

ISLAM IN THE BIBLE



by

Rev. Professor Dr. Francis Nigel Lee

**Caldwell-Morrow Lecturer in Church History
at the
Queensland Presbyterian Theological College
Brisbane, Australia, 2000**

"God loves those who fight for His Cause in battle array [*cf.* the 'Holy Warfare' of Islam known as *Jihad*].... Remember, Moses said to his people [the children of Israel]: 'O my people! Why do you vex and insult me, though ye know that I am the Apostle of God sent to you [*cf.* Deuteronomy 18:15-20]?' Remember, Jesus the son of Mary said: 'O children of Israel! I am the Apostle of God sent to you, confirming the Law before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Achmad'" alias Mohammad [*cf.* John 14:16 & 15:26 & 16:7].

"God took the Covenant of the Prophets, saying: 'I give you [the Jews] a Book and Wisdom! Then an Apostle [Mohammad] will come to you [Genesis 16:6-12 & 17:18-26 & 21:14-21 & 25:12*f* and Deuteronomy 15:18 *cf.* Isaiah 42:11], confirming what is with you. Believe him, and render him help!'....

"When Jesus found unbelief on their part [*viz.* that of the Jews], he said: 'Who will be my helpers to the work of God?' Said the Disciples: 'We are God's helpers! We believe in God and you bear witness that we are Muslims'....

"God will say: 'O Jesus the son of Mary! Recount My favour to you and to your mother! Look, I strengthened you with the holy spirit [the angel Gabriel] -- so that you spoke to the people in childhood and in maturity! Look, I taught you the Book and Wisdom, the Law and the Gospel! And look, you made from clay as it were the figure of a bird -- by My leave! And you breathed into it, and it became a bird -- by My leave! And you healed those born blind and the lepers -- by My leave! And look, I did hold back the children of Israel from you!.... And look, I inspired the Disciples to have faith in Me and My Apostle [the coming Mohammad]. They said, We have faith -- and you [Jesus] bear witness that we bow to God as Muslims!'"-- *Koran* 61:4-6 & 3:81 & 3:52 & 5:113*f*.¹

Is Mohammed truly the last Prophet -- the fulfilment of Moses' prediction of a coming great "Prophet...like unto me" (Deuteronomy 18:15)? Or is Mohammed perhaps the greatest of a long line of false-prophets predicted in Deuteronomy 13:1-5 -- so that his testimony should be rejected? What is Islam? How does Church History view it? And above all, what does the Bible say?

Islam is a potent mixture of a little truth and a lot of error. The truthful parts are not original, but were gleaned from a few passages in the Older Testament and from even fewer portions in the Newer Testament of the infallible Word of God. The erroneous parts are an odd conglomeration of: certain sections from the Apocrypha which arose in the Intertestamental Period; Post-Christian sectarian writings in the Pseudepigrapha; Arabian Paganism; and the A.D. 570-632 Mohammed's own views written down by his favourite wife Khadiya.

Much of this was collected together and then recorded in Islam's holy book, the *Koran*. That was written not like the Bible, over some fifteen centuries -- but over less than 24 years. It consists not of 66 books comprising well over 1000 chapters

recorded by about 40 inspired human writers under the one and only Triune God 'Elohim as its Primary Author -- but of just one book of barely a hundred chapters all emanating from one human author speaking in the name of Arabia's Pre-Islamic unitarian god *Allah*. It reflects the milieu not of all three Old World Continents, but only that of the then-backward region of Arabia. It presents not many prophecies and miracles, but only its own version of some of the eschatological predictions derived from the Bible. It proclaims not atonement for sin and an empty tomb in Jerusalem, but legalistic strictures and a grave in Medina. It preaches not love, but hatred for its enemies. And it produces not liberty throughout the land -- but rather slavery in thought, word, and deed.

* * * * *

After several centuries -- just as the Bible had warned -- **the Early Christian Church had departed from Holy Scripture**. Subsequently, it lapsed into **idolatry**. However, God would not allow His purposes to save the World to get thwarted. So, as long-term **correctives**, God sent against the sins of His wayward Christian People two terrible scourges -- **Islam**, and the **Papacy**.

