

Companion to the Chart

OF THE BOOK OF

“THE REVELATION OF JESUS CHRIST,”

BY

GEORGE HUCKLESBY.

CONTAINING THE SUBSTANCE OF FOUR LECTURES BY
THE AUTHOR, SHEWING THE CONTENTS,
AND THE VARIOUS DIVISIONS
OF THE BOOK.

Price, with Chart, 1/-; Post, 1/3; 3 copies, post free.

London:

G. HUCKLESBY,

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*THE BOOK OF THE REVELATION
DEPICTED IN A ROLL.*

THE Book of the Revelation of Jesus Christ is divided by the Spirit of God into three parts:—

First, “the things which John had seen.”

Second, “the things which are.”

Third, “the things which shall be hereafter,” or “after these.”—Chap. i. 19.

These three divisions are marked upon the chart by lines drawn across the larger scroll. The first gives us Church testimony upon earth according to God. The second shews us what that testimony becomes in the hands of man; and the third reveals those things which are yet to transpire.

FIRST DIVISION.—CHAPTER I.

The Apostle beheld seven gold candlesticks, or lamp-stands, in the midst of which was “One like unto the Son of man.” Seven denotes completeness; gold sets forth that which is divine, and light is always for others, hence, these seven golden lamp-stands symbolize the Church in her corporate testimony for God upon earth. She is “the pillar and ground of the truth;” the light of this poor dark world during the bodily absence of the Lord Jesus Christ.

The Holy Ghost selects seven literal assemblies then in existence, the spiritual condition of which foreshadows the history of the professing Church in the place of responsibility as the Light-bearer upon the earth. The Lord Jesus is seen in His judicial character walking in the midst of the lamp-stands. He is set forth as the "Ancient of days," who sees the end from the beginning, and His eyes are represented as a "flame of fire, detecting all that was evil or of the world; piercing beneath the surface and reading the thoughts and intents of the heart. He was present, too, to remove aught that would hinder the light from burning steadily and brightly, and to supply the need of each one from His own inexhaustible fulness. As Aaron the high-priest was responsible for using the golden snuffers in trimming the seven-branched lamp-stand, which stood in the sanctuary before the Lord, and to supply the oil for a bright and steady light; so our great High-Priest is in the midst of His people to make them "burning and shining lights." Thus, in the things which John had seen, we behold Christ dealing judicially with the Church ere He deals in judgment with the world.—1 Pet. iv. 17.

SECOND DIVISION.—CHAPTERS II., III.

This division of the book contains letters to the seven churches of Asia, revealing things which the Son of man saw in those various assemblies. The seven letters are represented in the chart by seven small scrolls or rolls of parchment.

IN THE CHURCH OF EPHESUS

the Lord saw much that He could commend and praise. There was activity and service, much patience and correct doctrine, but beneath all this He detected that which was

eating up their spiritual life, and which would cause their testimony to result in failure. They had left their first love. The heart of the bride was being weaned from the Bridegroom. He no longer had the undivided affection of His spouse, whom He loved so intensely and purchased so dearly; hence, in pleading, tender tones He tells her from whence she has fallen, and exhorts her to repent and return unto Himself. Compare Jehovah's touching appeal to backsliding Israel, before He dealt in judgment with that nation.—Jer. ii. 2, 3.

TO THE CHURCH IN SMYRNA

the Lord foretells the sorrows, trials, and persecutions which were to overtake them. The enemy would be permitted to buffet them and cast them into prison. But the Lord would by this means try to recall their hearts back to Himself. Compare the Lord's threatenings to Israel by His servant Moses.—Lev. xxvi. 14. 29.

In the Lord's address to the Church at

PERGAMOS

He warns them against an unhallowed intercourse with this evil world, from which He had died to deliver them. She had been espoused to one Husband, even unto Christ, but was now being turned aside, by the devices and subtlety of the enemy, after other lovers. Instead of walking as a chaste virgin with her garments unspotted by the world, she was being fascinated by its smiles, and allured by its attractions from the path of holy separation unto the Lord. Taking her eye off Christ, she forgot her heavenly calling, and crossed the line of separation, and embraced the enemies of her Lord, committing spiritual fornication with a world

which cried, "Away with Him! crucify Him!" and which still says, "We will not have this Man to reign over us." "The doctrine of Balaam" led the Israelites to form unholy alliances with the Moabites and Midianites, so also "the god of this world" has sought to ally the Church with the world, and the world with the Church, until, like Jerusalem of old, the wall of separation is broken down, and the gates thereof are burned by the enemy.

