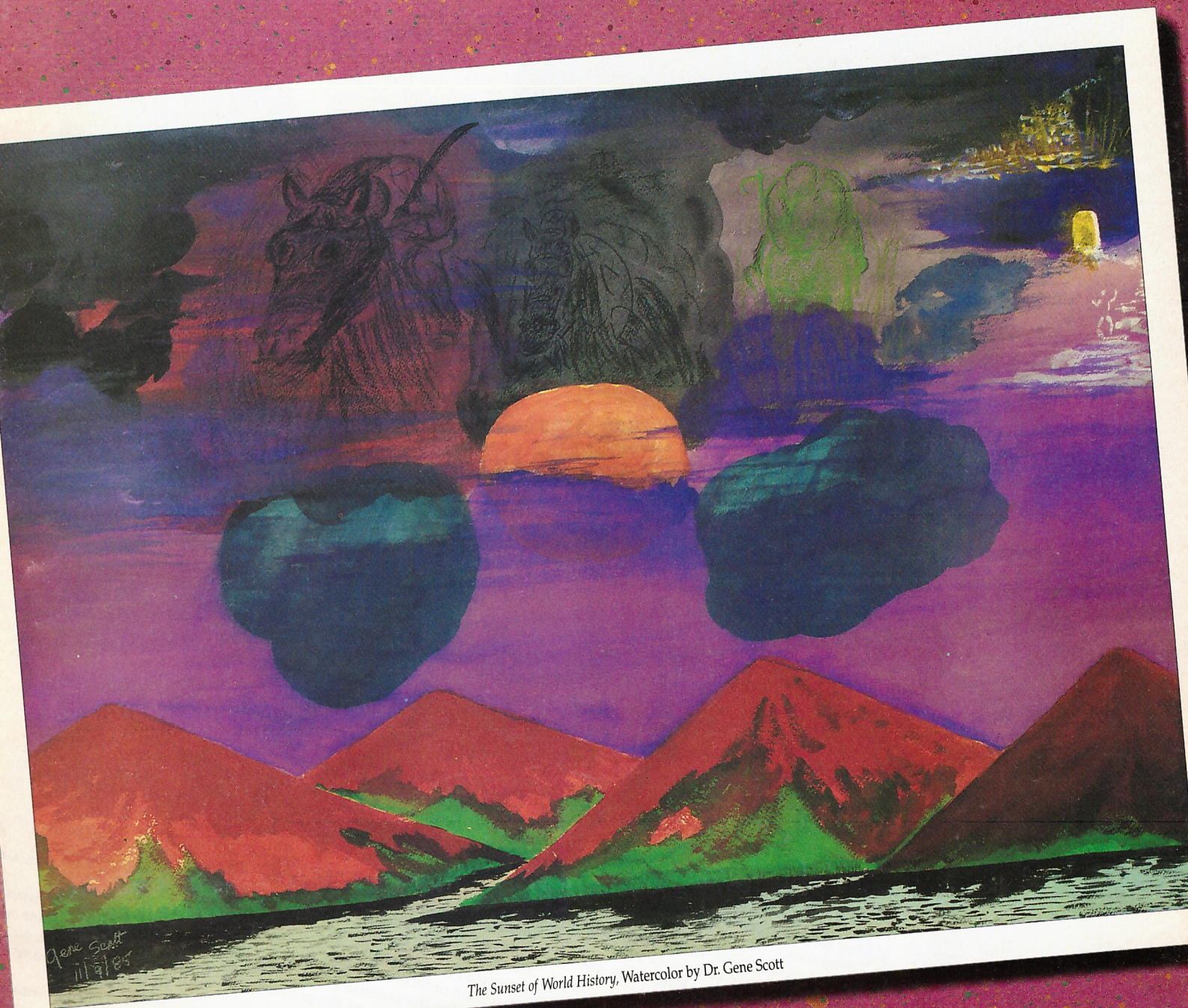


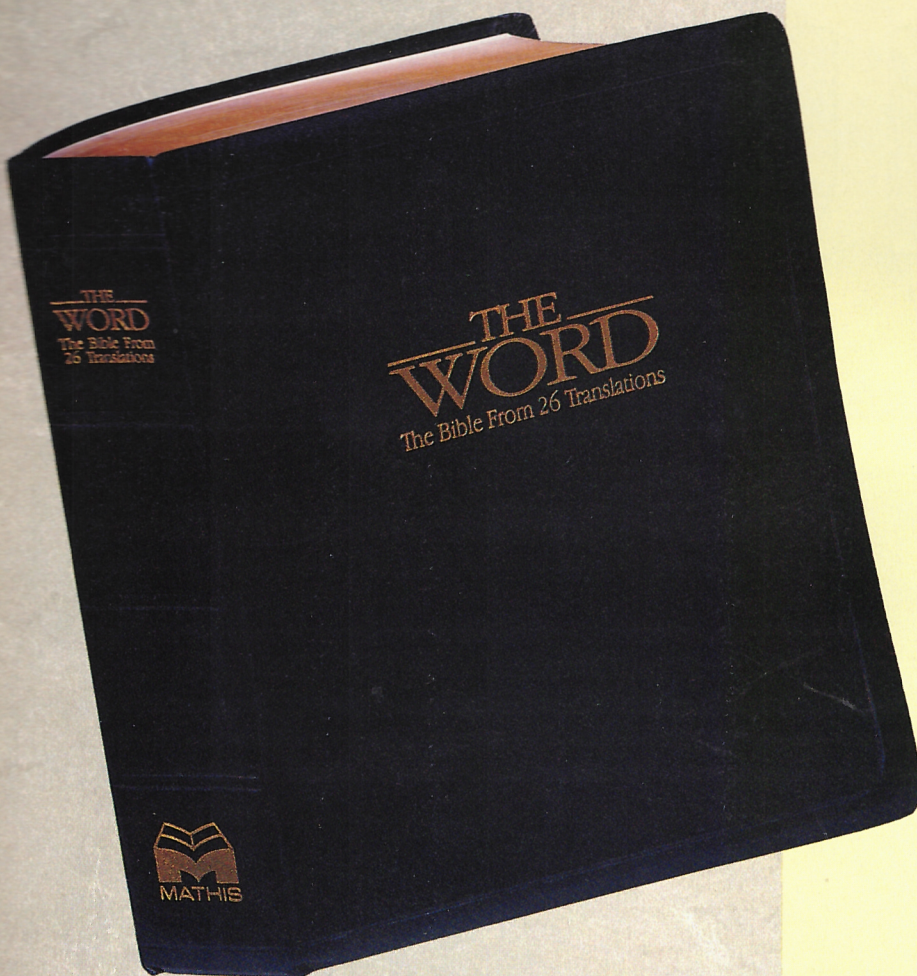
The TRUTH About...

Vol. 7, No. 2



The Sunset of World History, Watercolor by Dr. Gene Scott

...THE END



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This is one of the Bibles used by Dr. Scott on Sundays at the King's House and on Festival.

CHAPTER 1

1. The former treatise have I made, O Theophilus,
My dear Theophilus, In my first book
I gave you some account — Phi
of all that Jesus began both to do and
teach,
... did and taught as a beginning —
Wey
... did and taught from the beginning
— Gspd
... set out to do and teach — Knox
2. Until the day in which he was taken
up,
was received up — ASV
of His ascension — Ber
heaven — NEB
Ghost

THE ACTS OF THE APOSTLES

as he sat at table with them — Knox
and while staying with them — RSV
while he was eating a meal with them
— Phi
While he was in their company — NEB
commanded them that they should not
depart from Jerusalem,
charged them ... — ASV
instructed ... — Gspd
gave them orders ... — Bas
but wait for the promise of the Father,
but — To abide around the promise of
the Father — Rhm
but to wait for the Father's promised
gift — Wey
but to wait there for the fulfilment of
the Father's promise — Knox
which, saith he, ye have heard of me.
the one of whom you have heard from
me — Lam
baptized with water;
ed with water

... times or epochs — NASB
... the things and events of time
their definite periods — Amp
which the Father hath put in his
power.
... hath set within his own au
— ASV
... has fixed by his own auth
RSV
8. But ye shall receive power, and
the Holy Ghost is come upon you.
But you shall receive power when
Holy Spirit has come upon you.
NASB
and ye shall be witnesses
both in Jerusalem, and in
and in Samaria, and in
most part of the earth,
and you shall be My witnesses
Jerusalem, and in all
maria, and even to the ends
of the earth — NASB
... to the very ends
Gspd
then he had sp

C O N T E N T S



4

IT'S TIME FOR A NEW BEGINNING

Often people wonder why they backslide. I'm telling you that in the Kingdom there are point men and followers. There is no neutral ground. That's the way God set up His Kingdom. That's the way He intends it to be, and it will never change.

By Dr. Gene Scott

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THE SUNSET OF WORLD HISTORY: AN OUTLINE FOR REVELATION

By Dr. Gene Scott



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THE SUNSET OF WORLD HISTORY: IDENTIFYING THE ANTICHRIST

The spirit of Antichrist is at work in the land, but he cannot come to power until the force that restrains him from full revelation is taken out of the way.

By Dr. Gene Scott

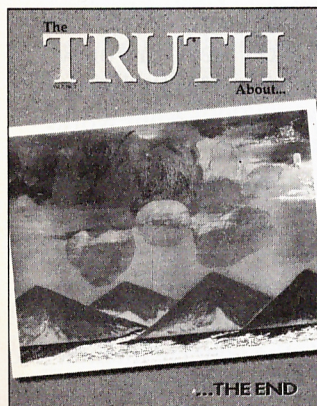
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COMMUNION

By Dr. Gene Scott



Cover: "Sunset of World History" a painting by Dr. Gene Scott

WHO ARE THE CHOSEN?

"For many are called, but few are **chosen**..."
Matt. 20:16;22:14

•

"...no flesh should be saved: but for the elect's sake, who he hath **chosen**..." Mark 13:20

•

"I speak not of you all: I know whom I have **chosen**..." John 13:18

•

"Ye have not **chosen** me, but I have **chosen** you..." John 15:16

•

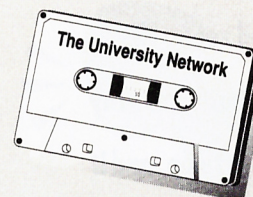
"God hath from the beginning **chosen** you to salvation..." 2Thes. 2:13

•

"No man that warreth entangleth himself with the affairs of this life: that he may please Him who hath **chosen** him to be a soldier." 2Tim. 2:4

Find out!

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Often people wonder why they backslide. I'm telling you that in the Kingdom there are point men and followers. There is no neutral ground. That's the way God set up His Kingdom. That's the way He intends it to be, and it will never change.

By Dr. Gene Scott

A New Beginning

I've been analyzing this ministry, and some have taken the little bit of knowledge about freedom which I teach and have turned it into license, taking advantage of God and this teacher.

Most people are like spiritual children: give them freedom without adequate knowledge and they will irresponsibly turn it into license.

"Grace is always turned into license!" That's what Bond Bowman, who had pastored forty years at the time, told me years ago. He said that after preaching grace, he always had to bring out the rod. Only then could he make a little more progress down the road towards responsible reception of grace.

Even though I have set tens of thousands of people free from bondage to traditions that kept them "in line," many have not maintained the faith connection necessary to have God's power claim, change, and possess them until they literally become "bond slaves" to Christ. But, I'm telling you that a King's House who does not dedicate at least two nights a week

to the Festival of Faith will never make it.

Those in the Los Angeles area need to be at King's House 2 on the phones at least one night each week and at home doing nothing but listening one night each week. Shut-ins and those who live outside the Los Angeles area and cannot make it to serve on the telephones still have to dedicate at least two nights a week: one on which they do nothing but listen; and one on which they do nothing but work.

Often people wonder why they backslide. I'm telling you that in the Kingdom there are point men and followers. There is no neutral ground. That's the way God set up His Kingdom. That's the way He intends it to be, and it will never change.

Paul said, "Follow me as I follow Christ." There are the "I follow Christ" people who get their direction and assignments directly from God. There are very few of those in the Kingdom. They are God's gift ministries. You cannot volunteer for that position. "A man's gift makes room for him"; it is a God-given calling.

"And he gave some, apostles; and

some, prophets; and some, evangelists; and some, pastors and teachers." (Ephesians 4:11)

God never gave "some musicians"; God never gave "some lawyers"; God never gave "some cowboys"; God never gave "some accountants"; God never gave "some secretaries." They are members of the body of Christ, unique and distinct, when they find their God-ordained place in that body, but they are not God's gift, "domata," to the church.