Pre-Christian Rabbis or Teachers, as well as those more or less contemporary with Jesus Christ and His Apostles, generally saw Daniel's Fourth Kingdom as being **Pagan Rome**.² The **Mediaeval Judaists** saw it as either **Papal Rome** or as an Arabian-Turkish **Islam** -- both the continuation of respectively the Western and the Eastern parts of the Roman Empire as foreseen by the earlier and as experienced by the later Pre-Christian Rabbis.³

The **Early Church Fathers** agreed with the **Pre-Christian Rabbis** about this matter. Some of them even seem to have foreseen, as the successor of **Pagan Rome**, also the later rise of what subsequently became disclosed as **Romanism** and/or the **Papacy** and even as the **[Islamic]** power which would then and thereafter occupy **the Near East etc.**

All this they saw foreshadowed and as the fulfilment of the many Biblical predictions made in Daniel, Second Thessalonians, First John, and/or the Book of Revelation. Thus the (**Post-Neronic!**): *Teaching of the Twelve Apostles* (A.D. 80f);⁴ *The Epistle of Barnabas* (A.D. 100);⁵ *The Shepherd of Hermas* (160);⁶ Irenaeus (185);⁷ Tertullian (195f);⁸ Clement of Alexandria (200);⁹ Hippolytus (220);¹⁰ Victorinus (300);¹¹ Lactantius (310);¹² Cyril (335);¹³ Aphrahat the Persian (345);¹⁴ Basil (373);¹⁵ Ambrose (378);¹⁶ Jerome (386-409);¹⁷ John Chrysostom (400);¹⁸ the 413-426 Augustine,¹⁹ as the greatest of all the Western Early Church Fathers; the 678f Pseudo-Methodius;²⁰ and the 730 John of Damascus, as the greatest Early Church Father of the later Eastern-Orthodox Church;²¹ *etc.*

It needs little argumentation to show that **Romanism and/or the Papacy** were seen even in the middle ages to have been foreshadowed in Biblical predictions by: Walafrid Strabo (840); Waldo and the Waldensians (1120); Joachim of Floris (1191); Eberhard of Salzburg (1240); Dante Alighieri (1300); John Wycliffe (1384); Matthias of Janow (1394); Jan Huss (1415); and John Purvey (1428).²² This was re-affirmed by Martin Luther (1520) and John Calvin (1536); and by every Lutheran and

Calvinist Leader and Confession of the Reformation and Post-Reformation period whatsoever.²³

Also remarkable were those **mediaeval churchmen** who warned against **Mohammed** and **Islam** from the prophecies of Holy Scripture. Such included the tenth century's Arethas of Caesarea; the 1124 Guibert of Nogent; the 1191 Joachim of Floris, the 1292 Arnold of Villanova; and the 1321 Archbishop of Aix, Pierre Aureoli.²⁴ Interestingly, so too did some of the Protestant Reformation's Confessions²⁵ -- such as that of Augsburg, the Second Helvetic, and the Westminster Assembly's *Directory*.

* * * * *

But what, if anything, does the **Holy Bible** say about Islam? Does it regard Mohammad as a false-prophet -- or as the last and the greatest of all of the true Prophets? As the Apostle Paul would ask: "What does the Scripture say?" Romans 4:3.

The Scripture of the Older Testament warns us against false-prophets, and predicts the need to follow especially Christ as the predicted great Prophet of the Newer Testament. Deuteronomy 13:1-5 and 18:15-18. Indeed, in a sermon on Deuteronomy 18:15, **Calvin** held²⁶ that "Mahomet" was one of "the two horns of Antichrist."

Many see also the **two legs** of the image in Nebuchadnezzar's dream, as teaching the same thing at Daniel 2:32-44. Thus, for example, the mediaeval Jews.²⁷ Also, many Bible-affirming Christian commentators -- such as Selnecker, Nigrinus, Chytraeus, Bullinger, Foxe, Napier, Pareus, John Cotton, Thomas Parker, Increase Mather, Cotton Mather, Jonathan Edwards, and George Stanley Faber, *etc.*)²⁸ -- believed that both **Islam** and **Papacy** were predicted and condemned as the fulfilment of the then-future tyranny predicted either in Daniel or the Book of Revelation or both.

It is true many of the latter say that while yet at the thighs, the legs still represent the undivided Pagan Roman Empire at the time of the incarnation of Jesus Christ. But, after its later nominal christianization starting with Constantine -- that Empire begins to divide into what subsequently became the two legs of the Western Roman Empire and the Eastern Roman Empire. Then, those two legs in turn -- from the seventh century onward -- would degenerate respectively into the **Papacy** (which progressively took over the West) and **Islam** (which progressively took over the East).

