

No.  
59.

*"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS  
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE  
RIGHT HAND OF GOD."* COL. 3. 1.

REVELATION 8.  
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*An Address (revised) at*

Forest Gate, E. 7.

6th June, 1912.

by

PERCY W. HEWARD.

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*Correspondence welcome:*

**Scriptural literature for Believers**

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## REVELATION 8.

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An Address by Mr. P. W. Howard,

At 61, Upton Lane, Forest Gate.

6th June, 1912.

We start with part of last week's subject. "The future glory of the redeemed". It is a blessed thing to realise that there is such a thing as glory, that though in the present time we have trials and difficulties, (and what child of God has not?) there is a coming glory which will more than swallow up all the difficulties. Troubles are but a background and they will make that day the brighter. The contrast will only cause us to realise more fully the wonderfulness, and the wonderful methods of our God. In that future day, we, bought with precious blood, shall be before and upon the throne, WE shall serve Him day and night in His temple. The contrast with those who have no rest day nor night is real. WE shall know what is to be brought into an intimate relationship and a nearness which is equal with that of angels now, and <sup>in</sup> some ways beyond, we shall be members of Christ, the hungering and the thirsting of the present day will be past, the scorching of the sun will be gone. This passage telling a future glory, not only seems to be the poetry and history of Isaiah 49 but indicates that the Lord's people must be hungering and thirsting ones on earth, I mean

that they must lose for their Lord, that they must suffer for Him, and be the world's outcasts, because they are the Lord's chosen; the world will always cast out those whom God calls in. If we have a likeness to the Lord, we shall have more likeness to His rejection, but that day will bring together the rejected Lord, and the rejected servants of the Lord, and He in the midst of the throne, shall feed and lead those whom men starved and drove. He will feed and lead to living fountains when men offered them deserts. No tears will stain their eyes in the eternal glory, but they must expect tears now, they must expect weeping now. The child of God is not to be a hard stoic, the child of God is not to take things as a matter of course, the child of God is not to simply go through life, but to FEEL his sufferings, and yet not to suffer his feelings to get the best of him. To go through life as a servant of the Lord, learning the lessons from trials. For persecutions only make us run quicker along unto the coming day, for the word "persecution" means pursuing, and if we are pursued we shall have to walk quicker, aye, and to run. Progress oft depends on persecutions, we often need the goad to make us hasten and the future glory will remove the trials as well as transcend the trials. "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things

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that are seen are temporal, but the things that are not seen are eternal", there is a real heaven, and there is a real Lord in the midst thereof, there is a real future, and a real city, and a real living God, these things are not images and fancies and dreams but promises that date back to an eternal covenant, and which will go forward to an eternal realisation. God has not given us a will-o-the-wisp in His Word, but He has given us fixed promises on which we may rest our all; and we look forward and we press forward, and we know that He is quite as good as His Word, for His Word is Himself expressing Himself.

We pass now to to-day's subject. Having seen the inferences from chapter 7. 16. 17 we go on to chapter 8. "And when He had opened the seventh seal there was silence in heaven about the space of half an hour". The seventh seal must be studied in connection with chapter breaks, and the true arrangement of the book of Revelation, for chapter 8. 1 belongs to chapter 7, and chapter 8 should begin at verse 2. Just as Matthew's Gospel and Mark's Gospel go over the same period, so Revelation 6 and 7 goes over the same period as Revelation 8. 2. 10 and 11. We get concurrent accounts of the same period, it is so in Daniel 7 and Daniel 8, and Daniel 9, and Daniel 11 (latter part) <sup>where</sup> you have parallel visions of the same period. This is a key to the book of Revelation. But a word about "chapter breaks". They are not divine - except in the

book of Psalms and the book of Lamentations, they are human and therefore we can alter them, let me illustrate what I mean. Isaiah 2 finishes up "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of" Isaiah 3 at once starts "For the Lord has taken away the stay...and the mighty man shall be brought low". Those chapters ought not to be separated, "Cease ye from man...for the Lord doth take away". Cease ye from man FOR THE LORD will show Himself. Or take Isaiah 10 or 11. In Isaiah 10 we have the cutting down of the thickets of the forest, and Isaiah 11 begins "and there shall come forth a rod out of the stem of Jesse." Why should we make a break? we ought to read those verses together, the Holy Spirit did not put a break there, why should we? I recollect as a child reading through the Bible on the method of taking a chapter a day but always reading two chapters repeating yesterday's chapter the next day, thus I always went on from the chapter to the next chapter throughout the Bible and avoided the chapter breaks. If Isaiah 53 was the chapter for the reading I should read Isaiah 52, the chapter before, first, and I would suggest that method to the Lord's people, or a similar method. Go through the Bible reading the last verse of each chapter and the first verse of the next, it will take you a very short time to read that way. You can go through the book of Isaiah in half an hour. Read the last verse of one chapter, with the first verse of the next, and so forth. You will find hidden links that you had not noticed before. Take Isaiah 52 and 53