Whether you like it or not, if God has not called you as a "domata" (the expression of which makes room for itself and is instantly recognized), your God-ordained place requires that you find a "domata" who follows Christ and that you follow him.

You are free from the traditions of men, to be claimed by Christ. But, unless you have burning in you the apostolic, the teaching, or the evangelist's gift in such a way that it cannot be denied because "a man's gift maketh room for him," you are not one. Your choice, therefore, is to find the one you are convinced is following Christ, and follow him. In so doing, you follow Christ.

All men have the intrinsic ability to recognize truth when it is first heard or seen. Reinhold Niebuhr called that "the image of God in man." That's why you can be following somebody, and if a brighter light comes along, there isn't even a choice. You know instantly "this one is it." You have to follow it.

"The natural man receiveth not the things of the spirit." As I set some free, I made some stupid.

For, unless you're one of those "gift ministries" to whom the light shines directly, you only have the intrinsic ability to recognize the better guide. You know when you hear it that "this is the voice of the true shepherd." Those who are to follow the "domata" do not have the faculty, training or the ability to guide themselves.

What's wrong with my congregation is that I've played on egos suffi-

ciently that some think themselves so self-reliant they can choose their own paths. They listen to a little bit of teaching here and there, and then take it, put it in their own mix, and go "sixty ways from Sunday."

That is why many are just as lost now as if they had never been found. They stopped following. They stopped fighting in the trenches. They failed to accept the fact that the truth carried with it the responsibility of a commission: to be that band of uncommon ones, the support strength, that follow me as I follow Christ. Do you think you can renege on it?

There is a terrible responsibility and burden on the "gift ministries" or the "gifted ministers." Paul said, "...if I do this thing willingly, I have a reward: but if against my will, a dispensation [“the stewardship” in the Greek] of the gospel is committed unto [laid on] me."

I have only two choices: do it willingly, or unwillingly. That is what Paul said.

You have only two choices: follow, or not follow.

Only, I have produced too big a "mob" and not enough followers. Those who work for me have to be continually corrected on one point: they start working for the work and doing what they think I need to have done instead of working for me. They are what I call spiritual barnacles, but they are even worse. Barnacles don't drag you down that much. They continue to attach themselves to ministries, not to be followers, but through that ministry to work their own desires for ministry. God never gifted them as a "domata" to the church.

Further, they want the felt perceptual rewards of leadership. They want the "kicks" of improving the way some "domata" does it. You couldn't count in five minutes the number of people who have come into the orbit of my ministry and ended up shipwrecked because they saw what they thought I could be if they had a chance to do what they could do through me; or,

TWO NIGHTS EACH WEEK

One to work; one to listen!

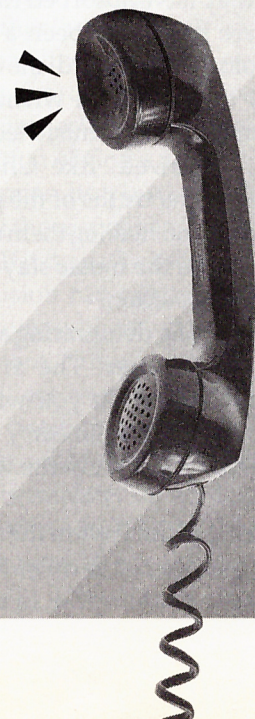
1 One night each week you must sit down, gear up and "put on the whole armor of God."

That night, you either go to King's House 2 and "do faith battle" there; or, you see the telephone as your weapon, and you gear yourself to fight the good fight of faith one whole night. In either case, you are not going to indulge in listening. Oh! You'll listen while you work; but that one night you will give to being a faith warrior, either answering the phones or dialing the phones and keeping faith alive.

• • • • •

2 The second night each week is to be given to just listening.

It does not matter what I'm teaching about. God has raised up this ministry to bring about a reformation. The reformers were a dedicated, militant lot. They were militant in their faith in the sense that everything else was incidental, augmentative, and supplemental to preaching and supporting the message, "The just shall live by faith," which was their reason for being.



do with what I am what they would like to do with it.

We had a recent situation with musicians. Obviously, we're surviving because some dedicated ones have stepped into the vacuum. How many times have we been "around the tree" in these last 15 years with me announcing, going out the gate, that this is one ministry where musicians had better know their place as a musician? Now, I am not talking about individual worth; I am talking about function.

The prince of the power of the air, who was the chief musician in heaven before his ego caused him to elevate himself, sees something that is supposed to be subordinate and supportive in God's program. He goes to work on those talents of musicians who stay in the Lord's domain, making sure that the rewards in his domain are sufficient so that those musicians, seeing it, will try to change the ground rules in the Lord's domain. As a result, their marvelous talent attempts to move center stage and serve the ego the same way that it does in the world. You only have one problem there. You must...

Understand that God, in His plan, has decided "through whom He will work his will" in leadership. He is not going to give his messages to musicians. They will come up with ways to put truths they have absorbed to music, but there has never been a profound theological forward move in the history of the church where the concepts embodied in music led the way. They followed, like Charles Wesley, taking the truths of the great Wesley revival and making them more effective because the music stayed in its supporting position.

There is nothing denigrating about being an armorbearer. The armorbearer does not say, "If you will go over to the Philistines, I'll carry your armor for you." That is not the way it works.

I am talking about laws in the spiritual world that are just as operational as laws in the natural world. In many

respects, the armorbearer has greater courage and is a greater hero in the story of Jonathan than Jonathan, because the armorbearer is relying totally on the guy whose armor he is bearing, moving according to God's will.

The weakness of this ministry is that I have set you free from leaders who kept you bound, and some have moved into the illusion that they are capable of leading themselves in God's program. They aren't. If they were, they would be out building a church themselves, because the calling of God has one priority: the communicating of His word and the arousing of people as pilgrims on a journey, aliens in a strange land, children of a heavenly father, whose actions down here are preparing them to rule and reign throughout eternity.

You may say, "Will I ever get to be boss?" Yeah. In heaven, or if and when God picks you down here.

Really, I've been treating everyone like graduate students in the school of faith. But, most aren't. Some are still in kindergarten spiritually.

I am sick and tired of saying, "Get on the telephone!" If those who watch me were deserving of the spiritual responsibilities God has given, they would set aside one night a week whether I'm here or not and carry out that spiritual job I gave just like, and indeed more responsibly than, the job you work on during the day.

If one particular night is "your" night, then you don't have to feel guilty if you are not doing it seven nights a week.

But, if you want to do it seven nights a week, that's fine, too. This ministry was built on active faith by participants who felt privileged to be called of God to support and strengthen this ministry as I, on point, take the truth of grace and peace and responsible faith to the world.

It is better never to have put your hand to the plow than to have put it there and turned back. I'm going on, and I won't make the same mistake the next time I build the 7000 by giving

freedom before responsibility. But I've been let down; and if you're one of those letting me down, you can keep on letting me down, but it will not change the fact that God selected you.

I am the undershepherd that will stand before the Chief Shepherd; you're not. But you will stand there for the shirking of your responsibility.

I have a church full of leaders. No man walking in shoe leather has more respect for the proven gifts of man that come from God which enable you to be what you are in whatever career you are involved in than I do. One thing being involved in the horse world has taught me is respect for specialized talent. That is not the subject. If that is your career, all that does is prove you are not one of God's gifted "domatas."

You are a member of the body of Christ with unique gifts that can only be realized to the maximum if you are also recognizing your placement in the body of Christ. Being the best carpenter in the world doesn't make you a spiritual teacher. It can perhaps enable you to understand things better.

Being the best horse trainer in the world doesn't make you a good pastor. Pastors, teachers, evangelists, and apostles do not come about through education. Education provides tools that serve that calling, but the calling is from God.

You can be the president of the largest corporation in America. That does not qualify you to lead a church. You can be the President of the United States. That does not qualify you to be an adult Bible teacher in a church. You can be the best boss your husband ever had. That does not make you an apostle.

I, on the authority of God's word, am telling you that you will never be the best at whatever you're going to be, including a football player, if you have not come into sync in accepting from God your place in His body.

Undoubtedly, the greatest tragedy in the Church of Jesus Christ are people

who desire to be ministers, but God did not call them.

"Paul, an apostle of Jesus Christ by the will of God, to the saints [from "hagios," meaning "committed ones"] which are at Ephesus, and to the faithful in Christ Jesus." [The only way you can get in Christ is to be faithful.] (Ephesians 1:1)

He speaks of the redemption we have in Christ, then says,

"Wherefore I...cease not to give thanks for you, making mention of you in my prayers,

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

"And what is the exceeding greatness of his power to usward who believe ["faith," literally], according to the working of his mighty power,

"Which he wrought in Christ, when he raised him from the dead, and set him [this is the power that God works through us, the faithful] at his own right hand in the heavenly places,

"Far above all principality, and power, and might, and dominion [that means that everybody bows], and every name that is named [king, prince, governor, mayor, president], not only in this world, but also in that which is to come:

"And hath put all things under his feet, and gave him to be the head over all things to the church [the most important institution on earth],

"Which is his body, the fullness of him that filleth all in all.

"And you hath he quickened, who were dead in trespasses and sins;...

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus [as his body]:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

"For by grace [unmerited favor] are ye saved through faith [which some of you have not been practicing]; and that not of yourselves: it is the gift of God [salvation and these benefits given to "faithers" by the grace of God]:

"Not of works, lest any man should boast.

"For we are his workmanship [from the Greek word from which we get "poem"], created in Christ Jesus unto good works [only what is done in

"And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?..."

"And if they were all one member, where were the body?" (I Corinthians 12:16-17, 19)

Now, if I wanted to be indelicate, I could find some bodily parts to which we would not want to be compared.



Paul said, "Follow me as I follow Christ." There are the

"I follow Christ people" who get their direction and assignments

directly from God. There are very few of

those in the Kingdom. They are God's gift ministries.

You cannot volunteer for that position. "A man's gift makes room

for him"; it is a God-given calling.



Christ qualifies as good]...

"...made nigh by the blood of Christ.

"For he is our peace, who...hath broken down the middle wall of partition between us [and God]...

"Now, therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

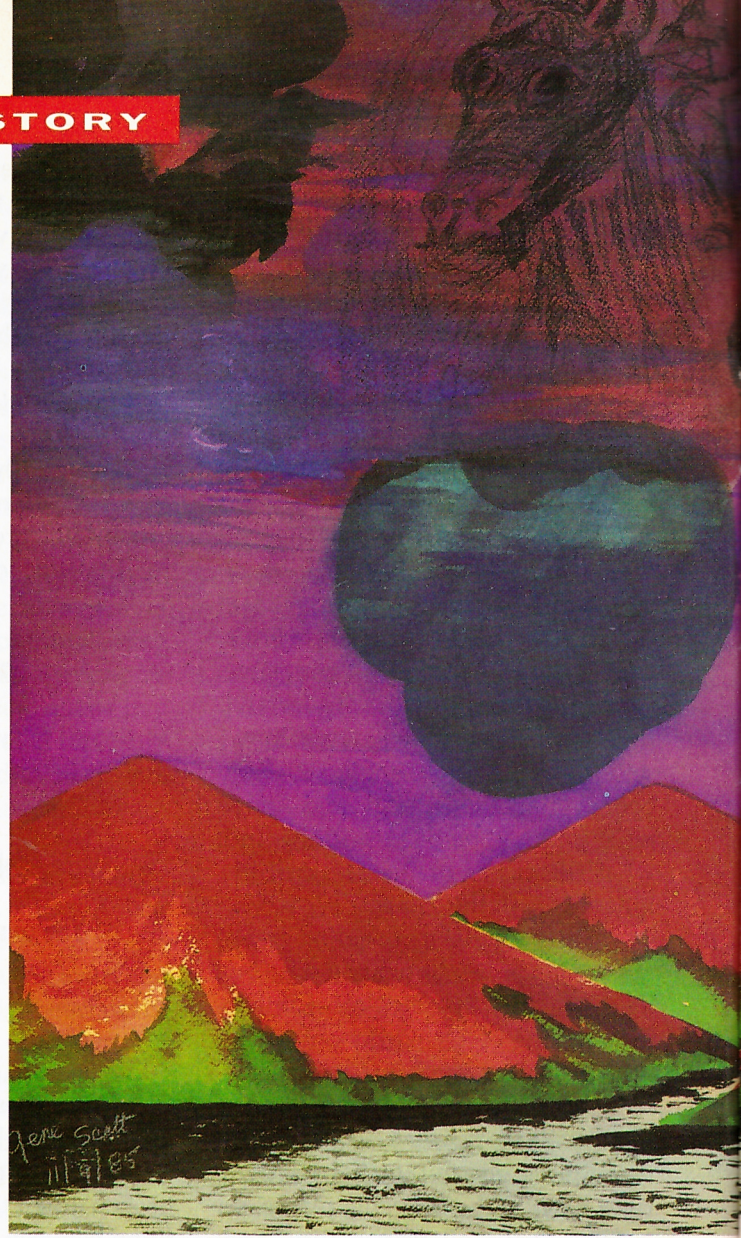
"In whom all the building fitly framed together groweth unto an holy temple in the Lord;

"In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 1:15-2:1; 2:6-10, 13, 14, 19-22)

Up to that point, we are all equal; but as Paul said to the Corinthians, one member of the body cannot say to another differing member of the body it is not of the body because it's not the same...