In his *Commentaries on Daniel* (7:7-18), Calvin describes the four successive empires of the Ancient World that would precede the incarnation of the Messiah. He explains²⁹ that "in this **Fourth Monarchy**, those who are endued with moderate judgment confess this vision to be fulfilled in the **Roman Empire**.... What is here said of the Fourth Beast -- many transfer to **the Pope**, when it is added that a '**Little Horn**' sprang up [Daniel 7:8-21]. But others think the **Turkish kingdom** is comprehended **under the Roman**. The Jews, for the most part, incline this way."

Thus, "Rabbi Barbinel...says **the Turks** occupy a large portion of the World.... The **Turks** have spread far and wide, and the World is filled with impious despisers of God."³⁰

Calvin himself points out:³¹ "**Christ's Kingdom** was erected by the **overthrow** of the **Roman** dominion. The **Jews**...join the **Turkish** monarchy with the **Roman**.... There are some of our [**Christian**] writers who think this image ought not to be restricted to the **Roman Empire**, but ought to **include the Turkish**."

Rev. Dr. Matthew Henry's comment³² on the 'little horn' of Daniel 7:20f, is full of wisdom. Asks he: "Who is this enemy -- whose rise, reign and ruin are here foretold? Interpreters are not agreed. Some will have the Fourth Kingdom to be that of the *Seleucidae* and the 'little horn' to be Antiochus.... Others will have the Fourth Kingdom to be that of the **Romans**, and the 'little horn' to be Julius Caesar and the succeeding emperors, as Calvin says. The Antichrist, the **Papal Kingdom**, says Mr. Joseph Mede.... Others make the 'little horn' to be the **Turkish Empire**; so Luther, Vatablus, and others. Now I cannot prove either side to be in the wrong. And therefore, since prophecies sometimes have many fulfillings and we ought to give Scripture its full latitude (in this as in many other controversies) -- I am willing to allow that they are both in the right....

"This prophecy has [then-immediate or] **primary reference** to the **Syrian Empire**, and was intended for the encouragement of the Jews who suffered under **Antiochus**.... But yet it has a **further reference** and foretells the like persecuting power and rage in **Rome Heathen** and no less in **Rome Papal** against the Christian religion that was in Antiochus against the pious Jews and their religion. And St. John, in his visions and prophecies which point primarily [alias in first instance] at **Rome** -- has plain reference in many particulars, to these visions here."

* * * * *

Also the 1861f remarks of Rev. Prof. Dr. C.F. Keil here, are well worth noting. "The four kingdoms, according to the interpretation **commonly received in the Church**" -- explains Keil³³ -- "are the Babylonian, the Medo-Persian, the Macedo-Grecian and the Roman. 'In this interpretation and opinion,' Luther observes, 'all the World are agreed, and history and fact abundantly establish it.' This opinion prevailed till about the end of the last century [1799].... We may regard as correct the traditional church view that the four world-kingdoms are the Chaldean, the Medo-Persian, the Grecian, and the Roman. This opinion alone -- which has recently been maintained by Haevernick, Hengstenberg, Hofmann, Auberlen, Zuendel, Kliefoth and by C.P Caspari & H.L Reichel -- accords without any force or arbitrariness with the representation of these kingdoms in both visions [at Daniel chapters 2 & 7]....

"The relation of the World-kingdoms to the Kingdom and People of God -- represented by this gradation of the metals -- corresponds only to the Babylonian, Medo-Persian, Grecian and Roman world-kingdoms.... For the **historical** interpretation, there comes yet particularly into view the circumstance that the fourth beast is represented by no animal existing in nature; and is designated by no historical name as in the case of the first (2:38) and the second and third (8:20-21). For the

two first had already come into existence in Daniel's time.... Of the third, at least the people out of whom it was to arise had then already come into relation to the People of Israel (Joel 4:6-8). The fourth kingdom, on the contrary, is represented by a nameless beast, because in Daniel's time Rome had not come into contact with Israel and as yet lay beyond the circle of vision of Old Testament prophecy....