Isaiah 52 finishes with saying that the Lord Jesus should be exalted and extolled, and One who had been the Righteous Servant, and that the kings should shut their mouths at Him, for that which had not been told them they should see, and that which they had not heard, should they consider. Who hath believed our hearing? and to whom is the arm of the Lord revealed? The two chapters are linked. Or come to the later Scriptures. John 2 finishes, "He needed not that any should testify of man, for He knew what was in man, BUT there was a man of the Pharisees, Nicodemus". Contrasted with the shallow men who believed, there was a man in whose heart God was working. Or if you will take John 7 and John 8, "They went every man to their own house" is the climax of John 7. "Jesus went unto the mount of Olives" is the beginning of John 8 for He had not where to lay His head, He was <sup>the</sup> Rejected One. Or take Colossians 1 and Colossians 2. "I labour" says Paul "according to His inworking which works in me in power". Then we go on to Colossians 2 "I would have you know what conflict I have". That word "conflict" is the same word as the word "labour" of the chapter before. Or take Colossians 3 and Colossians 4. In Colossians 3 you have all about husbands, wives, children, fathers and servants; Colossians 4 starts with masters. This ought to have been linked on, for the Lord takes six different classes of people and shows their working together in the true fellowship that becomes those who are born from above. It is the same in Ephesians 5 and Ephesians 6. Ephesians 5 has the husbands and the wives, but Ephesians 6 goes on with the children

<sup>the</sup> and fathers, - whereas they are all closely linked together and should be read together. The Lord takes six different kinds of people, three in subjection and three in authority, and shows the beautiful harmony that is to mark a work of grace.

In the book of Revelation then, let us be careful to read Revelation 8. 1 with Revelation 7. 17. Revelation 7 is part of the sixth seal. Revelation 8 is the seventh seal in the first verse, and then we have the trumpets afterwards. The trumpets are plainly not in the seventh seal. Do you want one little proof? The sixth seal is the Coming of Christ. The seventh seal is afterwards. But in the trumpets we have a period of "five months" (9. 10.), and another period in 9. 15. How could that all take place after the Coming of Christ, and the seventh trumpet be the Coming of Christ? It would be an impossible position, but once realise, that the seals and trumpets are contemporary, two views of coming events, and everything fits into its place. So the seventh seal is NOT an introduction to the trumpets. It is sometimes said that there is silence in heaven, and then the next thing is that the angels go forth; they have been getting ready the trumpets. Nothing of the kind. The break is in chapter 8. 1. The seventh seal is that which is AFTER the coming of the Lord to the air which we have in the sixth seal. May I call attention to the important fact that the seventh seal is marked off very distinctly from the sixth

seal. Now since the sixth seal is the Coming of the Lord Jesus Christ in manifested glory, what comes after it? To those who realise that the sixth seal is the coming of the Lord into the air, and that His descending to the earth is afterwards, everything is clear. That afterwards comes in the seventh seal. But if it be said that the coming of the Lord into the air is long before the sixth seal, and that the sixth seal is the coming to the earth, what is the seventh? Everything would remain a mystery. Let us realise therefore this is a very important point in the whole interpretation of the book. The seventh seal is the last; it is the climax. Why should there be silence in heaven? There is coming some great and momentous event. But there is silence HALF AN HOUR. Now what are the references to the "HOUR" in Revelation? Revelation 3, "Because thou hast kept the word of My patience I will keep thee out of the HOUR of the testing that is coming upon the earth to try them that dwell on the face of the earth." Revelation 11. 13, After the catching up of the two witnesses we read "the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand and the remnant were affrighted and gave glory to the God of heaven. The second woe is past and behold the third woe cometh quickly". This, too is apparently the last hour. "And the seventh angel sounded and there were great voices". That is to say, the hour is here linked with a period of time just before the final blowing of the seventh

trumpet, for the seventh trumpet, alone of the trumpets, has TWO BLOWINGS. First, it BEGINS and the saints are caught up in Revelation 10; then it FINISHES and the Kingdom is established in Revelation 11. In Revelation 10 there is the word "MYSTERY", not a word about the KINGDOM. In Revelation 11 the word "KINGDOM", not a word about the MYSTERY. We read "The DAYS of the voice of the seventh angel", and these "DAYS" of the voice of the seventh angel may have some relation to the three and a half "days" of Revelation 11. 11, and may have some relation to the last hour, "the same hour".