But, in the context of God's poem, we might not like being a conjunction that just connects a couple of sentences. We'd prefer to be the "climax line," the one that everyone remembers the first time they hear the poem. The point is that without all the "conjunctions," the "punctuation marks," the other "words" and "phrases," the "climax line" would be meaningless. Every word, every character, has its very important part to play in construction of God's poem, but it has to recognize its position and dutifully fulfill the responsibilities of that position. If it doesn't, disorganization and confusion run rampant. That's what is wrong with the church. We've got too many "ands" trying to be "buts."

So, are you willing to recognize your position, follow me as I follow Christ, and fulfill your responsibility in this ministry as we take the message with which God has entrusted us to the world? ■



A N OUTLINE FOR REVELATION

By Dr. Gene Scott

- The outline on the following pages is given to help provide a backdrop against which you can study the book of Revelation. The commentary is designed to clarify some commonly misunderstood areas right up front.
- Since some areas of the outline are commented on more completely than others and some are not even mentioned, it is by no means a complete or even a condensed commentary on the book of Revelation. It is intended to help create a *gestalt*.



The Sunset of World History by Dr. Gene Scott

OUTLINE

- I. INTRODUCTION (1:1-7)
 - A. Source of the Book (1:1,2)—Jesus Christ
 - B. Purpose of the book (1:3)—to bless the readers
 - C. Author (1:4)—John
 - D. Recipients (1:4)—Seven churches of Asia
 - E. "Grace and peace from"
 1. God the Father (1:4) "him which is, and which was, and which is to come"
 2. God the Spirit (1:4) "the seven Spirits which are before the throne"
 3. God the Son—"Jesus Christ" (1:5)
 - a. Obedient servant "faithful witness"
 - b. Resurrected Lord "first begotten of the dead"
 - c. King of Kings "Prince of Kings"
 - d. Worthy of glory and dominion
 - i. He "loved us"
 - ii. He "washed us from our sins in His own blood"
 - iii. He "made us priests and kings unto the Father"
 - e. Soon coming Lord
- II. JOHN'S VISION (1:8-20) "Write the things which thou hast seen"
 - A. John's condition (1:9,10)
 - B. John's commission (1:11)
 - C. The Vision (1:12-16)
 - D. John's response (1:17-18)
 - E. The key to interpretation
 1. "Write the things which thou hast seen (Chapter 1), and..."
 2. "...the things which are (Chs 2, 3), and..."
 3. "...the things which shall be hereafter." (Chs 4-22)
 - F. An explanation of the vision (1:20)
- III. THE CHURCH AGE (2:1-3:22) "... (Write) the things which are..."
 - A. Ephesus (2:1-7)
 - B. Smyrna (2:8-11)
 - C. Pergamos (2:12-17)
 - D. Thyatira (2:18-29)
 - E. Sardis (3:1-6)

COMMENTARY

A study of the book of Revelation is futile until it is clear that God, if He exists at all, can do some wonderful things. For in it we are confronted with a God Who can create the worlds, a God Who can raise Christ from the dead, a God Who can lift Elijah off in a whirlwind and leave his mantle, a God Who can control history to make His set times be proven out. That God, when He decides to wind down history and get the attention of a people whom He chose and, for His name's sake, make them realize their destiny according to His prophetic plan; that God, when He decides to pour His wrath out on a world that has rejected His Son on Whom He put His wrath for their sins; that God

is going to do some mighty spectacular things.

There is no reason for a person to read the book of Revelation if he hasn't already crossed the hurdle that God exists and He is a Doer of miracles.

A stream of miracles is the basis of Christianity. It starts with the declaration of a miracle. Paul said it, "If Christ be not risen, our faith is vain, and we are liars, testifying of God that He raised Him up..." Christianity is not worthy of a second look unless Christ is, indeed, risen.

If He raised Christ from the dead, then the prospect of God creating the universe, controlling history, etc., seems plausible.

I get frustrated when I encounter prophecy preachers who try to make the miraculous and spectacular happenings of the book of Revelation more palatable



A beast described by John that wreaks destruction.

OUTLINE

F. Philadelphia (3:7-13)

G. Laodicea (3:14-22)

IV. FUTURE EVENTS (4:1-22:5)

A. The Catching Away (4:1-5:14)

1. The Rapture (4:1-2)

2. The Throne (4:1-5)

3. The Four Beasts (4:6-9)

4. The Twenty-four Elders (4:10-11)

5. The Book With Seven Seals (5:1-4)

6. The One Worthy to Open the Book (5:5-14)

B. The Lamb Opens the Seven Seals

1. 1st Seal (6:1-2)—The rider on the white horse

2. 2nd Seal (6:3-4)—The rider on the red horse

3. 3rd Seal (6:5-6)—The rider on the black horse

4. 4th Seal (6:7-8)—The rider on the pale horse

5. 5th Seal (6:9-11)—The martyrs through the centuries

6. 6th Seal (6:12-17)—The Heavens and Earth Disrupted

7. Parenthesis (Chapter 7)—Sealing of the Israelites

8. 7th Seal (8:1-5)—Disruption of Heaven Ceases

C. The Seven Angels with Seven Trumpets (8:6-11:19)

1. 1st Trumpet (8:6-7)

to disbelieving minds by doing such things as reducing the demon locusts that come out of the bottomless pit to helicopters. The first rule of Biblical interpretation is to assume the Bible means what it says unless it gives you a clue for allegorizing.

In that context, don't rule out the possibility that the one to whom God was giving this message, alone on the Isle of Patmos, was literally caught up (Rev 4:1). Who would have missed him? You can believe him or not. He says:

"Immediately I was in the spirit: and, behold, a throne was set in heaven..."

Romans 8 says we are in Christ when He's in us. And He is in us when we have faith. Paul didn't know whether he went up in the body or out of it. Elijah went up. Elisha wanted a double portion of what Elijah had. Elijah said, "You see me when I go and you've got it..." One day they were walking along, Elisha was watching Elijah, suddenly a whirlwind, chariots came and up he goes!

Can you imagine Elisha? Well, look there! Unless I'm dreaming, here comes a mantle. His coat's dropping. Man, he grabbed that thing. I believe it happened exactly as described. Now back to John: he was in the spirit. That makes a lot of sense to me. There is nobody that can jump to heaven in the flesh. "In the spirit"; caught up. There's nothing new about it. Before the flood, Enoch walked and talked

with God, "and was not, for God took him" — caught him away, people assume to heaven. Not necessarily. I already told you about Elijah. He was caught up. In the Book of Acts, Philip had just baptized the eunuch somewhere on the Gaza strip when he was "caught away" (raptured) to Jerusalem. That word generically is used in prophetic preaching to describe all "catchings" away.

When Moses died, the Scripture says, Lucifer and Michael the archangel fought over his body. See, before you get to the book of Revelation you've got to cross some mental hurdles to where you have decided this message is to a people who are in a frame to expect a God of all power to do some unusual things.

There is a law of double fulfillment which permeates Scriptural prophecy. God speaks and reveals Himself in Scripture. Things which happen at a given time prefigure in type and shadow things to come. Lots of people have recognized that, at the same time John was describing the "things which are," the seven churches of Asia, he was also prefiguring prophetically historic periods in church history:

Ephesus—the New Testament church and the immediate age thereafter.

Smyrna—the church of the persecuting Roman Emperor years; the days of the Coliseum, Maximus Circus, the catacombs, and the martyrs to the lions.

Pergamos—the worldly church. The age of bad marriage: "Monogamy" one companion; "polygamy" many companions; "pergamy" bad companion.

Thyatira—the paganistic church. The church takes over in the Middle Ages and lets that evil prophetess Jezebel sit on the throne and take over, prefiguring...

Sardis—the lifeless church; the age when the Holy Roman Empire prevailed.

Philadelphia—the missionary church. This comes up to the present day, the church which has an open door which no man can shut, a time when the gospel goes out to the world.

The last church, *Laodicea*, is the worldly church that will wed with Antichrist. It will look like Christ's spokesman, but it

will get its message from the Devil. It will seek to make the heavenly kingdom an earthly kingdom and will cause people to bow down to Antichrist.

All that is prophetic, but it is not to be forgotten that those churches actually existed in John the Revelator's day. At the end of the third chapter, verse 22 says, "He that hath an ear, let him hear what the Spirit saith unto the churches." End! You won't hear any more about the church until the end of Revelation.

To prefigure the church, He caught John up. In this case, he comes back. Paul was caught up to what he called the "third heaven" and he said he didn't know whether he was in the body or out of it. What difference does it make?

Any time you read somebody in a prophecy book that is teaching on Revelation 12 and making it ancient history, or teaching on something after 4:1 and having it happen back prior to John the Revelator, just put the book away. It's not worth reading. Because from 4:1 on, God's formula says, first, you write what you have seen, first chapter; "which is" second and third chapter; "which shall be hereafter" 4:1 and thereafter.

I'd rather take God's organization than that of some Southern Baptist, or some Pentecostal, or just some general nut. "... (Write) the things which shall be hereafter." Here, John himself prefigures a future role of the church, and beginning at chapter 4, verse 1, John, as a type of the church, receives the message, "Come up hither." And to heaven he goes to receive the message of things which shall be hereafter.

Now, nobody knows whether he was having a vision or an out-of-the-body experience, or actually caught up.

This fourth chapter has John caught up to heaven and he describes some things he sees there.

Then comes the scene at the end of the fifth chapter where a book is presented and everyone laments it is sealed and no one is able to open the seals. Then the type of Christ in figure presentation, the Lamb slain from the foundation of the world, rises and they sing, "Worthy is the Lamb." He is able to open the book.

The church is in the heavenlies through the fifth chapter and is there when Christ opens the first seal. The man of sin can now be revealed, and out he comes in the sixth chapter.

"I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

The first seal is Antichrist coming as a man of peace, with a bow and no arrow. A crown is given to him. He will come in with a peace plan for the Middle East. He will rise up in that old Seleucid portion of Alexander the Great's kingdom, most likely Syria, and he will uproot three. Having done that and solidified his position in a local war, he will be given the confederacy of a restored Roman Empire geographic area, the "ten-toed kingdom," "ten-horned kingdom." They will give the kingdom to him as a man of peace who solves the problems in the Middle East and makes a seven-year covenant with the newly restored Israel.

Prophecy preachers mistakenly draw the analogy that because Jesus comes on a white horse in Revelation 19 to execute judgment with the sword of His mouth, then the white horse man here in the sixth chapter must be Christ. No, it's The Substitute Christ, Antichrist.

The coming of the white horse man starts the 70th week of Daniel. That's why Daniel is so important to the understanding of the book of Revelation.

Though he comes in with peace, once he is given his kingdom, which embraces that community of ten, he will then begin to reveal his true nature. He will be unsatisfied with his kingdom of ten and the red horse, war, will follow. Then comes famine followed by pestilence. Seeing the end is at hand, the souls under the altar begin to clamor for their immediate vengeance. God lets them know there will be more to join them, so they need to wait awhile. That's the essence of the fifth seal.

With the opening of the sixth seal, the sun turns black as sackcloth. A great

2. 2nd Trumpet (8:8-9)
3. 3rd Trumpet (8:10-11)
4. 4th Trumpet (8:12)
5. Parenthesis (8:13)—ANNOUNCING OF THE THREE WOES
6. 5th Trumpet (9:1-12) FIRST WOE
7. 6th Trumpet (9:13-21) SECOND WOE
8. Parenthesis (10:1-11:13)
 - a. The Angel and the Little Book (10:1-7)
 - b. John and the Little Book (10:8-11)
 - c. The 42 months of the Gentiles (11:1-13)
 - i. The City (11:1-2)
 - ii. The Two Witnesses (11:3-13)
9. 7th Trumpet (11:14-19) THIRD WOE
- D. The Personages of the Tribulation the Great
 1. The Woman (12:1-2)
 - a. "Clothed with the sun"
 - b. "Moon under her feet"
 - c. "Crown of 12 stars"
 - d. "With Child"
 2. The "great red dragon" (12:3-4)
 - a. Seven heads
 - b. Ten horns
 - c. Seven Crowns
 3. The "man child" (12:5)
 - a. "to rule all nations"
 - b. "caught up to God" and
 4. The woman's flight to wilderness (12:6)
 - a. "place prepared of God"
 - b. "fed there 1,260 days"
 5. Michael and the war against the dragon (12:7-12)
 - a. takes place in heaven
 - b. Michael wins
 - c. Devil (Satan) and his angels cast down to earth
 - d. "rejoice ye heavens"
 - e. "Woe to the inhabitants of the earth"
 6. Satan persecutes woman and her seed (12:13-17)
 7. The Beast from out of the sea (13:1-10)



Communicating the Gospel until the end comes.