"If we now approach more closely to the historical reference of the fourth World-kingdom, it must be acknowledged that we cannot understand by it the Grecian but only the Roman World-power.... The Roman kingdom spread its power and dominion over the whole *oikoumene* -- over all the nations of antiquity in Europe, Africa, and Asia.... The kingdoms represented by the ten horns, [as far as Daniel was concerned] belong still to the future. To be able to judge regarding them with any certainty, we must first make clear to ourselves the place of the Messianic Kingdom with reference to the fourth World-kingdom, and then compare the prophecy of the Apocalypse of John regarding the formation of the World-power -- a prophecy which rests on the book of Daniel....

"The **destruction** of the **World-kingdoms** can in reality proceed **only gradually**, along with the growth of the Stone. And thus also **the Kingdom of God can destroy the World-kingdoms** only by its **gradual** extension over the Earth. The destruction of the World-power in all its component parts, began with the foundation of the Kingdom of Heaven at the appearance of Christ upon Earth or with the establishment of the Church of Christ -- and only reaches its completion at the Second Coming of our Lord at the Final Judgment. In the image, Daniel saw in a moment as a single act what in its actual accomplishment or in its **historical development** extends through the **centuries** of **Christendom**."

* * * * *

In Daniel 8:23f, God predicts that "in the latter time...the transgressors come to the full" whose "power shall be mighty." Here, **Martin Luther** declares.³⁴ "One might have thought the **prophet Daniel** [8:23f] was" among other matters also "talking about **the Turks**" -- alias the **Muslims**.

In Dan. 11:30-36, the prophet there predicts that "the ships of **Chittim** [alias the **Romans**] shall come.... And a king shall do according to his will. And he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper -- till the indignation be accomplished" *etc.* Significantly, this is one of the chief bases of the **Antichrist** passage in Second Thessalonians 2:3f.

In his 1520 *Open Letter to the Christian Nobility*, Luther declares: "The Turks...have neither spiritual nor temporal law, but only their *Koran*. There is no doubt that the true **Roman Empire**, which the writings of the prophets foretold in Numbers 24[:24] and in **Daniel** [11:30f], has long since been overthrown.... That was brought to pass...especially when the '**Turkish**' [**Mohammadan**] **Empire** arose almost a thousand years ago."³⁵

Dr. Luther believed, then, that the "two regimes, that of **the Pope** and that of **the**

Turk, are no doubt the true **Antichrist**" -- in the **broad**er sense of that word. Against such -- "**Daniel (11:36)**, Christ [Matthew 24:24-26], Paul [Second Thessalonians 2:4f], John [First John 2:18] and other Apostles [cf. James 4:1-5 & Jude 4-11] have warned."³⁶

On Daniel 11 "verses 36-45," observes Keil,³⁷ "Jerome, Theodoret, Luther, Oecolampadius, Osiander, Calovius, Geier and at length Kliefoth interpret this section as a direct prophecy of Antichrist.... The rabbinical interpreters have also adopted the idea of a change of subject in verse 36. For Aben Ezra, Jacchiades and Abarbanel take Constantine the Great -- while Rabbi Solomon takes the Roman Empire generally -- as the subject. Essentially the reference of the section to the Antichrist, is correct."

* * * * *

In Daniel 11:37, that Prophet predicts yet more about this tyrant who was so terrible that his coming was predicted already so many centuries before it fully came to pass. There, that Prophet declared: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god. For he shall magnify himself above all."

Luther comments:³⁸ "The coarse undiligent **Mohammed** takes all wives, yet has none; the chaste **Pope** takes no wife, but yet has all wives.... He who has no wife, has all wives. He who has all wives, has none."

"What happens? This is what happens -- the unashamed undiligent Mohammed makes no pretence of chastity, and (like the whoremonger) takes as many 'wives' as he wishes. Thus he has no marriage and cannot have a marriage -- and is thus without wife, and in no state of matrimony."

Comments Calvin:³⁹ "Some refer this prophecy to **the Pope and to Mahomet**, and the phrase 'the love of women' seems to give **probability** to this view. For **Mahomet allowed to men the brutal liberty of chastising their wives**, and thus **he corrupted that conjugal love** and. fidelity which binds the husband to the wife.... **Mahomet allowed full scope to various lusts** -- by permitting a man to have a number of wives. This seems like an explanation."