We continue and find in Revelation 14 that when the saints are caught up as they are seen in Revelation 14. 5 on to a heavenly mount Zion (beautiful prospect! ) that we have "another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and every nation and kindred and tongue and people, saying with a loud voice, Fear God and give honour to Him, for the HOUR of His judgment is come". That is not the period of the Tribulation; it is the "HOUR". Come further to Revelation 18. Babylon is being destroyed, and we are told that those who look on say (verse 10) "IN ONE HOUR is thy judgment come", and in verse 17 "IN ONE HOUR so great riches is come to nought". I think I have only left out one passage now, and that passage is the most difficult, Revelation 17. "The ten horns which thou sawest (says verse 12) are ten kings which have received no kingdom as yet, but received power as kings ONE HOUR with the

have  
 beast. These/one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings, and they that are with Him are called and chosen and faithful". This is the one difficult passage as to the "HOUR". I only want to make a suggestion as to this. First, you usually interpret more difficult passages in the light of easier ones. In the other passages the "HOUR" is plainly the last hour, NOT the Tribulation period, which is always viewed in Revelation as a period of time considerably longer than the hour. Secondly, when Antichrist rises up he plucks up three kings, as we are told in Daniel, therefore they do not give their power unto him, but he fights them, therefore they are not the same as the ten kings here. Thirdly, probably he reinstates those three kings, but it is not that they give their power to him, but he gives his power to them. This again is emphasized, and there is a contrast. The ten horns are ten kings which have received no kingdom as yet, but received power as kings one hour with the beast. These have one mind, and give their power and strength unto the beast". In the last part of Government there will be a unity of ten kings with Antichrist, and when will Antichrist shew his greatest power? When he overcomes the two witnesses. When will that be? At the end of the three and a half years. All the world will make merry then. They will say, "We have

got the best of all. Judgment will be laughed to scorn though judgments will have fallen. It is probably during the half an hour that there is silence IN HEAVEN, that men are making merry ON EARTH in Revelation 11. "They shall see their dead bodies, and they that dwell on the earth shall rejoice and make merry, and send gifts to one another, because these two prophets tormented them that dwell on the earth". There will be a freedom of torment for half an hour, for half of the last hour, and during that period Antichrist will be at his height. During that period therefore there will be a fuller unity than ever before with his subject kings. They will receive their fulness of authority one hour. They have not received a kingdom as yet. That "one hour" will be the climax of the work of man. At once there is the mention "These shall make war with the Lamb". Thus it deals with the last aspect of man's kingdom, the state of the kingdom just before the descending of the Lord to the Mount of Olives. Hence, though the passage is a difficult one, it is not insuperable. Difficulties are God's invitations to further study.

Q. Who will be those ten kings?

A. I do not know. I know that there will be ten kings, but I can neither tell you their names nor their dominions, except that they will be of a character of fellowship with Antichrist. (It may be as there are several series of ten kings that these are not the ten of the wide empire, but those of Psalm 83, with whom Antichrist *writes* on his return from the Egyptian expedition of Daniel 11. 43. If so, "Asshur is joined with them" including some with whom he was at variance (Daniel 11. 41) and the one hour would

be clearly explained), Now we turn back to Revelation 8. There is silence in heaven the space of half an hour. The second half of this hour is I believe occupied with the seven vials, which, though they deal with the earth in the same way as the seven seals and trumpets, and though they are particularly parallel with the seven trumpets, yet nevertheless are very brief. There is no time mentioned in them, "No "five months", nothing of this character. The vials are the "LAST" plagues of God; they are called "the last" and they come quickly one after the other, judgment, judgment, judgment, in the last half of the last hour. Then it would seem that the seventh seal contains the seven vials though it does not contain the seven trumpets. You will notice in Revelation 10 that in the middle of the mention of the trumpets we have "seven thunders" which are linked with the seven trumpets. So, as the seven trumpets are linked with the seven thunders, the seven seals contain the seven vials. The last trumpet is the coming of the Lord, in its first aspect the catching up of His redeemed, which is the sixth seal. The second part of the last trumpet, the coming to the earth, appears to be in the seventh seal. It is solemn, - this thought of silence. God knows what wrath will be poured out, and there is silence in heaven. As a rule, we read of heaven as the centre of praise. They say "Holy, holy, holy, is the Lord of Hosts". There is as a sound of many waters in the glory of the Lord, but here we have a little silence. Why? Because of the fulness of Divine judgment here brought before us. Beloved friends,