OUTLINE

- a. Description
 - i. Seven Heads
 - ii. Ten horns
 - iii. Ten Crowns
 - iv. "Like unto a leopard"
 - v. Feet of a bear
 - vi. Mouth of a lion
- b. Source of his power—the dragon
- c. Duration and extent of his power
 - i. 42 months
 - ii. make war and overcome
 - iii. rule over all nations
 - iv. all except those in the Book of Life shall worship him
- 8. The Beast from out of the earth (13:11-18)
 - a. Description
 - i. Two horns as a lamb
 - ii. Spake as a dragon
 - iii. Follows the first
 - b. Power
 - i. Same as the first
 - ii. Causes the earth to worship the first beast
 - iii. Performs miracles
 - iv. Gives life to the image of the beast
 - v. Requires mark in right hand or forehead
 - a) no buying or selling

earthquake shakes the earth. The stars of the heaven fall. Kings of the earth and great men flee.

You find little parentheses inside the flow of this revelation. The seventh chapter anticipates what's coming as we move from the seven seals that are opened to seven angels who will blow seven trumpets. The church has been caught away. The Great Tribulation is designed, through the wrath of God on this earth, to drive His chosen people, the Jew, and the remain-

der of the House of Israel that must be joined with the Jew to a realization of the destiny God intended for them. But God doesn't want them totally destroyed in the process of pouring His revelatory wrath out on this earth; so before He goes to the seventh seal, the seventh chapter has a parenthesis.

John sees four angels, and God gives the order that an angel with a marker in his hand will seek across the earth 144,000 of the tribes of Israel and seal 12,000 from each of the following tribes: Judah, Reuben, Gad, Asher, Nephthalim, Manassah, Simeon, Levi, Issachar, Zebulon, Joseph and Benjamin.

"Where is Dan?" people say. He's not there.

Before the trumpets begin to blow, even before the seventh seal, 144,000 are sealed with a mark that intelligent people can see.

"...there was silence in heaven about the space of half an hour." Then seven angels with seven trumpets. The seven seals are past; we're well into the 70th week of Daniel.

Everybody's going to pray for that mark when the trumpets begin to blow.

"The first angel sounded, and there followed hail and fire mingled with blood." One-third of the sea becomes blood. Then, a great star called Wormwood falls from heaven; one-third of the

fresh waters go bad. One-third of the sun, the moon, and the stars disappear.

Then comes a warning: "Woe, woe, woe..." Four woes are past. The next three are worse. Now, we find out why the 144,000 were marked. A star falls from heaven. The star is an angel for "unto him was given the key to the abyss..." This is the "pit" to which demons worried that Jesus would consign them before their time. This is the same abyss into which Satan will be bound and cast for a thousand years. When this fifth trumpet sounds, the angel comes with a key and lets out of the bottomless pit these locust demons. They come forth with the power to hurt, harm and bring pain to mankind; but they are ordered, "Don't touch the 144,000."

The sixth angel comes. He releases four fallen powerful demon angels who have been chained around the area of the river Euphrates, and they go forth to kill. They have an army of 200 million horsemen. Again, the 144,000 must be recognizable and not touched. The 144,000 are not the church. They're just what the Bible says they are: those who, during the period of the Tribulation, will become God's preachers of righteousness, giving one last message to those who will receive, particularly among Israel and Judah. The church, the body of Christ, is already gone.

Then we are given another parenthesis that again and again refers to three and one-half years. We get hints that this sixth trumpet and the seventh trumpet are at the midpoint of Daniel's 70th week. The seventh trumpet sounds in the 11th chapter, 15th verse. The declaration is, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Then comes tribulation as mankind has never seen. This a parenthesis covering chapters 12, 13, and 14 which explains the role of Israel and Judah which remains; the place to which they flee; the war in heaven where Michael casts Satan out restricting his territory to the earth; and the kingdoms of the beast and the harlot woman church are described.

Daniel prayed that God would honor His Word given to Jeremiah and keep the bondage in Babylon to 70 years. When God answered through the angel, after the angel fought his way through the demons of Persia for three weeks, He said, "Not only will I keep my word of the 70 years; I'm going to tell you about the future of your people, the Jew, and your city, Jerusalem. In 70 weeks of years, a total of 490 years, I am going to work my purpose on the Jew and on the holy city, Jerusalem." He tells him the things that He is going to accomplish in that 490 years.

Then He breaks the 490 years into three segments: a segment in which the city is built; another 62 weeks of years that will come to the cutting off of Messiah, the crucifixion of Christ; then comes a parenthesis that is revealed to Paul, the mystery, "musterion," of the church. The church intervenes between the 69th week of years and the start of the 70th week of years. This is a parenthesis of indeterminate time in terms of Biblical revelation, a set time that "only the Father knows" as Jesus said. It is the time during which God performs the grafting of a wild olive branch onto the seed of the tree trunk which is Abraham's faith (Romans 9,10,11).

God will mix a people, neither Jew nor Gentile, whom He calls the body of Christ. The basis is that, by making Christ the object of His wrath, He removed the barrier caused by man's sin. The mystery of the church is that God, for faith, will give His life anew to people, Jew or Gentile, to build up a body called Christ's body. These are joint-heirs with Christ; and are not appointed unto wrath.

Therefore, when this parenthesis describing the mystery of the church ends, God will catch the church away (rapture, prefigured by John being caught up). That is before the 70th week starts out, when God will pour out His wrath on this earth to drive them to recognize the work of His Son.

That 70th week is called "the tribulation, the Great Tribulation."

You will find those in the church who teach that the church must be purified by

tribulation, because Jesus said to his disciples, "You're no better than your master. In the world you will have tribulation." And therefore, when the book of Revelation describes a seven-year tribulation period that begins with the white horse man coming on the scene (6:2), they say, "Cheer up, saints! We've got to go through the tribulation." Many prominent voices argue that the church must go through the tribulation.

Well, nobody is trying to tell the church they're not going to suffer tribulation. That would be to argue with our Lord. "In the world ye shall have tribulation." All that an accurate Bible prophecy preacher is going to say is that *the church will not be the recipient of the tribulation, the Great Tribulation*. That word "Great" is always used in Revelation to describe this tribulation in order to specifically separate it from tribulation per se.

Tribulation from the world, and from the Devil in the world, will always be here. But there is coming a tribulation called the Tribulation the Great, because it is the wrath of God, and is very much different from other tribulations. Don't confuse the two.

The church, the body of Christ, cannot suffer the wrath of God, or the very thing Moses was punished for is made to come to pass. Moses was to teach in action the future truth of the atonement. He struck the rock in the wilderness with the rod of judgment and water poured forth, giving

without mark

b) number is "666"

9. Preview of the end

a. The Lamb and the 144,000 (14:1-5)

b. The everlasting Gospel (14:6-7)

c. Fallen Babylon (14:8)

d. Everlasting torment to those who worship the beast or take the mark of his name (14:9-12)

e. "Blessed are those who die in the Lord" (v.13)

f. "Son of Man" on white cloud (14:14-16)

i. Golden crown

ii. Sharp sickle

iii. Reaps the earth with his sickle

g. "Another angel with a sharp sickle" (14:17-20)

i. "gathers the clusters of the vine"

ii. "cast it into the winepress..."

iii. "blood to the horses' bridles..."

h. Those victorious over the beast sing (15:1-4)

E. Seven Last Plagues, 7 Angels, 7 Vials (15:5-16:21)

1. 1st Vial (16:1-2)

2. 2nd Vial (16:3)

3. 3rd Vial (16:4-7)

4. 4th Vial (16:8-9)



One of the evil beasts described by John in the book of Revelation

OUTLINE

5. 5th Vial (16:10-11)
6. 6th Vial (16:12)
7. Parenthesis (16:13-16) THE THREE FROGS
8. 7th Vial (16:17-21)
- F. Judgment of Babylon (Chapters 17,18)
 1. The Harlot and her identity (17:1-18)
 2. The harlot and her doom (18:1-24)
 3. Rejoicing at the fall of Babylon (19:1-4)
- G. Marriage of the Lamb (19:5-10)
- H. Christ's return to earth (19:11-21)
 1. Christ and His army (19:11-16)
 2. Calling of the vultures (19:17-18)
 3. The defeat of the beast and the false prophet (19:20)
 4. The slaying of the remnant (19:21)
- I. The millennium and final judgment (Chapter 20)
 1. Satan defeated and bound 1000 years (20:1-3)
 2. First resurrection (20:4-6)
 3. Final war with and destruction of Satan (20:7-10)
 4. Great White Throne Judgment (20:11-15)
- J. The New Heaven and New Earth (21:1-22:5)
 1. Introduction (21:1-8)
 2. The Lamb's wife (21:9-27)
 - a. Description (21:9-21)
 - b. Life therein (21:22-27)
 3. Paradise restored (22:1-5)
- V. Conclusion (22:6-21)
 - A. Authenticity and importance of the Book (22:6-11)
 - B. The soon coming of the Lord Jesus (22:12-20)
 - C. Benediction (22:21)

life. That was a type of striking the rock which is Christ. Through His death, Christ snatched the keys of death, Hell, and the grave from Satan's control; He delivered man from the fear of death, which was Satan's weapon, and once for all opened the door of access to God by being our "kapporeth" or atonement. Therefore, we pass out from underneath because the curse fell on Him. Once, only once, did He have to do it, and it was adequate.

When in the book of Numbers God says, "Speak to the rock," Moses in his wrath struck it a second time, instead of speaking. It cost him the Promised Land, because he messed up God's teaching type. For the church to receive God's wrath is to have the body of Christ twice smitten and it is to say that the added purification of new tribulation is necessary because the one act of Christ's atonement was not sufficient. God will not allow that. That is why the Bible says we are not appointed unto wrath, and for God to be free to pour out His wrath called the Great Tribulation, the church, as typified in chapter 4, must first be invited, "Come up hither." That's the rapture.

That's why the Thessalonian letter says the man of sin, the man on the white horse, the Antichrist to come, cannot be revealed until that which hinders or restrains his revelation be taken out of the way. That rapture, that catching away, that "Come up hither" must occur, as it does, accurately, in the fourth chapter.

The first vial is poured out in the 16th chapter, verse 2: "a noisome and grievous sore" upon men that had been brought by the false prophet to bow down to Antichrist and receive his mark in the forehead and the hand. A sore falls upon them.

With the second vial, the sea becomes blood. Every living soul in the sea dies.

The third vial is poured on the rivers and they become blood.

With the fourth vial the sun turns to a scorching heat.

The fifth vial is poured out on the seat of Antichrist himself, and they "gnawed their tongues for pain."

The sixth vial is poured out on the river Euphrates, it says, to "make way for the

kings of the east."

The three evil spirits like frogs come out of the mouth of the dragon, which is Satan. These three evil spirits go across this earth to bring people together to a place called Megiddo, or Armageddon. This gathering of the people at the place where the Battle of Armageddon takes place is not accidental. As always through scripture, Satan imitates what God does. As God gathers people together, Satan has his gathering.

Evil spirits, like frogs, go across this earth to bring the gathering of the peoples to the place of Megiddo. This will set the stage for Revelation 19 and the coming of Christ on the white horse, with the saints who have been caught up behind Him, to bring the victory of Armageddon; cast the beast and the false prophet into the lake of fire; bind Satan a thousand years and usher in the Millennium. This sixth seal turns those unclean frog spirits loose.

In Jesus' description of last days found in Matthew, Mark and Luke, He says, "This generation shall not pass away till all these things be fulfilled." And He says, "When you see these things come to pass, look up, for your redemption draweth nigh." And He says, "As a thief in the night." "There will be a gathering..." And the disciples say, "Where to?"

There is no possibility of ever understanding the prophecies of Daniel, Revelation, Matthew 24, Luke 21 and Mark 13 unless you put them along with II Thessalonians and I Corinthians 15, the last trump, all together into a *gestalt*.

