

What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of The Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

1. Last week I taught in part Rev 15:3-4 by way of the *Doctrine of Music*.
2. Before I continue I want to provide "1Jo 1:9 time" as may be necessary.
3. Before we resume our categorical study of music I want to provide an expanded translation of Rev 15:1-2

Expanded Translation

Rev 15:1 I, John then saw in the third heaven a third sign which was even greater than the first two, it was awesome; there before my eyes were the seven angels with the seven last plagues – I'm talking about the last seven vials, these bowl judgments represent God's final and complete wrath. I mean it is curtains for planet earth.

Rev 15:2 And then I saw what was like an earlier scene I had recorded, a sea of glass but this time the tranquil sea was mixed with fire and judgment; standing beside the sea were numerous saints earlier martyred; these were those special believers divinely selected to live, suffer and die in the Tribulation. They had been given harps by God the Father and they were ready to play and sing in praise of God.

4. Now let's resume the study of Revelation 15:3-4:

KJV

Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Rev 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

1. It would seem all heaven echoes with the spontaneous singing of the martyrs as they praise the Lord, God has just made them victors over sorrow, pain and death.
2. All the heartache is behind them now, and they are just beginning to grasp the reality of what it is going to be like to spend eternity with all their expanded family in praise of God the Father, Son and Holy Spirit.
3. The changes in their friends, their family and themselves is breathtaking; there is a unity of perfection and therefore appreciation of one another.

4. The hymns of praise sung by the martyred saints in glory are identified as "the song of Moses the servant of God," and "the song of the Lamb."

5. The fact that the word "song" is repeated with a definite article in both cases would lead to the conclusion that two songs are in view rather than one, both being sung by the martyred throng.

6. The former, the song of Moses, recounts the faithfulness of God in delivering Israel of the Exodus.

7. How fitting for them to sing the "song of Moses." This is a song the Jews have sung for thousands of years, and commemorates their great deliverance from Pharaoh's army at the Red Sea. The words are recorded in Exo 15:1-19.

8. Just as the Israelites looked back toward Egypt and realized that they were forever delivered from slavery, so the tribulation saints will look back to their experiences of horror on earth and realize that they are forever delivered from the grasp of suffering, defeat and death.

9. In this regard their song, the Song of the Lamb becomes a song of praise and victory. the Song of the Lamb speaks of redemption from sin made possible by the sacrifice of the Lamb of God. The words of the Song of the Lamb would seem to be that which is found in Rev 15:3-4

"Great and marvelous are your deeds, Lord God Almighty.

Just and true are your ways, King of the ages.

Who will not fear you, O Lord,

and bring glory to your name?

For you alone are holy.

All nations will come and worship before you,

for your righteous acts have been revealed."

10. I want to review some of that taught last week.

The Doctrine of Music

1. Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching. Singing is authorized in every dispensation, including our own Church Age.

2. Singing will even be done in heaven and enjoyed by all.

3. Singing is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy. Rev 14:2-3

4. There is symbolic singing mentioned in Revelation Chapter Five. Again, a specialized song of praise, in this case a praise of the victorious Christ who is the only One worthy to release the divine vindication of God by opening the seven seals.

4.1 Christ is the only One who is worthy to open the book. In verse nine we have a song of praise.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."

5. Singing is also noted as an emotional response to God, as we respond from the doctrine which is in our souls. Jam 5:13; Col 3:16

5.1 Singing when you are happy and full of gratitude is a natural response and an appreciator of what is in your soul.

6. The first musician was Jubal, from the family of Cain. Gen 4:21

7. The Levitical system of worship used music to teach doctrine. Moses, as the supreme priest of God, sang praises to God as the God of war and victory. Exo 15:1

7.1 This, as we have just seen, was a praise song for killing the Egyptians and saving Israel from certain destruction.

7.2 There were certain Levites who played musical instruments as part of the Levitical worship services. 1Ch 23:5

7.3 David and his military commanders needed chaplains to inspire their men and to orient them to their reason for fighting. This was done by teaching accompanied by the musical sounds of a giant choir made up of the sons of Asaph, Heman and Jeduthun. 1Ch 25:1

8. Musicians and singers were stationed at the gate of the city no doubt to provide pomp and ceremony when David reviewed his valiant warriors on their way to battle. 1Ch 16:42

9. Music was part of Solomon's dedication of the Temple. 2Ch 7:5-6

9.1 When Hezekiah rededicated the Temple he also used music in his dedication ceremony. He ordered music be played as the animals were slaughtered and their blood was sprinkled on the altar. 2Ch 29:20-25

9.2 David commanded a song be sung during the Levitical ceremony to teach doctrine. For some it must have seemed strange. This because the Psalm taught that the offerings did not to resolve the sin problem. For those who were positive however the prophesy of the Messiah must have been comforting. Psa 40:6-8

9.3 The anonymous writer of the Book of Hebrew quoted this Psalm of David to teach the Jews of Jerusalem.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am--it is written about me in the scroll--I have come to do your will, O God.'"

9.4 There were certain priests designated as singers by Nehemiah after the return to the land. They were led by Ezra in the singing of songs and the playing of musical instruments. Neh 12:27-45

10. Music however like all forms of "worship" when not a result of the consistent use of the two power options can be a tool of Satan to keep people away from the transformed mind. Amos warns the careless men and women of Judah, as well as those of Israel, that their recklessness will end in disaster. Singing like any number of other things can become the headlight on one's spiritual locomotive. Amo 6:1-8;

11. Reversionist in every age have used music as a substitute for true worship. Isaiah lamented the misuse of music and ritual. Remember ritual and music without a doctrinal message can be useless though entertaining and even evil.