we need to realise that the Book of Revelation brings before us unparalleled judgments. There are few who really believe the Book of Revelation. It is one of Satan's great aims to put it on one side, not merely because it reveals his doom, but because it shews the awful judgments of God. If men only saw thus, the position of the believer would be very much easier; you would know who were Christians and who were not; you cannot tell now. People profess to believe in God because they do not know His character. It takes a saved one to believe in God, I mean the God of the Bible. An infidel can believe in the God of imagination, but a saved one, and a saved one only, can believe in the God of tremendous judgment, a God of WRATH, a God of righteous anger. God's grace is infinite, but His wrath is infinite too. We cannot measure it, we cannot weigh it, we cannot understand it, but we bow the head and worship. It is not for us to dictate to God. Sin is such a crime, and evil is so enormous against the One who is God over all, that all the judgments that God brings down upon a guilty world are deserved, and all the wrath that will make rivers of blood to fall on this sinstained earth, all that wrath is deserved. There is no mere experience of poetical language in Scripture. God's anger is equal with that which He has revealed. He is wise, and will not take back His words. And why? SIN, SIN, is so terrible it took the Son of God's love to die on Calvary in

agony intense beyond that which was physical, that He might take the place of the guilty, and save them. Then

MEASURE THE WRATH OF GOD IN CONNECTION WITH CALVARY: VIEW THE ANGER OF GOD IN THE LIGHT OF CALVARY. If the Son of God bearing wrath went through such extreme pain then the indignation of God over all must be greater than men can understand. There is "SILENCE", and we should have silence when we think of the greatness of God's wrath. Our words fail; "WHO KNOWETH THE POWER OF THINE ANGER?" "Even according to Thy fear, so is Thy wrath". We do well to stand in silence before God. "My heart standeth in awe of Thy Word". The Psalmist was afraid of God and of His judgments, and so should we be, for godly "fear and trembling" well befit a New Testament saint, as well as the Psalmist in years gone by. There will be silence when the seventh seal is opened, for if the six seals are tremendous the seventh seal is beyond them, in its fulness of wrath, since if it contains the vials, notice how they are described. We are told in chapter 16 "Pour out THE VIALS OF THE WRATH OF GOD upon the earth", and again "In them is FILLED UP the wrath of God", and again "FULL of the wrath of God Who liveth for ever and ever", and again, "The seven plagues of the seven angels FULFILLED". Everything is full to do with wrath. Everything will be quick in the seven vials, and men will blaspheme God under pain that will seem intolerable, but will only be the stepping stone to an eternal hell.

Knowing "the fear of the Lord" how earnest should we be! This subject is not merely to feed our curiosity, it is not merely to attract our mental study, but to humble us to the dust before our God Who is so great and glorious.

During this seventh seal in heaven there will be, it would seem, the marriage-supper of the Lamb part of the time; there will be the Judgment Seat of Christ part of the time; or if those be in the sixth seal, there will be the getting ready to go forth as we have the going forth in Revelation 19. There will be the afterwards of the Marriage Supper and the Judgment Seat of Christ. On earth there will be the merry-making, as we have seen, and then in the second half of the hour (for the whole hour is the seventh seal) there will be men's determined blasphemy, and defiance of God until, when the Son of God's love, Who died at Jerusalem, descends to Jerusalem, many will fight against the Lord when they see Him, and His dazzling light which made a Saul of Tarsus to break down and say "Who art Thou, Lord?" will only be the target against which they will hurl their weapons until they lie dead, and the rivers of blood are pouring forth, and the blood leaps up to the horses' bridles.

As to the further arrangement of the Book of Revelation, I have only reached the 16th chapter, but chapter 17 you will notice goes up to the last hour just the same. Revelation 1, 2 and 3 go up to the last hour "I will keep thee out of the hour of testing". Revelation 4 to ~~18~~<sup>8.1</sup> go up to the last hour

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Revelation 9 to 11 (the trumpets) go up to the last hour. Revelation 12 to 14, the account of Antichrist's reign, go up to the last hour. Then the vials do NOT go up to the last hour; they are part of the last hour. Revelation 17 (mystery of Babylon) goes up to the last hour. Revelation 18 goes up to the last hour. Almost all the different visions have the last hour mentioned in them. THIS IS THE <sup>"Key"</sup> MYSTERY OF THE BOOK. Oh that the Lord may give us grace to use it in the enabling of the Holy Spirit, and to live in the light of that day. When I say "THE key" to the Book, I should rather say A key to the Book, for the Book is all locks and all keys.

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