"Those who think **the Pope** to be intended here -- remind us of their enforcing **celibacy**, by means of which the honour of marriage is trodden underfoot.... We observe, then, some slight correspondence.... As **Mahomet** invented a **new form of religion**, so did **the Pope**. True indeed!"

Also the *Staten-Vertaling* alias the **Dutch Bible** -- commissioned by the 1618f 'T-U-L-I-P' **Synod of Dordt** -- has some interesting footnotes at Daniel 11:36-40. There it observes:⁴⁰ "Some apply this to the **Turk**" and "the **Saracens** who first violated the Roman Empire."

In Daniel 11:41, we learn that "these shall escape out of his hand -- even Edom, and Moab and the chief of the children of Ammon." Luther comments⁴¹ that "**Edom**,

Moab, Ammon are no longer the nations they previously were. For they too have long since physically altered -- having become **Saracens and Turks.**" And in Daniel 11:42f, Luther discerns "hell and heaven; **the Turks;** God and devil."

In Daniel 11:45, one reads that "he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain." Here, apparently first thinking of the **Papacy**, Luther declares in his *Table Talk*:⁴² "that is, at Rome, in Italy." But then he also adds there, about **Islam**: "The Turk rules also between two seas, at Constantinople" (*viz.* as from the year A.D. 1453 onward).

Thus, in April 1538, Luther applied⁴³ the famous 'time statement' [about the three-and-a-half 'years' in Dan. 12:7 *etc.*] also to the Turks. For him, their hegemony began with their conquest of Constantinople (in 1453) -- which, he said, "is now 85 years ago. If I now reckon a 'time' to be according to the thirty years' age of Christ [*cf.* Lk. 3:23] -- this saying [of three-and-a-half 'times'] then constitutes 105 years -- so that the Turk will still rule another 20 years" **at least.**

* * * * *

Coming now to the Newer Testament, it will be remembered that while discussing Daniel 11:36, Luther had already said that the "**two** regimes, that of **the Pope** and that of **the Turk**, are no doubt the true **Antichrist**" -- in the **broader** sense of that word. "Against such -- Christ, Paul, John and other Apostles have warned.." ⁴⁴

Luther's first reference in the last sentence seems to be to the passage where Christ warns that "there shall arise false-christs and **false-prophets**.... Therefore, if they shall say to you: 'Look, he is in the **desert**' -- don't go forth!" Matthew 24:24-26.

So Luther and all other Christians regard **Mohammad** as a **false-prophet**. Indeed, some find it significant that at Matthew 24:24-26 to note that Mohammad was also from the Arabian **desert**.

Christ Himself, observes Luther, "speaks of **false-prophesies**.... In **Matthew 24:24**, He says: '**False-christs** and **false-prophets** shall rise up and do great signs and wonders which, if it were possible, would mislead even the elect unto error'.... This has occurred powerfully in the **Papacy** -- and also in **Turkey** where such [**Muslim**] 'clerics' and exceptional 'holy men' are many." ⁴⁵

"With us," continues Luther not without sarcasm,⁴⁶ "the **Pope** is the real final Antichrist.... He rules masterfully -- and raises his filth, his '**Koran**' and his human doctrines, **above** God's Word.... **So too Mohammad**.... **The Pope exceeds even Mohammed!**" Yet also Mohammed, felt Luther, is certainly a major **false-christ** and indeed also **the false-prophet** *par excellence*.

It is therefore very significant indeed that Islam itself claims⁴⁷ that Mohammed is the Comforter Whom Christ, in John 14:16-26, promised to send. Yet Calvin very correctly comments⁴⁸ there that "**Mohammed and the Pope have this religious principle in common, that Scripture does not contain the perfection of doctrine, but that something higher has been revealed**" -- *viz.* either ecclesiastical tradition or

the *Koran*.

* * * * *

Declares Luther:⁴⁹ "St. Paul in Second Thessalonians [speaks] of the Antichrist who comes with all kinds of lying-signs and [lying-]wonders and with all kinds of deceit unto unrighteousness *etc.*.... This has occurred powerfully in the Papacy -- and **also in Turkey** where such [**Muslim**] 'clerics' and exceptional 'holy men' are many."