In the epistle to

THE CHURCH IN THYATIRA

we have the sad fruit of this spiritual fornication. Its lasting results are seen in "Babylon the great, the mother of harlots and abominations of the earth;" which will receive its doom from the hand of God.

Yet amid all the spiritual darkness and corruption we find a remnant remains faithful to God; even as the reserved seven thousand bowed not the knee to Baal in the days of Jezebel. These faithful ones have their eye directed to the coming of the Lord as the "Morning Star," when the shadows will flee away and the present night of weeping give place to the eternal day of glory. The Lord reminds them of His speedy return to gather all those who are really His unto Himself. For "the Lord knoweth them that are His," and will not overlook even one poor worldly-minded Christian, although, like Lot he may have hidden his light beneath the world's bushel; nevertheless, such will suffer loss in the day of Christ. The epistle to Thyatira and the three following letters, run on contemporaneously until the Lord appears.

IN SARDIS

we behold a time of reformation, but, alas! it was but temporary; it soon lapsed into a state of dead formality, becoming content with a mere name to live without any spiritual life. To these the Lord threatens to come as a thief.

CHURCH AT PHILADELPHIA.

To this Church Christ proclaimed an open door, whereby His people might return unto Himself, and to His unchanging word. But, as it was when Cyrus issued his proclamation to Israel to return from their captivity and re-build their temple, only a small number embraced that privilege. The larger number preferred ease and comfort in a strange land to the trials and difficulties of building the temple at Jerusalem. Even so it is to-day among those who name the name of Christ; personal comfort and self-advancement are by many placed before the honour and glory of God. Tradition is allowed to usurp the place of the inspired word. The glory of God and the Lordship of Christ are little thought of; and the governing, guiding, and ever-abiding presence of the Holy Spirit is almost unknown. But those who seek to keep His word are encouraged by the promise of His speedy return, and with the assurance that they should be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

THE LAODICEAN ASSEMBLY.

We have a solemn picture of the closing scene of the professing Church on earth. Professing to be rich and increased with goods, having need of nothing, satisfied with themselves, they did not know their poverty or their real

condition ; yet the Master of assemblies was standing at the door knocking for admission. But soon the scene will be changed, and many who "have eaten and drunk" in His presence, will find themselves outside His house, knocking at His closed door for admission, when it will be His solemn work to say, "I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity."

Thus, "the things which are," give us the history of the Church's testimony on earth. Christendom has failed. It has not continued in God's goodness, consequently, it will be indignantly cast out of His presence, and receive its doom from Him that judgeth righteously.—Rom. xi. 22.

When the Lord shall have taken His true light-bearers to be with Himself a fearful spiritual darkness will set in upon the world. The salt being removed, the mere nominal thing will become a mass of spiritual corruption. The "mystery of iniquity," will then develope into the full-blown apostasy. But if the testimony of

THE CHURCH IN HER CORPORATE CAPACITY

has been seen to fail, in each of these seven letters the *individual* Christian is exhorted to "hear what the Spirit saith unto the Churches," and to overcome the *present* in the light and power of the *future*. Thus the Lord would stimulate us as individuals to be burning and shining lights. May we seek to buy the truth at any cost, and refuse to sell it at any price. Then shall we behold light in God's light, and be enabled to redeem the time, knowing that the days are evil.

" For how will recompense His smile,
The sufferings of this little while?"

THIRD DIVISION.

The third division commences with Chapter iv., and goes on to Chapter xxii. 5, and unfolds "the things which must

be hereafter," or after these ; *i.e.*, the things which follow the present Church state, as given in Chapters ii., iii. This section of the book contains several subdivisions which are not *consecutive* as to the order of events which they reveal. For instance, the seven seals followed by the seven trumpets, give a broad outline of events transpiring before the present age has run its course, and show what the outcome will be. In the next section (Chap. xi. 19—xiv.) our minds are carried back to certain historical events in the past ; thus from another standpoint we trace the order of events down to the end of the dispensation.

This is frequently the case in the prophetic Scriptures. Take, for example, our Lord's prophecy in Matt. xxiv. ; He gives a general outline of the whole down to verse 14, clearly stating that "then the end shall come." Immediately He goes back to a definite point, and gives a more minute description of the events as they will transpire down to the time of the end, in verses 15-31.