Isa 5:12 They have harps and lyres at their banquets, tambourines and flutes and wine, but they have no regard for the deeds of the LORD, no respect for the work of his hands.

Isa 14:11 All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.

12. In the case of the idolatrous Chaldeans their response to music facilitated the worship of idols. Dan 3:5

13. The Psalms were often sung in praise of God. Psa 100:2, 126:2

13.1 All the Psalms were at one time sung and they all have a doctrinal message.

14. There was even a death march sung in Psalm 119. On their way to slavery many of the people of God were positive.

15. Angels, or the stars say some, sang when the heavens and the earth were created. Job 38:7

16. David was a great musician and songwriter.

1Sa 16:18 One of the servants answered, "I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the LORD is with him."

17. David celebrated with music the recovery of the ark from the Philistine.

2Sa 5:25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

2Sa 6:1 Again, David gathered together all the chosen men of Israel, thirty thousand.

2Sa 6:2 And David arose, and went with all the people that were with him from the Lord of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

2Sa 6:3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

2Sa 6:4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

2Sa 6:5 And David and all the house of Israel played before the LORD on all manner of instruments made of firwood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

17.1 Dancing to music David celebrated the return of the ark to Jerusalem. His dancing got him into trouble with his wife.

2Sa 6:12 ... So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

2Sa 6:13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

2Sa 6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

2Sa 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

18. Music can have a soothing effect on some.

1Sa 16:16 Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better.

18.1 David often sang to his soldiers and praised God in their presence.

Psa 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Rom 15:9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name."

19. Music and singing is used to also convey doctrine as well as to respond to God's greatness and what we know about Him.

19.1 This is still true today in the Church Age. When the church gathers for worship there is to be singing and it should be consistent with God's Word.

Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

19.2 It is to be orderly and only to build-up the souls of those assembled.

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All must be done for the strengthening of the church.

19.3 There must be a message or it is worthless.

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

20. In summary then music is a valid worship tool but like all worship must be done in accordance with the protocol plan of God.

21. Now let's return to our verses three and four of Revelation chapter fifteen as we look at an expanded translation:

Expanded Translation

Rev 15:3 The martyred saints of the Tribulation began to sing; they sang two songs: the first was the song of Moses recorded in Exo 15:1-19 and the second was called the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

22. Now let's see what we can learn from Rev 15:5 and 6:

KJV

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Rev 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

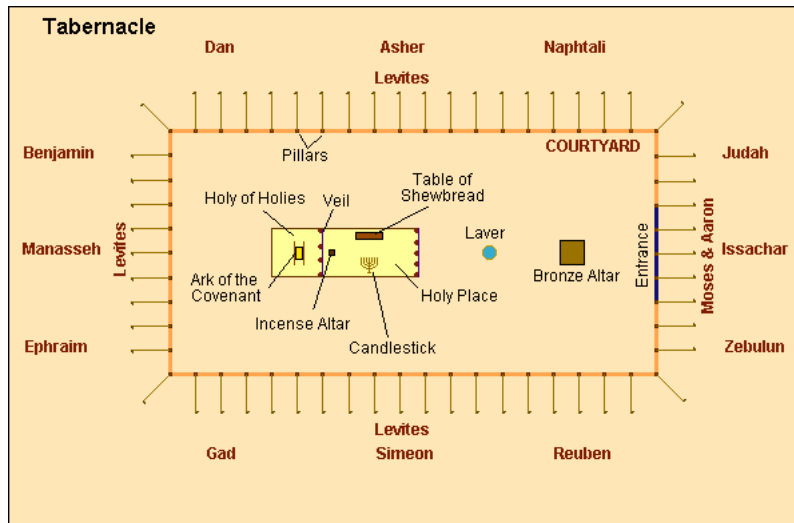
NIV

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

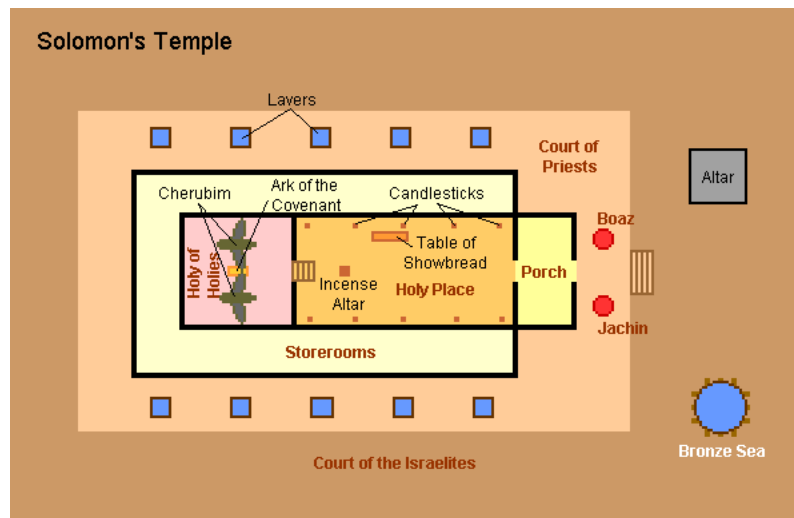
Principles:

