership, or the king and Joseph was given the birthright, the kingdom. Christ came the first time as Judah to establish His right to the Kingship and He comes the second time to establish His right to the kingdom. We have discussed this in past lessons.

The second story we need to remember is the story of Jacob and Esau (or Edom), twin sons of Isaac. Jacob basically stole the birthright and his father's blessing from his brother Esau which put them in opposition to each other all of their lives and this opposition has carried on throughout history, though in strange ways. Especially strange is the fact that in 126 B.C. what was left of Judah in and around Jerusalem conquered Edom and forced them to basically become Jews observing all of the rites and rituals of Judaism so that the historian Josephus tells us that to all intents and purposes the Edomites became Jews. We then saw this opposition when Christ was born and King Herod, a half-Edomite was king of

Judah and the effort he made to kill the baby Jesus. Later, the Jews, many of whom were Edomites by genealogy, were the ones who actually crucified Christ. This opposition between these two brothers has come to represent that which is pro-God (Jacob-Israel) and that which is anti-God (Esau) in all the world. There are several prophecies throughout the Old Testament about the opposition between Edom and Jacob, but the book of Obadiah makes it plain that ultimately Edom will be totally destroyed.

I believe that Isaiah is seeing Christ coming from that final battle. However, though the prophecy sounds as if it would be a literal bloody purge, keep in mind that the sword that Christ has in Revelation 19 is coming from His mouth, i.e. His Word rather than from His right hand, a literal sword. Remember that the wine, the desired product of the grapes, comes from the treading in the winepress. Also keep in mind that God deals with entities, such as kingdoms, like He deals with individuals. A kingdom can be destroyed without necessarily destroying the people.

I don't think there is any doubt that current day Israeli has elements of Edom within it, possibly at the very head of it, or the force behind Zionism as we know it today. It is interesting to me that the prophecies that prophecy of the final and complete destruction of Jerusalem, the old city, the old Jewish religious system and the final and complete destruction of the Edomites could happen in the one and same event, an event that I believe we are seeing being built up to on the world scene today.

(Read Isa. 63:7-10) It appears that the prophet seems to feel a need to come to the defense of God. He points out all that God has done for Israel, yet as he says in verse 10, **“But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.”** referring to the Assyrian captivity. But then the prophet sees God appear to have a change of mind as He remembers the people during Moses' time. (Read Isa. 63:11-14) From God's view, all of this was according to plan. But from man's view it appears that God changes His mind after remembering all that He did to bring

Israel out of Egypt.

(Read Isa. 63:15-19) On behalf of himself and of Israel, Isaiah beseeches God to look down on them and to show them His strength and His mercy. He acknowledges God as the Father of Israel. Normally they would consider Abraham or Jacob to be their father, but he says that neither Abraham or Jacob know them, but God does and He is their Father and Redeemer. Isaiah then asks a strange question, **“Why hast thou made us to err from thy ways, and hardened our heart from thy fear?”** It is always difficult for man to understand the ways of God, and I suspect it certainly was no less so for the prophets even though I believe that Isaiah had some understanding of the overall plan of God. I think he understood God was sovereign, but the question would still be a natural one to ask. Ferrar Fenton translates verse 17 a little differently, but the thought is still the same. **“LORD, why let us wander away from Your paths? To harden our hearts from reflection on You?”** The prophet then asks God to return to them for Israel's sake, the tribes of His land. He then basically asks God if it is nothing that the oppressors of Israel are treading down His land. He says that it is Israel that has been called by His name, not these other nations. But at this point, Israel is like these other nations that are not called by His name. JRL

A Study of the Book of REVELATION

Having looked at the activity of the Church, or Christianity as a whole, from the ascension of our Lord to the first resurrection as portrayed to John in the letters to the seven churches of Asia, we now want to look at the activity of the other players in world history during the same time period. But before we do, John is projected, in the Spirit, into the future into the perfected Kingdom from where he is to witness this panorama of history. In our day and time, we

have movies that fictionally project a person into the future to a certain status from which they can look back and see how their life evolved to that status. In a sense, this is what happened to John, except this is not fiction. He sees the end from the beginning, but then is able to see how that end developed through history.