On Second Thessalonians 2:3f, Calvin comments⁵⁰ that "Paul then is predicting a **general defection** on the part of the **Visible Church**. As if he were saying, '**The Church** must be reduced to a ghastly and horrifying **state of ruin, before its full restoration is achieved**'.... Here the weak have an assurance on which to rest -- when they learn that **the disfigurement which they see in the Church, has long since been foretold.... Paul is not speaking of one individual -- but of a kingdom that was to be seized by Satan, for the purpose of setting up a seat of abomination in the midst of God's Temple**. This we see accomplished in **Popery....**

"**The defection has indeed spread more widely!** For, since **Mohammed was an apostate**, he turned his followers, **the Turks**, from Christ.... **The sect of Mohammed was like a raging overflow, which in its violence tore away about half of the Church**. It remained for [the Papal] Antichrist to infect with his poison the part which was left."

In the very important passage Second Peter 2:1-3f, that Apostle insists that Peter declares: "There were **false-prophets** (*pseudopropheetai*) also among the People" of Israel. Even so, "there shall be **false-teachers** (*pseudodidaskaloi*) among **you** [Christians] -- who privily shall bring in damnable heresies."

Dr. Luther here explains⁵¹ that "St. Peter preached and said: 'There shall be **false-teachers** among you.'" Luther also elaborates⁵² regarding the bearing of Second Peter 3:3 on Daniel 8:23's "dark sentences." Indeed, Luther even observes:⁵³ "One might have thought the prophet Daniel [8:23f] was...talking about **the Turks**" alias the **Muslims**.

* * * * *

In First John 2:18-22 & 4:1-3, that Apostle writes: "As you have heard that **the Antichrist** (*Ho Antichristos*)⁵⁴ **shall** come -- even now there are many antichrists (*antichristoi polloi*).... Who is a liar, but he who denies that Jesus is the Christ? He who denies the Father and the Son, is antichrist....

"Don't believe every spirit, but test the spirits whether they are from God. Because many **false-prophets** (*pseudopropheetai*) have gone out into the World.... Every spirit that does not confess that Jesus Christ **has** come in the flesh, is not from

God.... This is that (*spirit*) of **antichrist**, of which you have heard that it would come -- and even now already it is in the World."

Here Dr. Luther believed that the "two regimes, that of the **Pope** and that of the **Turk**, are no doubt the true **Antichrist**" -- in the **broader** sense of that word. Against such -- "John [First John 2:18] and other Apostles have warned."⁵⁵

The **Romish** perversion of transubstantiation, is a denial that Christ **has** come in the flesh once and for all. So too, also the **Islamic** denial that Jesus Christ is God incarnate -- is predicted here. For, as John here foretold: "Every spirit that does not confess that Jesus Christ **has** come in the flesh, is not from God. This is that (*spirit*) of **antichrist**!"

Note that First John 2:22 declares: "Who is a liar but he who denies that Jesus is the Christ? He who denies the Father and the Son, is antichrist." Very significantly, there is no **Fatherhood** of God in the **Muslims'** *Allah* -- and Islam denies also that Jesus Christ is the **Son** of God.

As Luther comments on this verse: "What [the Judaistic] Ebion began, **Mohammad** continued. Thus, all the throngs of heretics...rise up against Christ.... But to John, they are all liars!"⁵⁶

In Calvin's 1551 *Commentary on the First Epistle of John* (2:18-23) -- on the first century A.D. Apostle John's words 'even now many antichrists have arisen' -- Calvin comments⁵⁷ that "here, all the marks by which the Spirit of God has pointed out **Antichrist** -- appear clearly in the **Pope**.... For **Paul, referring to a future falling** away, plainly shows that it would be a body or a kingdom (Second Thessalonians 2:3).

"He first foretells a falling away that would **spread throughout the whole Church**.... He makes the head of this apostasy **the adversary of Christ, who would sit in God's Temple** and claim...divine honours.

"Unless we deliberately want to err, let us learn to know Antichrist from Paul's description! ... But how does that passage agree with John's words, when he says that there were already many antichrists? I reply that John only meant that certain sects had already arisen, which were **fore-runners** of a [then-]future scattering. For Cerinthus, Basilides, Marcion, Valentinus, Ebion[ites], **Arius** and the rest -- were members of that kingdom which the Devil **afterwards** raised up against Christ.... It follows that **Turks, Jews, and such like -- have a mere idol in place of God.**"

Here, we ourselves think it significant that **Arius** was a **unitarian** -- and was a forerunner of that other **unitarian**, the Muslim **Mohammad**. Here again, we think it is further significant that Islam turned many churches into mosques -- as for example the great St. Sophia Church in Constantinople -- so that in that sense also **Islam** now sits in what used to be the **Church of God**.