1. From looking at the wonder of the victorious Tribulation saints, John's attention is drawn to another breathtaking sight.
2. The heavenly Tabernacle, of which the earthly Tabernacle and Temple were patterned, was thrown open, and John was permitted to look into the Holy of Holies.
3. This concept of a Tabernacle in heaven has been a hard thing for many people to understand. How it relates to us of the church age requires careful analysis.
4. The Bible makes clear that the rituals and symbols of the earthly tabernacle worship were all designed to portray things that would have an ultimate fulfillment.
5. Paul revealed to us in the Epistles that the Tabernacle and Temple rituals were what he called shadow worship designed to teach until the real thing, "the Lord Jesus Christ came."
6. First the Living Word came and then the Written Word, both supplanting the liturgy of the Temple.
7. The church said Paul was to avoid the liturgy of the Tabernacle and Temple while at the same time understanding how Israel used and will use its liturgy, i.e., for training.
8. That the heavenly Tabernacle is being used here to train is obvious.
9. The Tabernacle has special meaning to Israel and will in the Millennium have even greater meaning when a new Temple is established and from which the Lord Jesus Christ will rule atop mount Moriah.
10. It is also clear that we, as the church will not be involved as such on earth for we shall live in the New Jerusalem above planet earth as the Bride of Christ, unlike the resurrected millennial Saints.
11. John tells of his vision of the heavenly Temple. He emphasizes its function as a tabernacle of testimony or witness. the Temple was both a witness to man and against mankind.
12. It was a witness to man in that its furniture and function told of the way man must approach God.
13. It witnessed against him because the necessity of the rituals was a constant reminder that man was unworthy to come into the presence of a Holy God in his own merit.
14. To better understand the scene which John is describing in Revelation fifteen, let's get a better picture of the earthly tabernacle and its function.



15. The tabernacle itself was a portable building made of cloth and skins and carried from place to place by the Jews during their forty years in the wilderness and in their first few years in the “Promised Land.”

16. Later they built their Temple in Jerusalem, using the exact floor plan of the tabernacle.



17. The main difference was the size and the opulence of the materials used in the Temple.

17.1 The courtyard was a place of preparation and represented the believer before salvation and his experience of salvation.

17.2 The Holy Place or outer court was a place where only a priest could go; this area was representative of the world where the believer priest today functions.

17.3 The Holy of Holies represented what occurs in the third heaven.

17.4 The symbolism of salvation occurs just outside the Holy Place where on the altar a perfect animal was sacrificed on behalf of the believer and the blood was caught and placed in a golden laver.

17.5 The hand of the one bringing the animal was placed on the head of the animal.

17.6 The perfect animal was symbolic of Jesus as the lamb without spot who would go to the cross as the perfect sacrifice.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

17.7 The blood was representative of the spiritual death of Christ which took care of all the sins of the world both past, present and future.

Luk 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

17.8 Only a priest could enter the Holy Place just as only a believer priest can worship God "I am the way the truth and the life no man cometh to the Father except by Me."

18. The outer court area then represented the world where everyone begins as an unbeliever.

18.1 To enter through the one door is symbolic of an unbeliever leaving the "world" and entering a new way of life.

18.2 This could only be done by faith in the Messiah to come, an act of volition where one elects to enter. The one door showed man that there was only one way to God.

19. It also taught that it was through God's innocent sacrifice which made man's access to God possible. The first thing the new believer sees is an altar where animals are sacrificed.

19.1 The first thing the believer is told to do is to bring an appropriate animal sacrifice based on his economic situation.

19.2 The Levite singers recall are singing and the priest are teaching that the animal sacrifice is only a teaching aid and does not take away sins.

19.2.1 We can for certain be sure that God was not impressed with any of the ritual except and to the extent it communicated doctrine. Heb 10:1 and Heb 10:4-8 make this clear.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ...

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

19.2.2 People in Israel had the freedom to come and listen to the priest as it should be; volition is the first divine institution and should be protected.

9.3 The first thing to be learned is salvation doctrine; eternal security was taught by illustrating we come to Him only by means of faith and not by anything which we have done. "For by grace you are saved through faith and that not of yourselves, it is a gift of God, not of works lest any man should boast." Eph 2:8-9

19.4 The Priest would then require the death of the animal and the collection of the blood in a golden laver to illustrate how the life of the animal is in the blood and that the Christ to come would die spiritually for mankind. "All we like sheep have gone astray we have turned everyone to his own way and the Father has laid upon Him Jesus the iniquity of us all" said Isaiah to Israel. Isa 53:6-12

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

19.5 As the animal was butchered the Priest would teach of its perfection and how no imperfect sacrifice could be offered just as Christ would be "the Lamb without spot Who was offered for the sins of the world."

19.6 The believer was required to stand with his hand upon the head of the animal as the blood pumped from its carotid artery. This was done to signify the transference of the sins of the "believer" to the animal.

19.7 The symbolic nature of the animal to Christ to come was made clear. "Though He was without sin, God the Father made Christ sin for us in order that we might become the righteousness of God in Him" said Paul.

19.8 Although the believer could not enter further into the Holy Place, he was informed that one-day ordinary believers would be "priests" with direct access to God.