(Read Rev. 4) In verse 1, John sees a door opened in heaven and he is invited to come through the door to be shown things that were yet to happen. Because the book of Revelation is, to a large extent, written in symbolic language and because of the scene that John sees when he enters the door, the *Heaven* referred to, has to be taken in its symbolic meaning. It is this meaning that I believe we can determine by examining Scriptures elsewhere in the Bible. We first need to know and understand God's intent in His plan for mankind. In Matt. 6:5-15, Jesus is teaching His disciples how to pray. In the model prayer that He gave, in verse 10, the first thing He prays for is, **"Thy kingdom come. Thy will be done in earth, as it is in heaven."** His intent is for the Kingdom of God to come to the earth that His will be done on earth as it is in heaven. This was no frivolous request. It is God's plan that His Kingdom will be here on the earth, not in heaven as is usually taught. In Acts 3, after healing a man who had been unable to walk since birth, and the people gathering around Peter and John thinking that they themselves had this great power of healing, Peter addresses the crowd explaining that the same Jesus whom they had crucified, had been raised from the dead and it was through faith in His name that the man had been healed. He then went on to tell the people to repent and be converted that their sins would be blotted out when the times of refreshing (resurrection) shall come from the presence of Jesus Christ. He then says in verses 20, 21, **"And he (God) shall send Jesus Christ, which before was preached unto you: 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."** There will be a time that Peter refers to as the times of restitution of all things, when Jesus Christ shall come and establish

His Kingdom on the earth. If we study His law, we know that His judgments, i.e. His penalties for crime, or sin, are restorative, whatever damage is done by the crime is to be restored, often times double, or triple depending on the circumstances.

Getting back to Rev. 4:1, the voice that invited John to come through the open door told him that what he was about to see was future, not the present. The first thing he saw is a throne and one that sat on the throne was **"to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."** So the first thing he sees is a throne, indicating a kingdom, and one sitting on the throne appearing in great splendor. Around the throne are 24 seats upon which are seated 24 elders dressed in white raiment and wearing crowns of gold on their heads. In verses 6, 7 we're told that there were also 4 beasts around the throne. The first beast was like a lion, the second like a calf, the third had the face of a man, and the fourth was like a flying eagle. With this word picture in mind, we can now go to the Scriptures to help us fully identify what John was seeing.

When the children of Israel came up out of Egypt, they first traveled to Mt. Sinai in Arabia where God organized them into a nation, gave them His law, instructed them to build the tabernacle and numbered them. Numbering meant counting all of the males 20 years old and upward that were able to go to war. God had them numbered twice, first here at Mt. Sinai and then again just before they moved into the land of Canaan, or the promised land. When He numbered them, He also gave them an order of march and an order of encampment when they were stopped. Numbers 2 gives us this order. The tabernacle, which contained the Holy of Holies indicating the presence of God, was to sit in the middle of the encampment. On each side of the tabernacle, there were to be 3 tribes of the children of Israel. God chose one tribe on each side to be the dominant tribe on that side. (Read Numbers 2:2-8; 10-15; 18-23; 25-30) Note in verse 2 that we're told that each man was to pitch his tent by his own standard, with the ensign of their father's house, i.e. by his own flag and each flag had a symbol on it that indicates

their father's house.

Most of these symbols can be found in Scripture, but pay particular attention to the symbols on the flags of the four dominant tribes. In Genesis 49, Jacob is giving his final words to his sons. He says in verse 9, **“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?”** I think we can say that Judah’s primary emblem, or symbol, then is the lion. Most of the tribes had primary and one or more secondary symbols, but for our purpose in this study, we want to look primarily at the primary emblems.

In Gen. 49:3, Jacob says of Reuben, **“thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.”** Everything here refers to man, so I think we could say that Reuben’s primary emblem is the face of a man.