In First John 4:3-6, that Apostle whom Jesus loved adds that "this is **the spirit of the antichrist**.... We know the spirit of truth, and **the spirit of error.**"

There, Calvin comments:⁵⁸ "Today, **Papists** boast with professorial superciliousness that all their inventions are the oracles of the Spirit. **Mohammed too asserts that he has drawn his dreams only from Heaven** [*cf.* Deuteronomy 13:15 and 18:10-22].... **False spirits claim the Name of God!**"⁵⁸

* * * * *

This then brings us to Revelation as the last Book of the Bible, and the one which launches us forth into the important field of Church History. Methodologically, we shall here first ourselves state what the Book of Revelation actually says -- in our opinion, apparently about Islam. Then we shall give a detailed exposition of what such passages seem to mean in the opinion of many leading theologians down through the ages -- interspersed with elucidations also from Secular History, to illustrate the accuracy of such opinions.

After a description of the seven **churches** in Asia Minor during John's own day -- Asia Minor or the region now called **Turkey** and predestinated later to be overrun by **Islam** -- John gives us a look into heaven itself. Then he describes how God's angels or messengers blow their trumpets -- one after another right down during the course of Church History -- and the events that would follow those messages.

The first four angels describe the punishments which God would pour out onto the Ancient World, because of its rejection of the Gospel. Then God's fifth angel seems to announce the coming of the heresy of **Unitarianism** alias the rejection of the Deity of Christ -- of which the A.D. 320f **Arius** was an early and the 610f **Mohammed** was a later representative.

When the fifth angel sounded his trumpet, wrote John, "I saw a star fall from the sky...and he opened the bottomless pit. And there arose a smoke out of the pit... And out of the smoke, locusts came upon the Earth.... And it was commanded them that they should not hurt the grass of the Earth, neither any green thing, neither any tree, but only those who do not have the seal of God upon their foreheads."⁵⁹

This seems to be descriptive of the **Saracens**, who followed Mohammed like locusts. However, they had no power to shake the faith of those Trinitarians who had in baptism been sealed with the mark of the living God upon their foreheads.

"Then the sixth angel sounded [his trumpet]. And I heard a voice say... 'Loosen the four Angels which are bound in **the great river Euphrates!**' Then the four Angels were unleashed...to slay the third part of men."⁶⁰

This seems to describe the actions of the islamified **Turks** when they would later cross the River Euphrates on their way from Turkmenistan toward their new home in Turkey. They would slaughter many, and indeed succeed in ousting an idolatrous Church from that entire region.

Later, after the angels finish sounding their trumpets, there follows God's pouring out of his seven last plagues upon a wayward civilization. Wrote John: "Then the

sixth angel poured out his vial upon **the great river Euphrates**. And its water was dried up, so that the way of the kings of the East might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the Dragon and out of the mouth of the Beast and out of the mouth of **the False-Prophet**. For these are the spirits of demons...going forth to the kings of the Earth and of the whole World -- to gather them, to the battle of that great day of God Almighty.... Then the cities of the nations fell."⁶¹

As a result of this, the Beast gets taken -- "and with him the **False-Prophet**.... These both were cast alive into a lake of fire burning with brimstone..... But the nations of them which are saved shall walk in the light" of the heavenly city, "and **the kings of the Earth** do bring their glory and honour into it...and they shall bring the **glory and honour of the nations** into it."⁶²

This seems to describe the Lord God's destruction also of those who stubbornly keep on following **Mohammed**, whom the Christian Bible regards as a **false-prophet**. Thereafter, it also seems to describe **the conversion to Christ of all nations** on Earth -- including **even those nations which at the present moment still embrace Islam**.

* * * * *

We would suggest, then, that the Book of Revelation itself is *prima facie* to be understood as giving the really major events down through the centuries in **Church History**. The **vast majority** of competent exegetes of the Book of Revelation have interpreted it **historicalistically**,⁶³ and neither preteristically nor futuristically. Church History bears this out -- and so too does also Secular History. To establish this, let us look at some of the writings of the two greatest theologians of the Protestant Reformation -- Rev. Prof. Dr. Martin Luther and Rev. Prof. Dr. John Calvin.