19.8.1 The Priest entered the Holy Place to serve.

19.9 The Holy Place was taught as symbolic of the believer functioning in the devil's world; he too was to serve as symbolized by the Priest who performed certain duties inside the Holy Place.

19.10 Now the ordinary believer was ready to learn more of what went on in the Holy Place though he was not permitted to enter therein; he was to learn from the priest what was there and its symbolic meaning.

20. There was only one light inside the building, a candelabra of God's design. It was by this light all the divine services of the priests were performed.

21. This single light taught that only God could provide illumination for the understanding of divine truths and divine worship. The lamp had special meaning:

21.1 It was made of gold to signify the Deity of Christ as the light of the world.

Joh 1:9 The true light that gives light to every man was coming into the world.

Joh 1:10 He was in the world, and though the world was made through him, the world did not recognize him.

Joh 1:11 He came to that which was his own, but his own did not receive him.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

Joh 3:19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

Joh 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

21.2 The Lampstand had one source of oil serving all seven wicks. There were seven branches all joined to a central or middle branch, representing the union with the Lord Jesus Christ Who was to come.

21.3 The central stand took the oil to all seven branches. Seven is the perfect number of God.

21.4 The light in the Temple received energy from the Holy Spirit just as Christ would later be supported by God the Holy Spirit. The oil so represented just that.

21.5 The lamp was maintained daily by the Priest and the wicks, representing the works of each believer priest to come, were collected daily and placed in a box just as our divine good is collected and stored in heaven for later reward at the Bema.

21.6 All divine good recall is a product of the two power options - thus any crowns we later receive will be rightfully cast at the feet of Christ the Light of the World.

21.7 Though all six branches gain their light from the central branch, all six branches had their own light just as we are His little lights and are His witnesses in the world.

Mat 5:14 "You are the light of the world. A city on a hill cannot be hidden.

Mat 5:15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

Mat 5:16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

21.8 Thus the central branch received its light from a single pot of oil representing the sustaining ministry of the Holy Spirit, first for Christ and then for each of us. Let's look at eleven analogous principles of oil found in Scripture:

* oil provides energy for light thereby revealing things

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

* oil was used for healing and the Holy Spirit heals both physically and spiritually

Luk 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

* oil was used to eliminate friction and so does the Holy Spirit

1Jo 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

* oil was a source of energy and so also the Holy Spirit provides strength and energy to produce divine good in time

* oil was used to invigorate and protect athletes and so also the Holy Spirit for us

* oil was used to adorn and make beautiful and so also with the Holy Spirit

* oil was used to polish and eliminate rough edges like as the Holy Spirit does for us

* oil was consumed by the burning wicks; the burned wicks were removed by the priests each day and placed in a golden box- the wicks represented divine good stored for revelation and reward later.

* gathering of the wicks also represented the need for continual production from the Holy Spirit, the source of our power; we can never rest on our laurels

* oil was used for The Word of God

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

* oil was used for divine Guidance

2Sa 22:29 For thou art my lamp, O LORD: and the LORD will lighten my darkness.

Psa 18:28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

22. There was also the altar of incense, on which the priests were to continually burn incense. The sweet aroma from the incense was symbolic of the people's prayers. The altar of incense was kept always burning with sweet incense offered daily to God.

22.1 This small altar, made of acacia wood plated with gold, is often called the "golden altar" as contrasted with the brazen altar of sacrifice.

22.2 Only incense was to be burned on this altar, and only that mixture prescribed by God.

22.3 The incense-offering presupposed reconciliation with God. This utensil and its incense was symbolic of the prayers offered to God which incense was carried into the Holy of Holies (a representation of Heaven) by the High Priest. This is symbolic of our High Priest the Lord Jesus.

22.4 Wycliffe has this to say of the altar of incense and its function:

"Incense was to be burned on the altar of incense which stood in the tent of meeting in the holy place directly before the inner sanctuary, the holy of holies. The priest would take pieces of coal from the altar of burnt offering on a kind of shovel, sprinkle the incense powder on the burning embers, and place the whole on the altar of incense. This was to be done morning and evening. Exo 30:7-9

"Once a year, on the Day of Atonement, the high priest was to take a censer of coals within the veil into the holy of holies and sprinkle incense on the fire preparatory to sprinkling the sacrificial blood before the mercy seat ..."

22.5 Prayer then is one of many priestly functions we are to perform today.

23. The fragrant aroma drifting into the rear third of the tabernacle called the Holy of Holies, was a picture of our prayers continually coming into the presence of God.

23.1 The High Priest could not enter through the veil in the Holy of Holies without first thrusting the Golden Censer through the veil representing access is facilitated by the prayers of the saints. More of this later.

24. Across from the Golden Lampstand in the Holy Place stood a table where 12 loaves of fresh bread (show bread) were kept representing God's provision for the believer and the number of the twelve sons of Jacob.

24.1 We call the provision for us logistical grace.

24.2 Only the priest were to eat; symbolic of how God makes provision for believers. He is always with us even if at times He is only knocking with discipline.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

24.3 The bread was replaced each week to signify the importance of keeping the Sabbath.

Exo 20:8 Remember the sabbath day, to keep it holy.