The thing that's wrong with prophecy preaching is there is too much piecemeal preaching. It's one fabric, and you will never understand the passages in Matthew and Mark and Luke and which generation Christ is talking to until you understand the preaching of Daniel and Revelation. Jesus is talking of a time period that, in His day, was in the book of Revelation which was yet to be. He is talking of a generation that will see things come to pass, and when they see those things come to pass, that generation which sees those things come to pass shall not pass away until the end comes. ■



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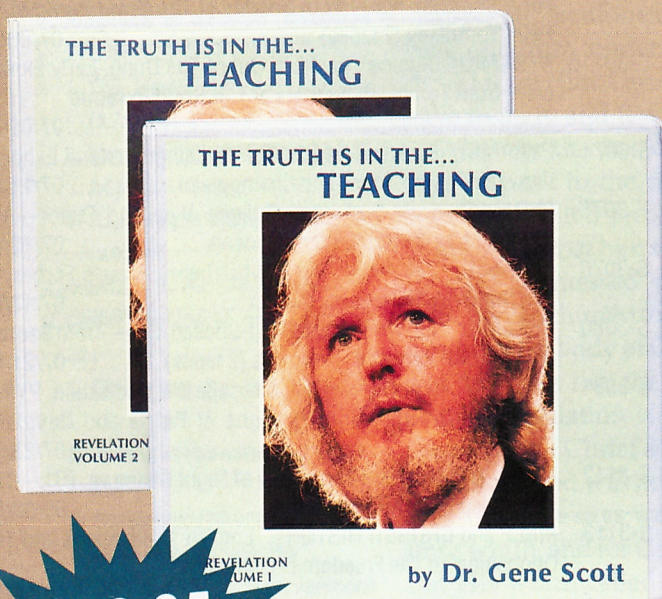
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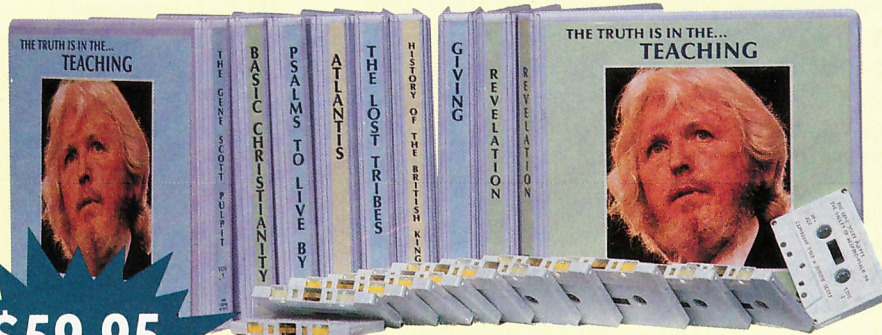
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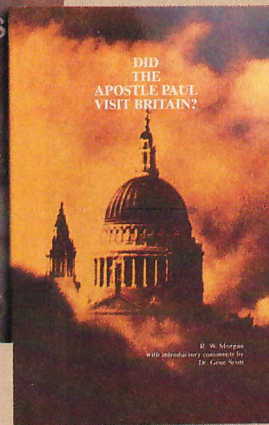
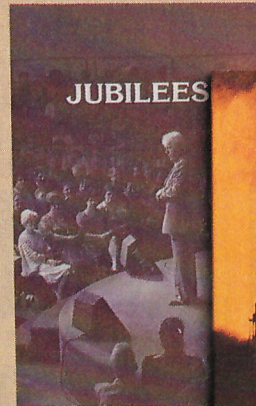


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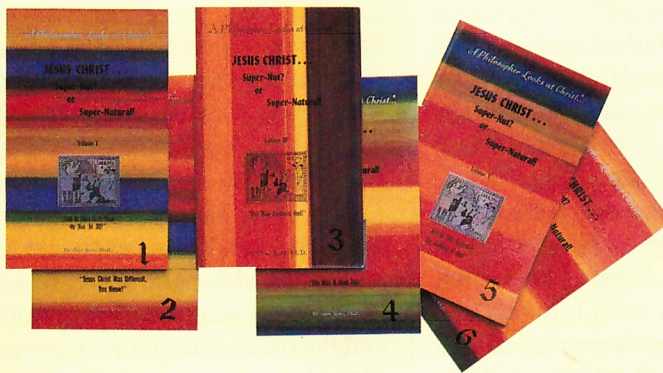
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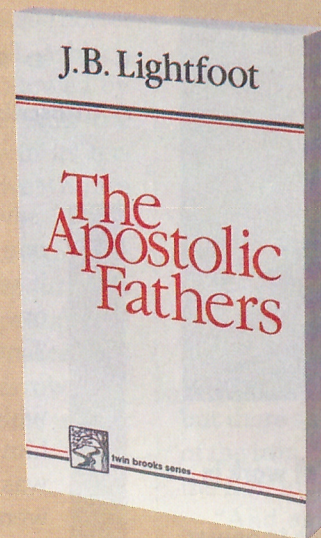
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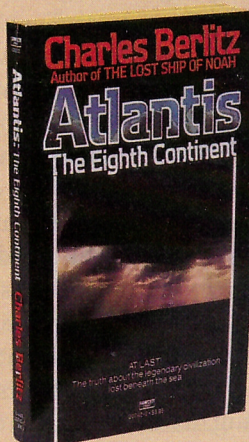
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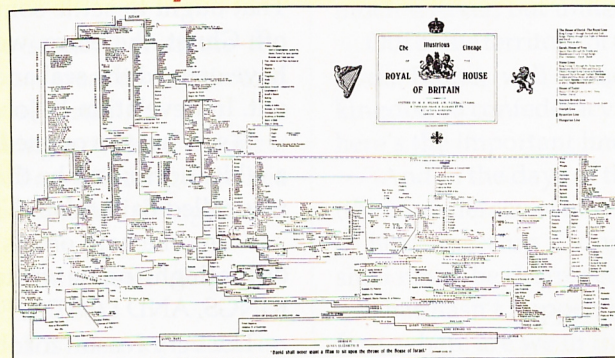
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Identifying The Antichrist

BY DR. GENE SCOTT

A Transcribed message preached in September, 1987.

saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, 'Come and see.'

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." (Revelation 6:1, 2)

A few weeks ago, I heard a preacher on television say that after much studying he concluded that the man on the white horse in Revelation 6 is Christ in His second coming. If you read the previous chapter, the Lamb is Christ. That ought to settle something right off. Christ, therefore, would have to have opened the seal and let Himself out. In Revelation 19 John says,

"I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True...

"...and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

The very reason for that phrase is to distinguish the one on that white horse from the man who comes out when the first seal is opened. Satan

has always been the great imitator; and the man on the white horse in Revelation 6 is an imitation of the Christ Who appears as the rider in Revelation 19.

The book of Revelation proceeds through seven seals, seven trumpets, and seven vials. The seven seals unleash; the seven trumpets announce; and the seven vials pour out the wrath of God.

A lot of Christians stay confused over the tribulation. There are some of great influence who say, "Try to tell the Christians in China that the church is not going to go through the tribulation."

Well, nobody wants to tell the church in China or any church that they will not go through tribulation. Jesus said, "In the world ye shall have tribulation."

To distinguish it from all other tribulations, the Greek used in the book of Revelation speaks of the tribulation, the Great Tribulation. This tribulation, the Great Tribulation, is a tribulation that comes because of the unleashing, as the seals are opened; the announcing, as the trumpets are blown; and the outpouring of God's wrath, as the vials are emptied. It is a

tribulation unlike any ever seen in this world because it is God pouring out His wrath.

The Church is not appointed unto wrath. We are the body of Christ. The saints cannot suffer God's wrath because the body of Christ suffered His wrath once. He finished it; paid the price for our sins. We, the church, will be lifted out of the way. That lifting out of the way is called the "rapture."

Tribulation from the world, from the devil, that is okay; that is our lot. We are no better than the Master Who called us, in that sense. But the wrath He bore when He put Himself as a covering between us and the wrath of God must only occur once. Since it has occurred once, we who are in Christ must be taken out of the way before the wrath of God hits this earth. Otherwise, Christ's body suffers wrath twice.

That is why, to the Thessalonians, Paul took account of the fact that they were suffering tribulation; but he said, "Even if somebody writes to you in my name, do not believe it is that great tribulation, because there is a prior happening that must occur.

"The spirit of Antichrist is at work in the land, but he cannot come to power until the force that restrains him from full revelation is taken out of the way."

That is the act called "rapture." "Rapture" simply means "catching away." You find the word only once in the New Testament. That is in the book of Acts where Philip was caught away from the Gaza Strip and appeared in Jerusalem. That swift movement and placement in another area has come to be used as the word for the "catching away of the saints."

"When that restraining force is gone," Paul says to the Thessalonians, "the man of sin shall be revealed."

The "man of sin" has come to be called "Antichrist," which simply means "substitute Christ," or "substitute deliverer." "Christ" means "Deliverer." Satan always has his substitutes. Antichrist is a substitute

deliverer for the Deliverer Who shall come.

The man on the white horse in Revelation 6 is but the substitute for the One called Faithful and True Who will come. He starts the wrath of God.

"The Tribulation the Great begins."

The first of seven seals is opened and the man on the white horse comes out. He has a bow and no arrow. He does not come to conquer the world. He comes with an answer to the world's conflicts, a man of peace.

His peace plan will quickly evaporate and war will follow. That is the second rider, the man on the red horse. Then comes the third seal, a black horse, for famine. He is followed by the pale horse of death. And the tribulation begins to flow in its terrible tragedy. Thank God, we who are in Christ will be gone.

The point I want to make is that the first events of that great outpouring of God's wrath will be the appearance of this Antichrist, the man of peace, on a white horse, bow and no arrow.

Let me give you some other glimpses of him:

Nebuchadnezzar's Vision

This image's head was of fine gold, his breast and arms of silver, his belly and his sides of brass, his legs of iron, his feet part of iron, part of clay.

"Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"...and the stone that smote the image became a great mountain and filled the whole earth."

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory...."

"Thou art this head of gold." (Daniel 2:32-35,37,38)

The symbol is of a kingdom on earth, Babylon.

"...After thee shall arise another kingdom inferior to thee...."

Here the Medo-Persian empire is perfectly symbolized. Its two shoulders and two arms represent the union of two kingdoms, the Medes, or Iran, and the Persians around the Persian Gulf. They were welded together by Cyrus the Great into a combined kingdom, conquering the Babylonian kingdom.

"...Another third kingdom of brass...shall bear rule over all the earth."

This is Alexander the Great's Grecian kingdom, which extended its sway until Alexander sat and wept because no kingdoms remained to be conquered.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

This is the Roman Empire, noted for its iron will and rule of law.

"Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"...Whereas thou sawest iron mixed with ...clay, they shall mingle..."

Then, we have a mixture of kingdoms: some autocratic, dictatorial, strong as iron like the Roman; others much weaker, but united.

Out of the territory of the iron kingdom, Rome, will come a ten-toed kingdom, a confederacy of kings, and here's the important line:

"And in the days of these kings..." (the confederacy of ten) shall the God of heaven set up a kingdom, which shall never be destroyed."

That hasn't happened yet! Therefore, where are we in the prophecy?

If the iron kingdom was the Roman empire, there has to be a gap between it and the confederacy of ten kings

that will put itself together at the time of the end.

The Gap Theory

The authority for the existence of such a gap is given by Jesus Himself when He read from Isaiah in public during the Feast of the Tabernacles:

"And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

(He read) "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"to preach the acceptable year of the Lord."

And he closed the book...

And he began to say unto them, "This day is this scripture fulfilled in your ears." (Luke 4:17-21)

He read from the prophecy concerning the coming Messiah in Isaiah 61, verses 1 and 2:

The Spirit of the Lord God is upon me... to proclaim the acceptable year of the Lord,

Then He stops right in the middle of a sentence, because the next half of the sentence says: "and the day of vengeance of our God;"

He stopped with the passages of healing and joy and setting captives free, looked at His congregation and said, "This day this scripture is fulfilled in your eyes." Had He kept reading, He couldn't say that because the day of God's vengeance had not yet come.

We now know a gap of more than 1900 years has passed and the second half of the sentence is not yet fulfilled. The first coming of Christ fulfilled the first half of the sentence; the second coming of Christ will fulfill the second half of the sentence.

But the prophet saw it from a distance, the way we look at a mountain range.