So this second subdivision commences with the temple of God being opened in heaven, and mentions God's covenant with that chosen nation Israel, out of whom Christ came ; it then goes on to the time of the end, foretelling the fearful sorrows which await that people, during the time of unparalleled tribulation mentioned by the prophet Daniel, and by our Lord ; closing with the appearing of Christ in judgment upon His foes, and bringing deliverance to Israel, when they will say, "Blessed is He that cometh in the name of the Jehovah."—Isa. lxiii. 1-6, Matt. xxiii. 39.

The seven vials return to another point of time before the end comes, and give the seventh trumpet in detail, of which very little was said in Chapter xi. In these we have God's final dealings in judgment with this rebel scene minutely described.

The same thing applies to the two following sub-divisions. We now consider the chapters in their regular order.

CHAPTER IV.

A door is opened in heaven, through which John was immediately taken in the Spirit; a figure of the rapture of the Church, he then beholds One sitting upon the throne of the Majesty in the heavens, who is attended by the Seraphim and the Cherubim, and worshipped continually by all the heavenly hosts. This is marked on the chart as "The Heavenly Vision."

CHAPTER V.

A seven-sealed book, or scroll, is seen in the right hand of Him that sat upon the throne, and the whole universe is challenged to produce a man worthy and competent to take that book and to loose the seven seals thereof. Only One is found, and He, the same Person, who, when He was upon earth, had not where to lay His head, but now He is publicly acknowledged to be the only One fit to be entrusted with power, and the only worthy One to be invested with this world's sovereignty. As such He is worshipped by the myriads of glorified saints, and by the innumerable company of angels, and then by the whole redeemed creation, all uniting in ascribing praise and worship "to Him that sitteth upon the throne, and unto the Lamb for ever and ever." Compare Luke xix. 12; Dan. vii. 13, 14; Rev. v. 7. This is marked on the chart as the seven-sealed book.

CHAPTER VI.

shows that Christ takes possession of the kingdom by executing judgment upon His foes, as foretold in Psalm

ii. 8-12, Psalm xlv. 3-6, Psalm cx. 1. The sword of justice prepares for the throne of glory. As seal after seal is broken, so judgment after judgment is poured out upon the ungodly. This is represented on the chart by the book or scroll, sealed with seven seals, being *unrolled*. Thus we have a scroll within a scroll: the outer representing the entire book; the inner, denoting the unrolling of the sealed roll, which symbolises the unveiling of those things which are to take place upon the earth after the Church has been removed to heaven.

CHAPTER VII.

comes in as a *parenthesis* between the sixth and seventh seals, in which a remnant, both of Jews and Gentiles, are sealed, to be preserved through the great tribulation, coming upon all the world to try them that dwell upon the earth. Even as Noah and his family were preserved by God and carried through the deluge to repeople the earth, so it will be with this remnant of the twelve tribes and of all Gentile nations. They will be kept through the awful crisis, and become the nucleus of the nations who will inhabit the millennial earth, and who will come up year by year to Jerusalem to worship the King, the Lord of Hosts. Isa. ii. 2, 3. Zech. xiv., 16.

CHAPTERS VIII: AND IX.

resume the opening of the seals, and give a solemn picture of the seven trumpets being blown, or the seventh seal in detail. The trumpets undoubtedly have an allusion to the trumpets being blown at the destruction of Jericho, when Jehovah, as "the Lord of all the earth," was about to give to Israel the land promised to Abraham, Isaac and Jacob. Josh. vi.

The three last trumpets have a solemn "woe" attached to them, showing that the judgments increase in intensity as the end approaches.

CHAPTER X.

is another parenthesis, and comes between the sixth and seventh trumpets, just as Chapter vii. came between the last two seals.

The Lord Jesus assumes the *angelic* garb, and is seen as the mighty Angel of the covenant, clothed with a cloud, the symbol of Jehovah's Majesty; as such He plants one foot upon the earth, and the other upon the sea, which signifies *possession* or *appropriation*. (See Josh. i. 3.) He then swears by the eternal God that there shall be no longer delay (see R. V.); but when the seventh angel sounds his trumpet, the mystery of God shall be finished, as He hath declared to His servants the Old Testament prophets. The "mystery of God" is God's long silence and wondrous forbearance towards a guilty, rebellious world. Man disobeyed God in Eden, broke His law at Sinai, and murdered His Son at Calvary; yet for eighteen centuries He has been forbearing and longsuffering toward this rebellious race, not willing that any should perish. But "our God shall come, and shall not keep silence." He will break the silence of ages, and arise to purge out of His kingdom all things that offend, and then shall His "will be done in earth as it is in heaven."