24.4 Today we are to keep every day holy, redeeming the time because the days are evil. We live our lives a moment at a time using 1Jo 1:9 as our stabilizer. It is however a two-step process, i.e., the consistent use of the two power options.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

25. Now let's close the study of Revelation Chapter 15 with a review of Rev 15:6 and 7 and an exegesis of Rev 15:8.

Principles:

1. John sees the seven angels receiving from one of the four special angels the seven plagues. The bowls are said to be filled with the wrath of God.
2. Wycliffe has written: "The reference to plagues in verse 6 may be prophetic, or the bestowal of the vials may be the authorization to use them."
3. To me the answer rests more with just what is written: the angels come out of the temple in verse 6 having (a present participle of **Echo**) seven (**Hepta**) plagues (**Phlegas**) and not vials (**Phule**) as we find in our verse seven.

Rev 15:6 Out of the Holy of Holies came the seven elect angels, each had one of the seven last plagues. They were dressed in clean, shining white linen representing the righteous judgment of God and they wore garments resembling that worn by the Priests; their white robes were bound with golden sashes tied around their chests. The white robes would seem to represent their righteous role; the gold sash may symbolize God's glorious victory about to be imposed on planet earth.

4. It would simply seem the verses communicate how the angels come out of the temple with the plagues and the four living creatures or four special elect angels give them a container in which to carry the plagues.

5. In verse seven the extent of the divine judgment is indicated by the word "full" indicating the devastating character of this divine judgment.

5.1 The Greek for "full" is **Gemo** meaning to load a cart or a ship; the noun form **Gemos** was often used for the cargo of a commercial boat or sea going ship.

5.2 The word for "wrath" is **Thumos**, and as we studied earlier such is the result of God's righteous anger; the result of His anger is his wrath; however, such a description when used of God is an anthropathism.

6. The solemn reminder that God lives forever and ever gives a solemn cast to the wrath that is to be poured out; it is a forever infliction upon those who perish.

7. As the angels emerge from the sanctuary, it is filled with smoke proceeding from the glory of God and His power, a pointed reminder of the indescribable Holiness of God.

8. The scene can be compared to Exo 40:34-35 when the cloud filled the Tabernacle.

Exo 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Exo 40:35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

9. Access into the sanctuary is made impossible by the smoke; no one can enter therein until the judgments contained in the seven plagues have been given to the seven select angels.

10. It is an ominous sign of impending doom for those who persist in their blasphemous disregard of the Sovereignty and Holiness of God. And now for an expanded translation of verses 7 and 8:

Expanded Translation

Rev 15:7 Then one of the four special elect angels resident in the Throne Room of God gave to the seven angels a golden bowl in which to carry the seven plagues; the viles were filled with the wrath of the eternal God.

Rev 15:8 And the entire temple area to include both the Holy of Holies and the Holy Place were filled with a cloud like smoke from the glory and power of God; no one could see to enter the Temple nor could they enter until the seven plagues of the seven angels had been completed.

11. Now for an analysis of Revelation Chapter 16.

Introduction

1. From time to time I think it is important to stop and ask ourselves the question "why do we study the Apocalypse?"

2. After all some will say "so what?" Since we live in the church age and will be raptured, why do we need to know eschatology?"

3. The question I suspect can best be answered by simply reviewing the emphasis placed upon that subject in the Holy Scriptures:

3.1 One fifth of the Bible is about prophecy and one-third of that one-fifth deals with the Second Advent of Christ.

3.2 There are 660 general prophecies found in the Bible and 333 of these are about Jesus.

3.3 Of that 333 some 109 were fulfilled at His First Advent leaving 224 yet to be fulfilled at His Second Coming.

3.4 Let's look at it another way: out of all the verses in the Bible 330 of them bear on the subject of the Second Advent or one out of twenty-five.

3.5 Other than faith there is no other subject in the Bible discussed more than His Second Advent and every time His First Advent is mentioned the Second Advent is mentioned eight times.

3.6 The Lord Himself referred to His Second Coming 21 times and we as saints are told 50 times to be ready for His Second Advent.

4. We begin Chapter Sixteen with a rather straight forward assertion.

Expanded Translation

Rev 16:1 I, John, then heard a loud voice coming out from the heavenly temple. The voice said to the seven angels, "Go, pour out the seven bowls of God's wrath upon the earth."

5. Let's return to our study of the first vial and verse two of Revelation chapter sixteen.

KJV

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

NIV

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

1. With the pouring out of the first vial, a terrible judgment falls upon men who have the mark of the beast.

1.1 There is a notable contrast between the first vial and the first trumpet, in that the first trumpet (Rev 8:7) burns up a third part of the trees and all the green grass.

1.1.1 It is true there is a similarity, both the first trumpet and the first vial are said to fall on "the earth."

NIV

Rev 8:7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

2. In Rev 16:2 the judgment is upon men; in fact it is directed to a particular group of men, namely, the beast worshipers who have received the mark of the beast.

3. The judgment is described as a sore or ulcer (Greek, helke -elke) which is bad (Greek kakos -kakos) and evil (Greek poneros -poneros).

4. The judgment is in the form of a physical affliction of unusual severity bringing widespread suffering.

4.1 Smith notes that helke used here to describe the sore is the word selected by the translators of the Old Testament into Greek (the Septuagint - the LXX) for the boils inflicted on the Egyptians in Exodus 9:9-11.