At a distance, the front hills melt into the back hills and you see them as one silhouette. But as you get close you see the valleys between the first low hills and the ones behind. Isaiah saw the mountain range of the work of Christ. He would come to set captives free, to bring joy, to bring healing. He would also come with a day of vengeance, which we read about in Revelation 19. But between those two events, occurring both in one sentence, was a gap, a valley that the Word of God in Christ separated for us. The gap in Daniel works the same way. There is a valley, a span of time, between the iron leg kingdom and the iron and clay feet kingdom.

We now know Daniel is like that, and other verses of scripture will fill in the space in the gap; but in Daniel's first utterance to Nebuchadnezzar he simply sees the head, the breast, the sides, the legs that flow from this kingdom of evil, and he skips over the gap and makes one large leap, that, in the last days before God sets up His stone kingdom which is forever, there will be formed a confederacy of ten nations.

Daniel's First Vision

In Daniel 7, Daniel has a vision of four great beasts coming up from the sea.

Instead of an image like a man, we have a succession of beasts. This prophecy comes after prophecies that define the kingdom as beastly, so beasts are very fitting.

The first was like a lion.

Behind it, another beast,

"...like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

From a lion to a bear. The Medo-Persian Empire interestingly symbolized as it happened, raising up on one side higher than the other, because Cyrus first united the Persians; and the stronger Persians conquered the Medes, "with three ribs in its mouth."

You can trace the three great victories that brought the Medo-Persian Empire to fulfillment. It is symbolized in this bear.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

This is a strange leopard beast with four wings, four heads, and it had dominion.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

This has come to be known in history as the indescribable or nondescript beast. Instead of the ten toes on the image, here we have ten horns on the beast.

Now we see some greater detail. It's like moving toward that mountain range where you can start to see the valleys.

"I considered the horns, and behold, there came up among them another little horn..."

Among the ten, there arises an eleventh kingdom, the "little horn" which represents an emerging kingdom. It grows up in the territory wherever the ten-horned or ten-toed confederacy spreads itself.

"...before whom there were three of the first horns plucked up by the roots: and, behold, in this horn (the little one) were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne the fiery flame, and his wheels as burning fire.

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood

before him: the judgment was set, and the books were opened." (Daniel 7:8-10)

He talks of the eternal kingdom that follows. Then:

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

"I came near to one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

"These great beasts, which are four, are four kings, which shall arise out of the earth." (Daniel 7:15-17)

There is one school of prophecy which contends that these beasts cannot be identical to the image of the head, shoulders, sides and legs, because at the time of this vision, Nebuchadnezzar was already dead. Nebuchadnezzar's kingdom had already been formed and his successor was there. It was the first year of Belshazzar. If Nebuchadnezzar's kingdom was already fulfilled, how could the lion refer to Babylon? Because it says, "These kingdoms shall arise," future tense. You don't say, "These four beasts are four kingdoms that shall arise," when one of them is already established.

That's why the King James needs some explanation.

In every usage, the verb being translated "shall arise" exclusively means, "to get up to leave." It does not mean "shall come into existence."

"Shall arise," in the original verb, is exclusively used to translate "someone who gets up in order that they might leave."

In other words, it could be translated, "These are four kingdoms that shall say, 'Let's go. Let's pass from the scene.'" That is very important.

Babylon was there; but it hadn't yet "gotten up to go." It thought it was around forever. But the beastly vision announced that there were four kingdoms, including the existing one, Belshazzar, successor to Nebuchadnezzar. Each one was going to get up, on the stage of history,

and leave. But there was also coming a kingdom that shall never get up to leave.

Just as the iron legs of the first vision represent Rome, so does the nondescript beast of this vision. This little horn uproots three of the ten that grow out of the nondescript beast. As the feet and toes are attached to the iron legs, the horns grow out of the nondescript beast. The ten toes and the ten horns are a confederacy of ten kingdoms.

In the beastly vision, in the day of the ten-member confederacy, an eleventh one which is not very big, a "little horn," will rise up, uproot three of the ten, and have absolute power for three and one-half years. The little horn is none other than Antichrist. Then he will be put down, as the kingdom of the saints, which is the equivalent of the stone kingdom, is established to last forever.

The first vision says the time of the end is when this confederacy forms. The second vision lets us know that before the time of the end comes, one little kingdom, Antichrist, will rise up, overthrow three other kingdoms, set himself up against God Eternal and be destroyed.

Daniel's Second Vision

Imagine that prophecy is like a telescope exchanged for binoculars, then for a microscope as you get closer. Each successive movement forward gives more detail.

Nebuchadnezzar's image didn't show the gap. Nebuchadnezzar's image didn't show the little horn and the specifics of his power after uprooting

three. The beastly prophecy didn't show the gap; but the beastly prophecy added the detail of the little horn and the uprooting of three.

In Daniel 8, we move the telescope closer. Instead of seeing all four empires with the fifth one as the outgrowth in the last days, he concentrates on just two: the Medo-Persian and the Grecian empires. The importance of this prophecy is it will let us

locate where the little horn, Antichrist, will come from when he appears.

This vision focuses on just two kingdoms, those that have been called the silver and the brass, the bear and leopard. They now become a ram and a goat. Medo-Persia as the ram is perfectly described. It has two horns, because it was a combined kingdom. The last one, the younger horn,

rises up higher than the older one. The Medes, modern Iran, were breaking the back of Assyria, and creating the vacuum into which Nebuchadnezzar's kingdom could move, before the warring tribes around the Persian Gulf were even united.

The Medes were the older part of the kingdom. The younger part, united under Cyrus around the Persian Gulf, once united, overpowered the Medes. So the younger horn grew higher than the other, but it's a two-horned kingdom.

"I saw in a vision....I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last."

"I saw the ram pushing westward,

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wrath. We are the body of Christ.
The saints cannot suffer God's wrath
because the body of Christ suffered
His wrath once. He finished it;
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and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

Powerful! The Medo-Persian Empire under Cyrus conquered Babylon and seemed to feel no resistance. Then, suddenly:

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground [it was moving so fast]: and the goat had a notable horn between his eyes.

"And he came to the ram that had two horns... and ran unto him in the fury of his power... and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but [the goat] cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"Therefore the he goat waxed very great: and when [this goat] was strong [in his prime] the great horn was broken; and for it [in the place of the great horn on the goat] came up four notable ones toward the four winds of heaven.

"And out of one of them [out of one of the four horns which replaced the notable horn on the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." (Daniel 8:1-9)

Once again, a little horn is identified, except that this time it is a horn which grows out of the four replacement horns of the goat. That little horn rules until Christ sets up His final kingdom.

The little horn of Daniel's beast imagery which comes up out of the ten-member confederacy and rules three and one-half years is Antichrist. In this prophecy, the little horn that comes up in the midst of the four horns on the head of the goat is the same person, Antichrist.

This prophecy, like the other, is interpreted by an angel.

"And the rough goat is the king of

Grecia: and the great horn that is between his eyes is the first king. Now that being broken...four stood up for it, four kingdoms...." (Daniel 8:21,22)

Alexander the Great, the first king of the Grecian Empire, swept across Asia and conquered Medo-Persia, but was cut off in his prime. In his place four generals rose up. Two of them played a prominent part in the history of Israel, the Seleucid kings that ruled the area of the Middle East from Babylon to Turkey including Lebanon and Palestine, and the Ptolemy who ruled Egypt. They entered into well known modern history when the Seleucid king gave his daughter Cleopatra in marriage to the Ptolemy ruler of Egypt.

After Babylon, the gold kingdom, came the kingdom of silver, which was Medo-Persia, the two shoulders and arms; after the silver, came the brass which was Greece; and after Greece, iron legs, again two parts; the Roman Empire broke into two parts. Then, there is a gap necessitated by the conclusions of the time of the confederacy.

So, in three separate passages in Daniel, we are told that before the end occurs, a ten-member confederacy must form. A little kingdom will rise up out of the area of Alexander the Great's four-part kingdom and uproot three out of that confederacy; then, he, Antichrist, will be given power by the others.

The Beast of Revelation 13

The beast of Revelation 13 symbolizes earthly kingdoms. But, we have to set the beast of Revelation 13 in the context of the previous beasts.

"I saw upon the sand of the sea [symbolic of all peoples] a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard [which brings us back to the symbol of Alexander the Great's kingdom], and his feet were as the feet of a bear [which brings us to

where the feet sit on the ground, symbol of the geographic placement of this beast, the territory of the Medo-Persian Empire].

That is important to note. This beastly kingdom that will symbolize the growth of Antichrist's power at the end will have the power and nature of the leopard beast, which is Greece, but the center of its geographic territory will be the Medo-Persian Empire.

The territory of the Medo-Persian Empire was centered from the Persian Gulf, Iran, to Palestine on the coast. The center for the Grecian Empire was a little farther west; although, before his death, Alexander the Great moved his capital to Babylon. Though the Roman Empire reached to and exerted its influence on the territories of each of its two predecessors, its center of gravity moved to the west. The importance of this beast in Revelation 13 is the center of power for Antichrist. Though having the nature of the leopard, its feet will be planted where the bear was.

There are so many books identifying Antichrist as everybody from the Pope to Hitler to Mussolini. There are all kinds of "former" best sellers identifying Antichrist which are now in wastebaskets. He is not here yet.

Furthermore, in spite of movies suggesting otherwise, Antichrist is not some laser-beam eyeballed kid growing up in some little village somewhere dissolving his sister into nothingness with a glare.

Antichrist will be a very normal person, growing up in a nation destined to play the little horn role. He will perform, no doubt, a very normal act of patriotism as he uproots three kingdoms in the little area war which he uses to establish his position.

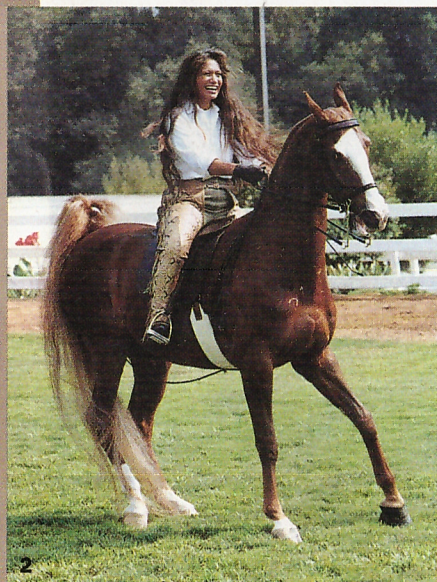
Indeed, he may even come up with his peace plan before the event happens which makes him go into perdition. That happening is an act of demon possession. A beast out of the bottomless pit will ascend; and enter

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T H E DR. GENE SCOTT INVITATIONAL CHAMPIONSHIP HORSE SHOW



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- 1) One of Doc's birthday cakes.
- 2) Christine performing for Doc's guests.
- 3) Dr. Scott introducing the team.
- 4) Mom and Pop Scott two weeks before Pop's homegoing.

King's Houses came from near and far to Dr. Scott's 1st Invitational Championship Horse Show which was, also, Dr. Scott's birthday.

They came from Maryland, Texas, Illinois, Indiana, Wisconsin, New England, the Carolinas and California. Each paid \$1,000 to join in the gala festivities as a testimonial to the teacher...and what a good time was had by all!

"Dr. Scott sure knows how to throw a party," exclaimed a nightclub owner from Wisconsin. "This was the most fun and most relaxing time I've had in months," said Jonathan Byrd, a restaurateur and Indianapolis car owner from Greenwood, Indiana.

Dr. Scott chose Silver Oaks Ranch for his party. The ranch is the California home for the Uni-

versity Network's Equestrian Team and stables. The horses stabled here are part of the Champion horses that are seen daily on the University Network (Westar V, Channel 1X), broadcasting 24 hours a day.

All in attendance expected a horse show, but nothing on the scale that Christine Shaw had spent weeks in planning and directing. Dr. Scott moderated the program from his chair as well as on horseback as the team paraded and performed for his special guests.

The lead trainers for Silver Oaks Ranch, Mike and Liz Martin, were joined in the demonstration of riding skills by Patty Milligan and Nancy Grevich, both professionals, as well as Dr. Scott and Christine Shaw, their prized students.

Linda Bevins, Christine's hunter and jumper trainer, was



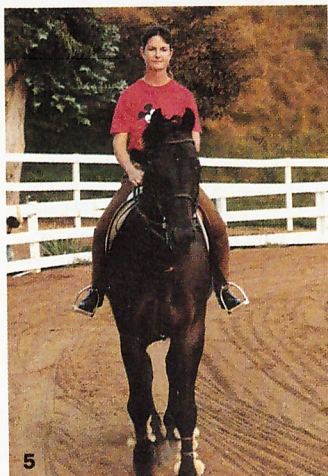
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1) Lopez showing off mother and baby.

2) Christine and staff present Doc with a world championship ribbon.