Meanwhile John has to eat the little book, which possibly refers to the individual appropriation of the promises of God to His believing people, while bearing testimony for God in a hostile scene.—Jer. xv. 16. Ezek. iii. 1.

IN CHAPTER XI.

we see the temple measured, showing God's purposes in reference to the earthly Jerusalem, which is yet to be the

metropolis of the world, the joy of the whole earth. (See Ezek. xl. to xlviiii.)

In verse 15 the seventh trumpet sounds and the cry is heard, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Christ takes possession of the kingdom, and wields the sceptre of power, putting all enemies beneath His feet.

CHAPTERS XI. 19 TO XIV. 20

comprise the next subdivision. This section goes back chronologically to the *first advent* of Christ, when He came in grace, and ends with His *second appearing*, when He will come in judgment treading the wine-press of the wrath of God. It reveals the counsels of the God of Israel toward that nation, for they are still "beloved for the fathers' sakes," and will yet be the earthly vessel to show forth His glory, and by which God will bless all the nations of the earth. That nation is here symbolised by the woman clothed with the sun, etc. It is the purpose of God to invest Israel with supreme authority, making her the head nation of the earth, from whom all Gentile nations will derive their light, and to whom the twelve tribes will be a crown of glory. Of this nation, "as concerning the flesh, Christ came, who is over all God blessed for ever," and He is here set forth as "the Man-child, who is to rule all nations with a rod of iron."

The dragon being defeated in his attempt to destroy Christ at His first coming, now pours forth his rage on the woman and upon the remnant of her seed, that is, upon the Jewish nation, the godly seed of Israel in the latter days. (The present dispensation is here over-looked because *Israel* is the great subject.)

In Chapter xiii. we have the instruments which Satan will use for this purpose. They are represented by two wild beasts. The first sets forth the *political* power, the head of the Roman earth, who receives his throne and dominion from the prince of this world. He is the executive of Satan's power. This second beast, coming out of the earth, denotes the *ecclesiastical* power, the prophet of Satan's lie. The former will have his seat in the west, probably in Rome, the latter will have his in the east, in Palestine, and as such he will have directly to do with the Jews. He will represent the first beast, or the head of the Roman earth, and make a covenant with a majority of the Jews who return to Palestine in unbelief, where they will be persecuted by some mighty power. Against this power, the beast and the false prophet undertake to protect them by the vast resources they have at their command for seven years, called "a week" by the prophet Daniel; but in the midst of the week the covenant is broken and the Antichrist sets up idolatry. Like Nebuchadnezzar, he will command the whole world to worship the image which he makes to the first beast, under a penalty of death. This is "the time of Jacob's trouble, but he will be saved out of it." These two men set forth under the symbol of two beasts, are taken in high treason against the King of kings when He appears, and they are both cast alive into a lake of fire, prepared for the devil and his angels."—Rev. xix. 20.

Chapter xiv. is in seven parts, and gives in detail a brief summary of the events which transpire just before the Lord appears. In verses 1-5 the Lamb is seen on Mount Sion with the one hundred and forty-four thousand. Verses 6 and 7 contain the everlasting gospel which will be proclaimed at that time. Verse 8 announces Babylon's downfall. In verses 9-12 we have the penalty for worshipping the beast

and his image; and in verse 13 we read of the blessedness of the dead, who from that time die in the Lord. In verses 14 to 16 we have the harvest, which, according to Joel iii. and Matt. xiii., is at the end of the age (R.V.).

The harvest was followed by the vintage in Israel's day, even so will it be at the close of this dispensation, when the vine of the earth will be cast into the winepress of God's wrath. This brings us again to the threshold of the millennial reign of Christ; a type of which we have in the "feast of tabernacles," which succeeded the harvest and the vintage; foreshadowing that blessed period which is to be man's jubilee, creation's sabbath, and Christ's reign.

IN CHAPTERS XV. AND XVI.

we have another subdivision of the book, which again goes back in order of time to the sounding of the seventh trumpet, and from thence onward to the close of the dispensation. In it we have a solemn account of the last acts of God in judgment upon rebellious man, represented by the seven "bowls" or "vials," which are emptied out upon the earth. (See Chart.)

FROM CHAPTERS XVII. TO XXI. 8

we have another distinct section of the book, which contains a consecutive order of events from Babylon's doom, on to the graphic description of the holy Jerusalem in the new heaven and the new earth, wherein dwelleth righteousness, and in which God will be all in all.