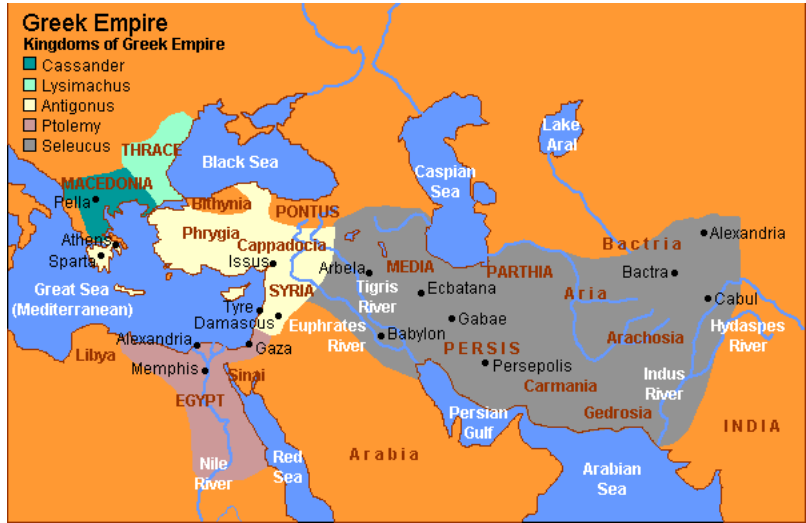
4.2 The Septuagint is the Greek translation of the Hebrew Old Testament.

4.3 According to tradition some seventy scholars were selected and assigned to a library in Alexandria Egypt where they translated the Hebrew of the OT to what is commonly called "The Septuagint."

4.4 Many believe there were 72 scholars who worked some 37 years beginning in 284 B.C.; the work being completed in B.C. 247.

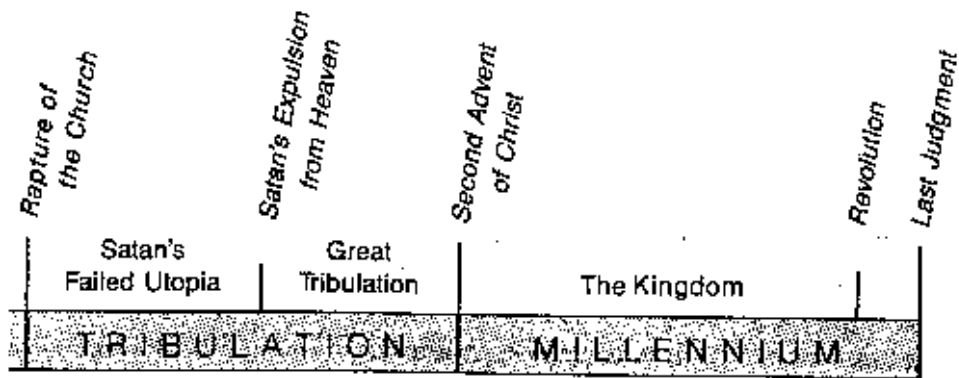
4.5 In general most of the numerous OT quotations in the New Testament agree with the Septuagint, and the vocabulary of the Greek Old Testament was greatly influenced by the LXX.

4.6 New Testament writers were no doubt greatly influenced in their choice of theological terms. Ptolemy reigned over Egypt at the time of the writing and in fact was very influential in authorizing the work.



5. Confirmation that the vial judgments occur late in the great tribulation is affirmed by the Scripture; the first vial judgment falls on those who are worshipers of the beast's image.

6. The image is erected in the middle of the Tribulation, this event ushers in what we call the "Great Tribulation" - the last half of the seven-year period preceding the second coming (Compare Rev 13:14-15 with Dan 9:27).



NIV

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

6.1 Almost everyone seems to comply with the demand that all men worship the beast and receive his mark. The exception is specified in Rev 13:8.

7. The vial judgment, therefore, follows this edict. The only ones who escape the judgment are those who have refused to obey the edict of the beast, i.e. those individuals who trust in Christ.

8. From Rev 13:7-8 it would appear that only a small fraction of the earth's population resists the blandishments of the beast.

NIV

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

9. The warning given in Rev 14:9-11 is now reinforced in a preliminary judgment which anticipates the ultimate doom of the beast worshipers.

NIV

Rev 14:9 A third angel followed the first two angels and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand,

Rev 14:10 he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

Rev 14:11 And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."

10. What specific form and the nature of the sores is unknown but what is evident is that God supernaturally protects the believers from this horrible plague, just as He did when a similar plague was inflicted on Egypt in the days of Moses. Exo 9:8-11

KJV

Exo 9:8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

Exo 9:9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

Exo 9:10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

Exo 9:11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

It is time for an expanded translation of verse two:

Expanded Translation:

Rev 16:2 The first angel left the other six, headed toward planet earth where he poured out his bowl upon the land; ugly and painful sores broke out on those who had the mark of the beast and worshiped the Antichrist's image.

Now let's see what we can learn from Rev 16:3.

KJV

Rev 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

NIV

Rev 16:3 The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Principles:

1. The second vial is poured out upon the sea with the result that the sea becomes as blood (literally "it became blood as of a dead man"), and every living soul in the sea dies.
2. As in the second trumpet in Rev 8:8, the analogy of our second vial is clearly like the first of the ten plagues in Egypt (Exo 7:20-25).

Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

2.1 The first of the ten plagues killed all the fish in the Nile River and made the water not potable.

Exo 7:20 Moses and Aaron did just as the LORD had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood.

Exo 7:21 The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

Exo 7:22 But the Egyptian magicians did the same things by their secret arts, and Pharaoh's heart became hard; he would not listen to Moses and Aaron, just as the LORD had said.