3) The best grooms in the world.

4) Dr. Bodilla and family present the Blue Ribbon.

5) Linda Bivins showing her horse.



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cheered when Doc announced that this was the first time for Linda to ride at a competition level since her tragic accident last February in New Zealand.

The afternoon session began with a parade of the American Saddlebred horses as Doc explained to the guests the various classes and events on the program. Dr. Scott gave definition to the classes and elaborated on what to look for in a championship performance.

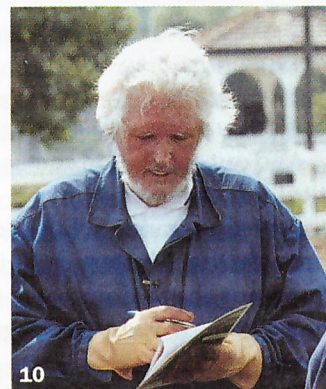
As the classes began, it became evident to all that the competition between the horses was going to be fierce. Unlike an average horse show, only Champions were competing against Champions. Doc and Christine chose the competing horses and riders, and the cheering and exhorting by the guests was loud and spirited as the riders put out a 150% effort to win their class. This observer had never seen at any horse show a more competitive demonstration

of the American Saddlebred horse.

Dr. Scott selected the judges for each event and guests were invited to award the championship ribbon to each of the winners. The judging was not easy, as each rider and horse performed for the cheering crowd as if a world championship was at stake. Dr. Scott called for the riders to perform the gaits and line up for the presentation of the championship ribbon. The judges conferred, and Doc announced each winner and runner-up to the delight of the crowd. Each participant exited the ring to applause and cheering, and each winner performed a victory pass.

The afternoon session was climaxed by a competition between hunters and jumpers. It was a surprise to see Mike Martin on Rawshock compete in the jumping ring against Christine Shaw and Nancy Grevich.

As the team took a rest break,



Doc opened up the ranch to his guests to explore the grounds and visit the stables. Hot dogs, fried chicken, ice cream, snacks and drinks were consumed by the hungry guests and the chili contest was announced. L.A. Councilman Richard Alatorre, Restaurateur Jonathan Byrd and Pastor E. C. Fulcher were designated to judge the contestants' offerings, and the guests sampled the cuisine. Cash prizes and blue ribbons were awarded to the winners (first, second and third). Each contestant was awarded a blue ribbon by Dr. Scott.

Doc brought out his beautifully decorated birthday cakes, to the oohs and aahs of the guests, and performed the honors. As the guests sampled the birthday cake, Doc announced that the evening session was to begin...and as exciting as the day's events had been, the best was yet to come!

In addition to spirited compe-

tition by the team members in the afternoon, Doc and Christine had a wonderful surprise for everyone. In the third event of the evening, Doc appeared in the lighted ring riding 9-time World Champion Callaway's Caper. At first Doc walked the beautiful mare, then trotted her while giving an explanation of the teristics that distinguish the world champion from her peers. Then came the next surprise, as Christine entered the ring driving Ch. King of Highpoint (Clyde is his barn name) in fine harness. Suddenly, these two world champions, Ch. Callaway's Caper, Dr. Gene Scott up, and Ch. King of Highpoint, Christine Shaw, whip, began to compete as if they were battling each other for a world championship. Their horses performed flawlessly as Doc and Chris sprinted around the ring to the call, "Show your horses!" The cheering was nonstop as Doc racked his mare and Chris

"showed" Clyde in all of his regal splendor. Even the trainers, Mike and Liz Martin, gasped as Doc rode Caper like a champion horseman.

Doc and Chris exited the arena to the screams of delight of the crowd; then, within minutes, Doc reappeared driving Clyde and, minutes later, Chris appeared riding Caper. The house literally came down as the cheering rang out in the night air as Doc and Chris performed for the King's Houses.

Spirits were sky high as Doc announced the parade of stallions and the final event, the five-gaited championship. Doc gave each guest a souvenir program and blue ribbon, and picture taking was frantic as everyone tried to hold onto the memory of a wonderful day. Chris, Liz, Mike and Linda were the targets for hungry autograph seekers as the memories of the show lingered into the night. What a party! ■

6) Christine presents the prize to one of the chili cook-off winners.

7) Doc and Christine with Pastor Fulcher and spouse.

8) The King's Houses cheered as Doc cut his birthday cakes.

9) L.A. Councilman Richard Alatorre presents the blue ribbon to Christine.

10) Dr. Scott judges the class.

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into that man who is already in his position of earthly power. That demon will possess him and take him to perdition. Until that is seen, certain prophecies about Antichrist cannot be understood.

The center of this beastly kingdom of evil, which is like the leopard with its speed and power of movement, but with his feet planted where the bear is geographically, will be in the area from Iran in the Persian Gulf area through Palestine. Do not expect the center of it to be in Geneva, in Berlin, or even Moscow.

The Mystery religions of Babylon

And out of Babylon comes the substitute doctrine of Nimrod and his evil wife Semiramis, whose doctrines, through the Mystery religions via Pergamus, have dominated most of the religious world including much of Christianity.

Each year as we approach Christmas, that heathen holiday, "Christ's Mass," I teach on the Babylonian religions. "Mass" is from the word "massa" which were the little cakes that the women in Egypt and Babylon baked for the Queen of Heaven. Jeremiah condemned that action.

The doctrine which has divided the church more than anything else is over whether or not when you take communion you eat an emblem symbolizing a covenant act of Christ, or whether you partake of a transubstantiated, miraculous substance that has you literally eat the flesh and blood of Christ. That "transubstantiated" theory is a Babylonian doctrine. Christ used the Passover as His takeoff point, and when He offered the bread His body was intact, and when He offered

the cup, His blood was intact. If you take off the blinders of medieval concessions to Babylonian religion, the symbol, rather than the substance, is obvious. But the Mystery religions of Babylon have conquered.

Christ was born in the fall of the year. That is proved by deduction from scripture. The time of the birth of John the Baptist, proven from scripture, was in the spring, six months prior to Christ. Christ was born in the fall. The Pope knows He was born in the fall; but we celebrate Christmas December 25th, which is the birth of the Saturnalia. It is a Mystery religion add-on.

Do you know where the word "cannibal," depicting those who eat flesh, comes from? It is a cognate of the old Chaldean two-word phrase, "K'hunnah-Baal," meaning priests of Baal.

It is that substitute religious system, that substitute belief in the incarnation where Tammuz was conceived by a sunbeam, that religion of ritual and works which comes from Babylon, Satan's caricatured substitute for Christianity, which is the voice of Babylon.

This beast's geographic territory



will be that of the Medo-Persians. Its methods of conquering, movement and power will be that of ancient Greece.

"And the dragon [Satan] gave him his power, and his seat, and great authority.

"And I saw one of his heads [one of the seven] as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." (Revelation 13:2,3)

Now, in this verse, Antichrist, who is the little horn and the man on the white horse, is somehow related to this beast of Satan-controlled kingdoms on this earth, which has his head wounded unto death and is suddenly restored. So the wounded head is another analogy to the little horn, another analogy to the man on the white horse in Revelation 6. This wounded head is restored.

This final opposition to Christ's reign on this earth, which we call Antichrist, can only be understood when you connect all the symbols.

He is symbolized as the man on a white horse who comes with a peace plan.

He is symbolized as the little horn who in the last days, out of a confed-

eracy of ten, uproots three and then is given, by the others of the confederacy, his kingdom.

Now he is symbolized as a wounded head that is restored.

When John Kennedy was shot, preachers in pulpits all over America were preaching, "John Kennedy may be the wounded head that will rise." Then when Robert Kennedy was shot, sermons began to be preached on the wounded head that will rise. Then, when it was rumored about a year ago that Khadaffi was shot and was recovering, we had another "wounded head."

There are more funny theories circulating on this "prophetic Love Boat" than you can shake a stick at. And you can never understand these prophecies until you link them all together.

In Revelation 17, the same beastly kingdoms are portrayed:

"There came one of the seven angels which had the seven vials, and he talked with me, saying, 'Come hither; I want to show thee the judgment of the great whore that sitteth upon many waters:'"

He comments about the kings of the earth. Then he begins to interpret this beast, which is the same beast described in the 13th chapter, the "beast, full of names of blasphemy, having seven heads and ten horns." It's the same beast. That beast of Revelation symbolizes in one great beast what the separate beasts have broken down into parts. The angel says,

"I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns."

"The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

"And here is the mind of wisdom. The seven heads are seven mountains

on which the woman sitteth.

"There are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition." (Revelation 17:7-11)

Now, to see what that is referring to we need to go back to the seventh verse.

"The angel said unto me...I will tell thee the mystery of the woman..." (which I can tell you is the false church) "...and of the beast that carrieth her, which beast hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder...."

"The beast that thou sawest was.... (That is pre-John) and is not. (He's not around ruling when John is writing this) And shall ascend...(That means he is yet to come. Where does he come from?) ..out of the bottomless pit, and shall go into perdition."

There is only one word in the New Testament that, translated variously, is "darkness," "pit," "bottomless pit," and occasionally, "abyss." When Jesus was walking around Galilee, He came upon a demoniac. The demons in that person recognized Christ and said, "Are you come to send us to the abyss before our time is due?" They knew about the bottomless pit.

In this same book of Revelation, out of the bottomless pit, after the 144,000 are sealed, will come a smoke that releases demons with the power to bring pain, but not death, across the earth. And when Armageddon is finished in Revelation 19, the 20th chapter opens and John says,

"I saw an angel come down from heaven having a great chain in his hand, and he laid hold on... that old serpent, which is the Devil, and Satan," binds him a thousand years and casts him into the bottomless pit.

The word used is this same word, "abyss."

On this beast that has seven heads and ten horns at the time of the end, consistent with the other imagery, one of the heads creates a mystery in the first scene because it is wounded unto death, and then it reappears.

The angel says,

"Let me explain what that one of the seven heads which you see wounded unto death and then reappearing is:"

"It is a head that 'was before' you were looking at this scene, John. It 'is not' now while you are looking at this scene, John. But after you, John, somewhere in the future, it 'will arise again' out of the bottomless pit and go into perdition."

The wounded head, which is a symbol of Antichrist, is not some human ruler who survives an assassination attempt. The wounded head is one of these seven kingdoms symbolized by the seven heads on the beast.

The head, an historic kingdom, existed prior to John, was wounded or stricken and was not in any ruling position when John was alive. We know where it was because, when it reappears, it will come out of the bottomless pit. So, one of these heads of the seven kingdoms was stricken and put in the bottomless pit; was in the bottomless pit when John saw that vision; but at a future time, it will come out of the bottomless pit, go into perdition, and become the power or head over the last Antichrist kingdom.

So this beast that was and is not and will be again is none other than a demonic force which ruled one of these seven kingdoms. He is in the bottomless pit at the time that John prophesies; but will be released out of the bottomless pit. He will literally possess the little horn, the man on the white horse who comes forth as Antichrist. When that demon enters into Antichrist, he will go into perdition and become the evil figure of the end which explains why both Daniel and Rev-

elation speak of great miracles performed by this Antichrist.

Angels are too often caricatured as little cupids with 'fluffy-dove' wings.

One-third of Heaven's angels rose up in rebellion after the crowning cherub Lucifer, and were cast out of Heaven. And since Adam gave up his dominion on earth, the prince of the power of the air has been ruling and will rule until the fulfillment of the passage in Revelation where Michael is turned loose to cast him out of the heavens. He is there appearing with the sons of God to accuse Job. Nothing about his capacity to accuse has changed. The only thing that has changed is that those who are in Christ now have an advocate with the Father, defending them against those accusations, covering them with His own atonement. Satan is still the prince of the power of the air; demons are still very much alive.

Those demon forces will have their last orgy during this tribulation period.

Daniel's Prayer

In Daniel, chapter 10, the Medo-Persian kingdom ruled. That is the "silver" kingdom, the "ram," the "bear," one of the seven heads, symbolic of the Medo-Persian kingdom, was in command.

Daniel was praying. An angel appeared and said,

"Fear not, Daniel: for from the first day that thou didst set thine heart to understand... I am come for thy words.

"But the prince of the kingdom of Persia withstood me twenty-one days: but, lo, Michael, one of the chief princes came to help me... (Daniel 10:12,13)

He refers to Michael as a chief of princes, which removes any doubt about where the princehood was seated. He was not talking about an earthly king of Persia. He was talking about a prince of evil, a lieutenant of Satan, the prince of the power of the air. He was referring to the same kingdom that Paul was when he said, "We wrestle not against flesh and blood,

but wickedness in high places."