Chapter xvii. contains the description, history, and doom of that fearfully corrupt system which bears the name of Christ, but is found to be full of the most diabolical deeds performed under a guise of religion.

It is called "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," but the set time has now come, and God deals with it in righteous retribution.

In Chapter xviii. we see the result of that doom upon the inhabitants of earth and upon those who dwell in heaven.

In Chapter xix. the real Church is seen in her peerless beauty, as arrayed in her bridal attire at the Marriage Supper of the Lamb. This nuptial scene is followed by the warrior King coming forth to execute the final blow of judgment upon his foes, consigning the beast and the false prophet to the lake of fire.

In Chapter xx. Satan is bound and imprisoned in the abyss during the Millennial reign of Christ; who will have dominion "from sea to sea, and from the river to the ends of the earth," and all who share in the first resurrection will live and reign with Him.

This blissful age is followed by another dark scene of rebellion. For a short season Satan is let loose out of his prison, and gathers together an innumerable army from the four corners of the earth (R.V.), with which he makes his final attempt to dethrone the King of kings, the Lord of lords. Many who have been born during the reign of the Prince of Peace will have yielded only a feigned obedience to His authority, Psalm xviii. 43, 44, (margin) and are, therefore, prepared to join Satan in this daring act of high treason, but they, too, meet their doom from the hand of God.

This again proves the solemn truth, which Jeremiah long ago proclaimed, "The heart is deceitful above all things, and desperately wicked;" and also shows the importance of our Lord's words to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." Let the flesh be tried under the most favourable circumstances, it is still flesh, and as such it is at enmity against God.

This final act of rebellion is followed by the closing scene of time, the Great White Throne, before which the dead are judged, and the wicked receive their fearful and eternal doom. The heavens pass away with a great noise, and the earth and its works are burned up. The conflagration of the present state of things introduces the eternal state in which John beheld the heavenly city, the new Jerusalem coming down from heaven as a bride adorned for her husband, when the tabernacle of God will be with men. All things are made new. Everything is in its resurrection character, and based upon its redemption basis, which can never be defiled or disturbed. Christ, having put down all rule and authority, now delivers up the kingdom to God, even the Father, everything being according to the Divine pattern, and after God's own mind, a Triune God is all in all. In this new order of things everything bears its eternal stamp, and is in its everlasting state. Hence the blessedness of the saints is said to be eternal, and the doom of the impenitent is declared to be for ever and ever.

FROM CHAPTER XXI. 9 TO XXII. 5

we have another vision, (compare xvii. 1, and xxi. 9.) a most graphic description of the heavenly city, as it will be during the millennial reign of Christ. Thus we are once more carried back in order of time from the eternal state to the millennial age, thence through the thousand years of Christ's reign into the eternal ages beyond.

The new Jerusalem is seen to be the dwelling-place of God and of the Lamb, and as such she becomes the channel of blessing to the whole redeemed creation. Receiving her light from Him, the Source of light, she transmits those rays of light and glory through her transparent walls and street to all creation around her, and upon the earthly city beneath.

and millennial nations walk in her light. Then will our Lord's words to Nathaniel be fulfilled: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

This section closes with *seven* "*shalls*" (xxii. 3-5), showing the certainty and the immutability of all these wondrous truths, these sublime and glorious facts; the last of which carries our minds on into that wondrous scene when time gives place to eternity, and assures the hearts of poor, oft-times weary pilgrims, that when God's kingdom comes they will reign for ever and ever, for it passeth not away. Thus closes the *prophetic* part of this comprehensive book, this glorious revelation of the Lord Jesus Christ.

FROM CHAPTER XXII. 6-21

we have the practical conclusion, in which the Holy Spirit seeks to apply the precious solemn truths of the book to the heart and conscience of the believer.

The revelation of the things which must shortly come to pass, and the unveiling of the future acts of God, are not made known merely to satisfy curiosity, or for our poor intellects to speculate therein, but to affect the life and mould the character, and draw out the heart to Him who is the sum and substance of all Scripture, the centre of all God's councils, and the object of all His ways and dealings with men, during the little while we wait to see Him face to face, when we shall know even as we are known. Twice in these closing verses does He say to His Church, "Behold, I come quickly; then, lest a doubt should remain on the mind of any, we hear His farewell word to his blood-bought Bride, "Surely (Amen) I come quickly," as though He desired to rivet the attention, and fix the heart upon Himself and His speedy return. May the language of our lips and life continually be, "Even so, come, Lord Jesus."

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