Exo 7:23 Instead, he turned and went into his palace, and did not take even this to heart.

Exo 7:24 And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

Exo 7:25 Seven days passed after the LORD struck the Nile.

3. Walvoord has written of these verses: "In all these cases it is possible that the sea does not become literally human blood but that it corresponds thereto both in appearance and loathsomeness."

4. This judgment then is only similar to that of the second trumpet where one third of the sea is turned to blood and one third of the creatures of the sea die.

5. Here the judgment is universal. The reference to the sea in Rev 8:8-9 may be limited to the Mediterranean.

5.1 As we earlier noted many teach that the second trumpet is limited only to the Great Sea-the Mediterranean though such is not by any means clear from the Scripture.

Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

Rev 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

6. Wycliffe writes of Rev 16:3 "... a major portion of the earth would be involved in this judgment as most of the earth is covered with water."

7. Another judgment follows rapidly on the heels of the terrible malignant sores.

7.1 The second angel poured his bowl into the sea, and it became blood like that of a dead man. Every living thing in the sea died. Everything in this case!

8. Let me read you what Hal Lindsay published in 1973:

"Throughout the Book of Revelation God has been taking carefully measured steps of judgment against the world. You may have been thinking: "Isn't God cruel to bring such terrible judgments on the world!" But you know, one of the reasons the Book of Revelation describes the terrible things which God will allow is to so shake up man so that he will see his need for God right now. The judgments all through the Revelation have increased gradually in measured progression; but now all the stops are pulled out.

The reason I say the judgments are carefully measured is because the same type of judgments take place in a less intense form earlier in the Book of Revelation.

"For example, the judgments of Revelation 8 are similar to those of Revelation 16, except less harsh. In Revelation 8:8 and 9 only a third of the sea became blood and only a third of the marine life died. But in Revelation 16 all marine life is going to be wiped out. We can only speculate as to whether a direct judgment of God or a tremendous nuclear exchange will affect marine life to this extent. We don't know which it will be, but whatever it is it's going to destroy all living things in the sea."

Now let's see how our verse three looks in expanded translation.

Expanded Translation:

Rev 16:3 The second angel followed the first; he poured out his bowl on the seas of planet earth, and they turned into coagulated blood; the congealed blood suffocated every living thing in the sea.

Now let's see what we can learn from Rev 16:4-7.

KJV

Rev 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

NIV

Rev 16:4 The third angel poured out his bowl on the rivers and springs of water, and they became blood.

Rev 16:5 Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;

Rev 16:6 for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve."

Rev 16:7 And I heard the altar respond: "Yes, Lord God Almighty, true and just are your judgments."

1. As if the bloodied sea wasn't enough, the third angel poured out his bowl of judgment into the rivers and springs of water.

2. It gets pretty grim when there is no fresh water to drink.

3. There is going to be a big run on soft drinks but even Coca Cola has to have water for their production process so soon even the most magic of elixirs will dry up and people will be in a world of hurt.

4. Verse six tells us why God inflicts this horrible judgment on the earth: "for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve."

5. "Earth deserves it" says God. Yes and even more as we shall see.

6. As has been seen, the most vicious and bloody time of slaughter of believers which the world has ever seen is going to take place during these seven years of Tribulation horror.

7. The Tribulation after all is a time of Jacob's trouble, a time to make Israel ready for her time of blessing in the Millennium.

8. The shedding of blood during the Tribulation was done by religious men and women who are part of the great one world religion. We will see more of the Global Church when we study the next chapter.

9. There's nothing more vindictive than a religious person who has rejected the truth of the Bible and wants to get rid of a few contenders.

10. Religion has been very hard on its competition. There has never been much tolerance for someone who says that Jesus Christ is the only way to God.

11. Many people who are proud of their broad-mindedness get all uptight when someone quotes Jesus as saying, "I am the Way, the Truth, and the Life. No one comes to God except through Me."

12. These people will be ready to spill the blood of Christ's believers during the Tribulation. It will be instigated by apostate religion.

13. There will be worse blood-letting during the latter part of the seven-year Tribulation period than even the Medieval Inquisition.

14. Many of the churches who still have their pastors after the "Great Snatch The Rapture" will take part in the great pogrom!

15. They will take out their revenge on believers who expose their religious apostasy. They will pour out the blood of the saints, and God in turn will give them blood to drink!

16. God often renders "poetic justice" in this way. God extends the turning of water into blood to the rivers and fountains, apparently with the same devastating effect, though the results of the judgment are not mentioned.

17. Though some have taken rivers and fountains to be symbolic there is no reason for not taking this in the literal sense as the sea.

18. The spiritual apostasy is here rewarded in God's own special way.

19. At this point also John hears one described as "the angel of the waters" deliver a justification of God for this judgment.

20. This must be an elect angel who has responsibility or jurisdiction over "water."

21. Angelology teaches that there is not only a hierarchy of angels but the Book of the Revelation in particular records a number of ministries assigned to angels.

22. This angel declares "because men have shed the blood of saints and prophets, God is righteous in judging them in kind in that they are given blood to drink."

23. Even therefore as the saints are worthy of rest and reward, so the wicked are worthy of divine chastening and judgment.

24. In the Great Tribulation, saints are slaughtered by the thousands; it is without parallel in the history of the human race.