A lieutenant of Satan was the true ruler of the Medo-Persian kingdom, the beastly bear. And that evil demon force had such an envelope of power that when Daniel, who was in the city of the kingdom of Persia, prayed to the Eternal God, and received an answer delivered by an angel, that angel must fight his way through those powers and get help from Michael to be able to get to Daniel.

Then the angel said, "Having delivered the message to you, I have another one." Furthermore, he pointed out, "Michael owed me one." He told of a time when Michael had a battle and this angel had stood with Michael in that case. So the score was even.

The modern mind can hardly conceive of these warfares between demons and angels in the fight of the Ages. But Daniel makes it clear that there was a prince of Persia, not a human prince, but an evil spirit, because he was resisted by Michael, prince of princes, whom we know is an angel. And kept this angel from getting there for three weeks.

Now comes the good news. This angel says,

"...and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." (Daniel 10:20)

Now, we have an explanation of why the ram, which had power no one could resist, Persia, suddenly, with no explanation, became powerless; and the goat came, so powerful nothing could stand in its way. What is the explanation?

In between the ram, Medo-Persia, and the goat, Greece, there was a loss of power because of the conflict between the angels, when the messenger to Daniel goes, joins Michael, and beats the whey out of the prince of Persia. Then a new demon force, called the "prince of Grecia," empowered Alexander the Great, which explains his amazing military conquering of the world, sweeping across Medo-Persia without any resistance.

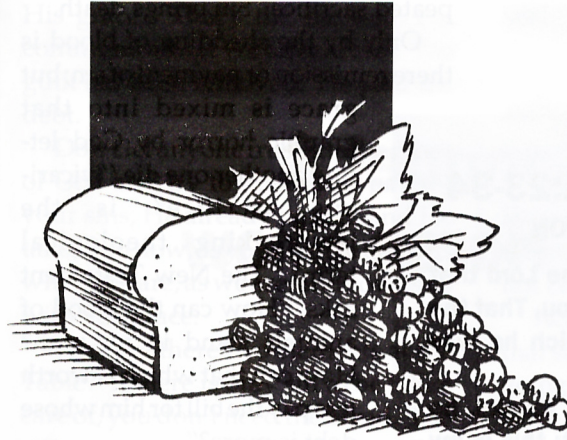
Now, when you read about the notable horn of the goat being broken off and replaced by four, it is prophetic of Alexander the Great who was cut off in his power and replaced by four of his generals. Scripture makes it clear that they would have his territory, but not his power. Why? Because the prince of Grecia, who gave power to the notable horn, Alexander the Great, is wounded and put in the abyss. He is the demon being that will be released during the tribulation, come out of the bottomless pit, and enter into a new world ruler, Antichrist, the little horn, the man on the white horse with a bow and no arrow. When that same demon that empowered Alexander the Great, called the "prince of Grecia," enters into Antichrist, whomever he may be, the wounded head will be restored. Antichrist, under full demon force, will be in place.

The Seven Heads

When John said all this, five were fallen, one was, another was yet to come. Before Rome, which was, only Greece, Medo-Persia, and Babylon were identified by Daniel. Where are the other two?

In Daniel, because the prophecy starts with the head, Babylon, that section of history is focused on. What follows in the third prophecy is narrowed to Medo-Persia and Greece. In the beast of Revelation we have the full picture of the beastly kingdoms under Satan's power that oppress God's chosen people, including the two previous kingdoms which complete the history of those beastly kingdoms that oppressed the seed of Abraham: First, Egypt; then Assyria, which carried the northern kingdoms and most of Judah into bondage; then Babylon is number three; Medo-Persia is number four; Grecia is number five; Rome, the nondescript beast, is number six; then there will come a short-time ruler, followed by a ruler into whom the same demon that pos-

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COMMUNION

BY DR. GENE SCOTT

If you read the book of Genesis closely, you will find that, though God drove Adam and Eve from the garden, He didn't leave them without a way of approaching Him. Those verses leading up to the tragic slaying of Abel by Cain make it clear that there was a place on the east side of the garden, that there was a set time, and a defined offering that Cain and Abel were to keep.

.....

That is why Cain was well aware of God's acceptance of Abel's offering. They did not simply make up their minds that they would offer something to God, and Cain offered from his vineyard, and Abel offered his sheep. They came at the same time to a designated place, and God designated a way to do it. Cain was very aware that Abel's offering was accepted and that his was not. Simply stated, Cain tried to improve on the way God told him to do it.

God's offering was a substitute victim for sin. Leviticus 17:11 says that the life of the soul resides in the blood. The reason there's so much talk about blood in the Bible is that

God had to deal with so much sin.

I like sinners better than most saints. I don't think I'm too far off from God in that respect. He loves sinners. He came to seek and to save them. I don't want anybody to think that the grace of God I teach does not recognize the reality and the evil of sin. God made it very clear that *for sin comes death*. When God talks about death, He's talking about that eternal side. "The wages of sin is death."

"The life of the soul resides in the blood," so God let the message be taught that the only way to approach God was for that conveyor of life to be poured out. God wanted this graphic message taught through the oft-re-

I CORINTHIANS 11:23-34

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23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

peated sacrifice: Sin brings death.

Only by the shedding of blood is there remission or payment of sin; but

grace is mixed into that graphic horror by God letting another one die ("vicarious sacrifice" is the jawbreaking theological term). The New Testament asks, "How can the blood of animals stand in for man? How can that which is worth less pay the bill for him whose debt is more?"

I often use the analogy of paper money. Paper money is of no intrinsic value. It is given value by the judgment and surety of the power that backs it up. Should someone contest the money's intrinsic value, it can be redeemed, or bought up, by the suretor with the surety, which is solid, hard money in anybody's currency realm. In economics, that breaks down. It used to be that you could turn your silver certificates in for hard money if you questioned the value of the silver certificate.

You must put Old Testament sacrifices in that frame. They are like paper money. They are capable of being exchanged or bought up by the suretor, who is God, because, in the vault of heaven, God's fail-safe plan from the time man was created was standing by. This fail-safe plan was what the New Testament calls "the Lamb slain from the foundation of the world." His life was worth enough to pay the bill for all other mankind, all other life. His life was spilled as His blood would pay the debt for every sinner, even those who don't respond. God, as I often quote

from Matthew 13, would pay the price to buy the whole field to get the treasure that was in it. Every sinner,

anywhere in the world, was bought and paid for; the penalty for his sins was exacted out of Christ.

Those temporary blood sacrifices in the Old Testament were like the spending of paper money, because it was backed up in the vault of heaven with the blood that would be shed in the life of God's own Son.

Each sinner did not have to understand the transaction. He just had to take God at His word. God told the people to slay the lamb and put the blood on the doorposts, and at midnight the slaying angel would "pass over."

In Exodus 24, Moses went up with the elders, representatives of God's people, to talk to God. They couldn't come near God; only Moses, the type of Christ, could come near. The others had to worship afar off. They went back down, and Moses wrote the law for the first time. The people said, "We'll do everything God says for us to do." But until he slayed the sacrifice and took the blood and splashed it on the people, they had no access.

Once the blood touched them, these same people climbed the same hill and had fellowship with God. That's the message of the sacrifice, always pointing to the One that would one day come and be kinned with us. He would clothe Himself voluntarily with human flesh. As John says, "He struck a tent and moved into human flesh," bringing God into the arena of life.

Hence, Christ perfectly fulfilled the law and thereby met its standard. Having provided the perfection of the law which was the necessary price, He shed His blood that we might live.

That's why Paul said, "I frustrate not the grace of God,..." (unmerited favor from God) "...for if righteousness came by my works, then Christ is dead in vain."

In the New Testament, they remembered this event of Christ at Calvary, because, on the night before He was crucified, He translated the passover to be kept in individual homes into the communion, and ever

after they were to keep it. They kept it in homes in the New Testament, and they were to remember that the Perfect One paid the debt for all their sins. No barriers remained.

As Ephesians 2 says, the barrier between us and God was broken that we might become the habitation of God through His Spirit and be given grace (unmerited favor) and peace (no animosity), as He put it all on Christ. That's why I try to get people to return the Communion to their homes like New Testament believers, and try to break down any guilt in front of this Table.

The guilt comes from a wrongful interpretation of I Corinthians 11 where Paul says if we "eat and drink unworthily, we eat and drink damnation." The word he used was "unworthily." He never said "unworthy." I am unworthy, but I can partake worthily. Damnation comes from partaking unworthily.

Paul was condemning the manner of partaking by those Corinthians, not the worthiness. He defined partaking unworthily as "not discerning the Lord's body." It is not realizing, as we take the wine, that it commemorates, or shows forth, that we are looking to the wondrous grace of God that the outpouring of Christ's blood on Calvary exhibits. In that moment, He paid the debt for every sinner. You cannot make yourself worthy. Your best is not enough. But neither can you make yourself so unworthy that His best will not cover you.

The simple heart that believes God's promise, "He that cometh unto me, I will in no wise cast out"; the testimonial of the mouth; the discernment that the shed blood of Christ paid the debt for all our sins, past, present and future—this gives us access to stand before God in peace. He's no longer angry with us. His anger over our sins is put on Christ. We stand recipients of unmerited favor.

That is why I say to everyone, when you partake of the cup, thank God for

His grace. That's the message I'm communicating! We have access. The guilt has been removed. He paid the debt.

Don't let anyone frustrate the grace of God and try to make you pay for your sins; He already paid it, and He takes you now, as you are. He takes us where we are, as we are, and covers us with His grace.

Why are there two elements at the Table? If there is only sin to be taken care of, you don't need the bread. The wine represents shed blood. All it took to atone for sin was the shedding of blood. Why the bread? Because God, in His love, could not help but do this. It's His nature to heal.

In Isaiah 53, the prophetic picture of Christ dying for the sins of the world, not only was the chastisement of our peace laid on Him; not only were our iniquities placed on Him; but the Hebrew verbs also have Him pick up, bear the full weight, and carry away our sickness and infirmity. Isaiah, looking forward, said, "With his stripes ye are healed." Peter, looking back to the event that once for all had happened, said, "With his stripes ye were healed."

As they partake of the Table of the Lord, I not only want people to get over the guilt and fear that robs them of the joyous knowledge that they are covered by God's grace; I want sick people everywhere to realize it's God's nature to heal. You don't need some healing evangelist. Some people get in cars and drive to a so-called miracle worker. Jesus already did it.

Take the bread, and just as certainly as you can walk out from underneath the weight of your sins because Christ carried them, my Bible says, "With his stripes ye were healed." There is healing for you.

You partake of the communion unworthily when you don't discern that there's healing, as well as covering atonement for sin. You can say it, claim it as your promise, put it in the past tense, personalize and singularize it: "With his stripes I was healed." ■

IDENTIFYING THE ANTICHRIST

continued from page 28

seduced Alexander the Great will enter.

Where will Antichrist come from? He will come from the territory of this ten-member confederacy and he will not come through world war.

Now, there seems to be a great fear that some kind of nuclear holocaust is going to wipe us off the face of the earth, or that some world war will come, or that the time of the end will begin when Russia comes down on Lebanon or the Middle East.

Though no man knoweth the hour of His appearing, you can know when it's at the door. Therefore, take heart. We're not going to blow ourselves up this year. There isn't going to be a world war. There won't be a nuclear holocaust. But we are going to learn about a kingdom which is forever.

The end of time is not going to approach until a little horn, in a local war, uproots three members of a ten nation confederacy. That war is placed through the ram and the goat prophecies in the territory of the Seleucid horn of Alexander's kingdom. Don't look for it in a split-up in the Common Market. Keep your eyes on the conflicts in Iran, Iraq, Lebanon, Syria, southern Turkey, Trans-Jordan, for that is the Seleucid kingdom. Look for a confederacy to be formed encompassing that area. Then, when one rises up in a local war, not a world war, and uproots three of the horns that comprise the confederacy, we're at the door of the end.

Know this: Antichrist will not be revealed until the Church that restrains him is taken out of the way, but he's got to be at least close enough that we can identify at least the initial, shadowy elements of a forming kingdom into which he will move, uproot three, and be given power by the others. Then the demon which empowered Alexander the Great will come from the pit, possess him and lead him to perdition. ■

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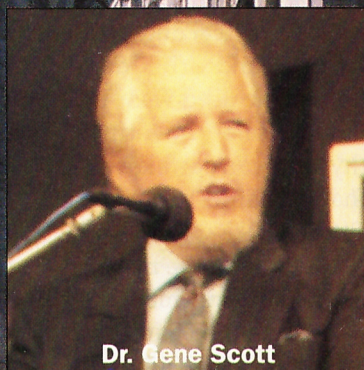
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