In Gen. 49:17 Jacob says of Dan, **“Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.”** Serpent would appear to be the primary emblem here with the horse as the secondary. For some reason, the primary emblem of the tribe of Dan was later changed to that of a flying eagle. This has been verified by early historians, but the reason for the change has not been made apparent.

When Jacob was near the end of his life, he instructed Joseph to bring his two sons, Manasseh and Ephraim, to him. He then officially adopted them as his own sons making them equal to his other eleven sons so far as inheritance is concerned. In blessing them he gave the greater blessing to the youngest, Ephraim. This gave Joseph, who had the birthright, a double inheritance, something that was traditional to the son having the birthright. So when the children of Israel moved into the land of Canaan, Ephraim and Manasseh each received an inheritance in the land as if they were actual sons of Jacob. Because Ephraim had the greater blessing, the tribe of Ephraim was the dominant tribe on the west side of the tabernacle as they marched and as they camped while in the wilderness. (I probably need to point out

that this gave Jacob thirteen sons instead of twelve, but in the organization we have been discussing there are only twelve mentioned with three on each side of the tabernacle. The tribe that is left out is the tribe of Levi who had the responsibility for the tabernacle, so their camp was in the center of the encampment with the tabernacle. Numbers 2:17) In Gen. 49:22 we’re told **“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.”** Also in Deuteronomy 33 Moses is blessing the tribes of Israel just prior to his death and he says of Joseph in verse 17, **His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”** It turns out that Manasseh took the fruitful bough as their primary emblem and Ephraim took the bullock as their primary emblem.

In the vision that John is seeing in Rev. 4, we now have the basic elements of the kingdom of Israel as God organized them at Mt. Sinai, except we have twenty-four elders instead of twelve. In Revelation 21, John is shown the new Jerusalem, which I believe we will see is symbolic of the new government that will rule the world. Surrounding the “city” is a great wall. (Read Rev. 21:12-14) I think, then, we can consider the twenty-four elders in Rev. 4 to typify the 12 patriarchs and the 12 apostles.

I don’t pretend to be an astronomer, but I find it interesting that much of what we find in the Bible can also be found in the stars as well by those who know how to read the stars and constellations. Following is an excerpt from a book by Howard B. Rand titled *Study in Revelation*. *All of God’s revelation is in perfect harmony. It is not at all surprising, therefore, to find that while John is given a vision of glorified Israel, that vision is couched in astronomical symbolism. The Psalmist was right when he said, “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is*

no speech nor language, where their voice is not heard.” (Psa. 19:1-3)

The great pictorial star groupings tell a wonderful story which is in complete harmony with the Bible record. It was there that the Wise Men saw the sign of His birth and took up their journey to that place in Palestine, the city of Bethlehem, where the astronomical pointer designated the place of birth.

These same pictorial star groupings give the pattern of Israel’s encampment. For each tribe carried on its standard an emblem representing one of the twelve signs of the Zodiac. The clear glass-like crystal sea is the vast expanse of space, while the four creatures, described by John, are the cardinal constellations of the zodiac. These four are as follows: Leo, depicted as a Lion on the standard of Judah; Taurus, depicted as a Calf or Bull upon the standard of Ephraim; Aquarius, depicted as a Man upon the standard of Reuben; and Scorpio, anciently known as the Flying Eagle and thus depicted upon the standard of Dan. Each creature has six wings about him, the two above and the two below are the decans, or accompanying constellations; while the other two, the one to the right and the one to the left of each creature, are the adjacent and subordinate constellations of the zodiac.

In Genesis 9, we have the story of God giving the rainbow as a sign of the sureness of His promise to Noah that never again would the world be destroyed by a flood. In Rev. 4, I think we can again take it as a sign of God’s unfailing covenants that He has made with Israel. We have already discussed the seven lamps being the seven Spirits of God. The sea of glass like unto crystal symbolizes the purity and righteousness which permeates God’s entire Kingdom. With this information, I think we can see that what John is seeing is basically the Kingdom of Israel as God first organized it at Mt. Sinai now at the end of the age fully perfected as the Kingdom of God on the earth with His cabinet of twenty-four elders. The beasts represent Israel, or the people, or the kingdom as they give glory, honour and thanks to God sitting on the throne. The elders then likewise give honour and worship to God saying, “**Thou**

art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” It is from this vantage point that John then is to see how history of the world unfolds to reach the point in time where John, in the Spirit, is watching. When we find “heaven” used symbolically in Revelation, I think we can think of it as the Kingdom of God rather than a celestial location.