25. Christ Himself describes this 7 year period as a time of trouble without precedent.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.

26. The multitude of martyrs in heaven is revealed in chapter seven. The eternal God, the One which is, and was, and shall be, though awaiting the proper time, is inexorable in His judgment of those who persecuted the saints.

Rev 7:13 Then one of the elders asked me, "These in white robes-- who are they, and where did they come from?"

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

Rev 7:15 Therefore, they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them."

27. The statement of the elect angel in charge of the waters is confirmed by another voice out of the altar, another angel who declares that God, who is almighty, true, and righteous, manifests these attributes in His divine judgments.

28. The phrase "another out of" in verse 7, though omitted in some manuscripts, is obviously the meaning of the verse, as the utterance must come from a being rather than from the altar itself.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

29. Combining the judgment of the second and third vials, it appears that all water is turned into blood, constituting a universal testimony to all men that God will avenge his martyred saints.

30. Before we look at what the fourth vial has to offer, let me give you an expanded translation of Rev 16:4-7:

Expanded Translation

Rev 16:4 The third angel pealed off toward planet earth to pour out his bowl on the rivers and springs of water, and these also became blood.

Rev 16:5 Then I heard the elect angel in charge of the waters say: "You, Christ, are just in these judgments, You Who are and Who were, the Holy One, because all judgment has been given You and You have so judged;

Rev 16:6 given that they have shed the blood of Your saints and Your prophets, accordingly You have given them blood to drink, just as they deserve."

Rev 16:7 And I heard one of the covering angels who stands over the altar: "Yes, Lord God Almighty, true and just are your judgments."

KJV

Rev 16:8 And the fourth angel (angelos) poured out his vial upon the sun (helios); and power was given (didomi) unto him to scorch (Ho) men (anthropos) with fire (pur).

Rev 16:9 And (Ho) men were scorched with great heat, and blasphemed the name of God, which hath power (exousia) over these plagues: and they repented not to give him glory.

NIV

Rev 16:8 The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire.

Rev 16:9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

Principles:

1. Like the fourth trumpet, the fourth vial is a judgment which affects the starry heaven, specifically the sun.

2. In the fourth trumpet the judgment extends to a third part of the sun, moon, and stars, resulting in the darkening of a third part of the day and of the night.

3. By contrast, the fourth vial relates only to the sun and increases rather than decreases the sun's intensity with the result that men are scorched with fire.

Rev 8:12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.

4. The divine judgment of the fourth vial is inflicted apparently upon the unbelievers of planet earth but such awful judgment does not bring men to repentance; it only increases their blasphemy, even though they recognize that the plague comes from the God whom they reject.

5. The expression "and power was given unto him to scorch men with fire" is rendered, according to the best manuscripts, "and it was given to it [the sun] to scorch the men with fire."

6. The use of the article with "men" refers the judgment to the same class of people as in verses 2, 5, and 6, i.e., unbelievers.

Rev 16:2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image...

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. The article is also used in connection with the men mentioned in verse nine (literally "the men").

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

8. The implication is that saints in this period those who are believers in the Lord Jesus Christ will not suffer from this plague.

9. The wishful thinking of some that men would repent if they only knew the power and righteous judgment of God is shattered by frequent mention in this chapter of the hardness of the human heart in the face of the most stringent and evident divine discipline. Let's compare verses Rev 16:10, 11 and 21.

Rev 16:10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony

Rev 16:11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

Rev 16:21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

10. Let me quickly review this concept:

10.1 The Bible tells us all people hear the gospel.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

10.2 Historical evidence indicates the gospel was uniquely spread to all the world.

10.2.1 In the 1st century and 2nd century AD we have evidence of missionary activity in such places as Absasemia in Africa, in Pontus and in Persia.



10.2.2 In 190 AD there are records of many accepting Christ in Alexandria Egypt.

10.2.3 In the 2nd century AD there are many evidences of Scripture existing in India.

10.2.4 In the 6th century AD there is evidence that there were 3,000,000 believers in the Shintsi province of China.

10.3 Since God has Righteousness as one of His essences He cannot be unfair and let people go to hell because they do not get the Word.

10.4 His Righteousness demands that He get the Word of truth to those who want it.

10.5 Man has the ability to arrive at God consciousness through his own ability and if positive at God consciousness it is up to God to get the gospel to him.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

10.6 Common rationales for God consciousness are:

10.6.1 Religious approach- God must exist because so many people believe in Him.

10.6.2 Moral approach- man's conscience leads him toward virtue and truth because the order of the universe demands establishment.

10.6.3 Ontological approach- the human mind demands a perfect deity as an ideal. Ontology is the science that deals with being.

10.6.4 Teleological approach- there is too much order in the universe therefore there must have been a designer of supra-proportion. Teleology is the science that all things which exist were produced for the end purpose for which they fulfill.

10.6.5 Cosmological approach - the logic of cause and effect demands the existence of God.

10.7 Historical quotations from early Greek writers:

Justin Martyr, 103-165, "there is no people among whom prayers are not offered to the Father in the name of Jesus."

Tertullian, 160-240 AD "we Christians fill your Roman temples, your senate, your forums and have left only your empty places of idol worship."

Origen, 160-240 AD "in all races there are tens of thousands who have left their idols to embrace Jesus."

Eusebius, 240 AD "the whole earth has a host of disciples who carry the gospel to all who have not heard the word of faith in Jesus."