A question that might possibly be raised at this point in our study crossed my mind as I prepared this study; is the Kingdom and the Church not the same thing? So why are we emphasizing the Kingdom here at the possible expense of the Church? I don’t want to muddy the waters of understanding here as we have discussed the difference between the two extensively in our past studies. But I feel we do need to mention the subject before we move on. The Kingdom is the governmental structure which is typified in the nation or kingdom of Israel throughout the Bible. It is a national entity through which Christ will rule the world. This is the promise that God made to Abraham. The new covenant is made with this entity. (Heb. 8:8-13) Though race and genealogy were certainly criteria of being a part of this kingdom in the beginning, Paul makes it clear in Gal. 3:29, “**And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”** If you are among the rulership, you would also be a part of the Church.

The Church is the body of Christ. It is an ecclesiastical entity. It is a part of Christ. One can be a part of the church but not necessarily a part of the rulership. The two entities have separate destinies to fill. The only example that I can think of to try to explain the difference is our older kids were a part of the high school marching band. One of our daughters was a part of the flag team. If you were a part of the flag team you were a part of the band. But you could be a band member without being a part of the flag team. The overall goal of the band was to provide an entertaining show. While they worked together to present the show, the flag team had the job of providing visual entertainment and the rest of the

band had the job of providing entertainment to the ear.

(Read Rev. 5:1-4) John is being taken back to before the crucifixion of Christ. Up to this time, no one was able to break the seals and open this book. The question of course is, what book are we talking about. In the book of Daniel, Daniel is told to seal a book, even to the time of the end. (Read Dan. 12:1-4) Daniel has been given prophetic information, and even though Daniel says he has heard in verse 8, but didn't understand, he is told to seal the book and it will be sealed until the time of the end. I believe that this might be the book that John sees in the hand of Him that say on the throne. The strong angel proclaimed the question, **"Who is worthy to open the book, and to loose the seals thereof?"** acknowledges that no man was able to open the book. Even Christ apparently did not know what was in the book during His ministry. His disciples asked Him in Matt. 24:3, **"Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"** Though He gave them many things to watch for, He told them in verse 36 of the same chapter, **"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."** That no one was able to open the book saddened John to the point that he says that he wept much.

(Read Rev. 5:5-10) As time moved forward, there was a major change on the earth. As John was weeping, one of the twenty-four elders told him to weep not, **"the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."** As John watched, in the midst of the elders stood a Lamb as it had been slain. Jesus Christ had finished His ministry and had been cru-

cified, buried and had arisen and now in the vision that John was seeing, He appears as a Lamb that had been slain. We're told that it had seven horns and seven eyes, which John tells us represents the seven Spirits of God sent forth into all the earth. If you recall, when we were studying chapter 1, we looked at the list of seven Spirits that the prophet Isaiah gave us as Spirits that would rest upon Jesus Christ. According to Isa. 11:1, they were, the Spirit of the Lord, the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, The Spirit of knowledge, and the Spirit of the fear of the Lord.

The seven horns represent power and authority or rulership and I believe that here they represent the seven ages of the Church activity in the witnessing and work of His followers.

The Lamb took the book from the hand of He who sat on the throne, and when He did, the twenty-four elders and the four beasts fell down before Him and sang a new song saying, **"Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."** It was not until Christ had completed His first work on the earth, i.e. been crucified, buried and resurrected that He was qualified to open the book. Now, no longer was the book to be sealed. All creation was waiting for this great work by our Saviour. Now that it had happened, the activity that was planned of God for the whole world can now proceed. Not only have all people been redeemed, i.e. been purchased back from servitude to sin, but to those who had been overcomers, they are to become kings and priests and shall reign on the earth. None of this could happen un-