In Luther's 1545 *Preface to the Revelation of Saint John*, he says⁶⁴ "this Book of Revelation...is intended as a revelation of things that are **to happen in the future** and especially of tribulations and disasters for the **Church**. We consider that the first and surest step toward finding its interpretation is to take from **history** the events and disasters that have come upon the Church before now, and hold them up...and so compare them with the words" of that last book of the Holy Bible.

Luther rightly insists above that "this Book of Revelation" concerns "things that are **to happen in the future**...for the **Church**" -- that is, happen "in the future" from John's point of view during the first century A.D. Yet from Luther's own sixteenth century, that great Protestant Reformer held that the "surest step toward finding its interpretation -- is to take from **history** the events...that **have** come upon the Church" **during** those sixteen centuries.

Thus Luther explains that in the Book of Revelation "chapter six, the **future** tribulations begin" -- that is, those events which were "future" to the first century's

John. "In chapters seven and eight," continues Luther, "begin the revelations of the spiritual **tribulations** -- *i.e.*, all kinds of **heresies**."

Thus, to Luther, John -- having described conditions in his own first century in Revelation chapters one to five -- from Revelation chapter six to chapter eight begins to describe the major events in **Post-Apostolic Church History**, approximately from the beginning of the second until the end of the sixth century.

Later below, we shall see that to Luther -- Revelation chapters nine to twenty are **historicalistic** predictions of the course of Church History from the end of the sixth century onward until its final triumph over its two doughtiest opponents, the **Romish Papacy** and **Muhammad's Islam**. For the moment, however, let us first turn to the views of that even greater Protestant theologian -- John Calvin, and those who follow him (the Calvinists).

* * * * *

Needless to say, if **Calvin the historicalist** had only lived long enough to write a commentary also on the Book of Revelation -- it is clear (also from the insights of Calvinists after him) that he too would have shared many of their views even on that last Book of the Bible. For his own views and predictions about Islam are adequately apparent from his *Institutes*, his *Letters*, his *Tracts*, his *Treatises* -- and above all from his Commentaries and/or Sermons on Deuteronomy, Job, Isaiah, Daniel, John, Romans, Galatians, Second Thessalonians, Second Timothy, and First John (whose writer wrote also the Book of Revelation).⁶⁵

We wish to claim, then, that Calvin's own views on the above are not modified but rather very faithfully presented by subsequent Calvinists. Indeed, we claim that the Calvinistic understanding of the Book of Revelation is usefully summarized by that godly and famous Westminster Assembly **Calvinistic** theologian -- Rev. Dr. Thomas Goodwin. For, as he himself wrote in his great work *An Exposition of the Revelation*:⁶⁶ "I rest assured that the light which hath broken forth in many of our Reformed Churches **since Calvin's time**, and which still **increaseth** and shall **until Antichrist be consumed** -- is both in matter of doctrine, interpretation of Scriptures, worship, church government, &c., **much purer**; and might be taken for a **truer** measure than what shines in the story and writings of those...**primitive** ages."

Here, then, is how the **Calvinist** Goodwin sees the **historicalistic** sequence of events successively presented in the Book of Revelation. We present first his general survey of the whole Book of Revelation from chapter one through chapter twenty-two.

* * * * *

"Christ," explains Goodwin,⁶⁷ "when He ascended up to heaven, found the **Roman Monarchy** whose room He was to possess, stretched both over east and west -- even over all those parts of the World where He was to seat His Church and Kingdom.... Hereupon Christ, the designed King, first sets upon **the conquest of Satan's dominion** -- and...**by the preaching of the Gospel** overturns that vast empire...and

turns both it and its emperors to Christianity within the space of three hundred years. This is the sum and mind of the 6th chapter....

"But this empire, though wholly turned 'Christian' in **outward** profession -- yet, having persecuted His Church whilst idolatrous, and also after it was 'Christian' -- [became weakened] when **Arian**. Therefore...He further proceeds to ruin the civil imperial power of the empire itself by the trumpets in the 8th and 9th chapters. And the empire then becoming divided into two parts, the eastern and western empire as they were commonly called.

"First He ruins the imperial western state and power in Europe by the four first trumpets, the wars of the **Goths**, by four several steps, in the 8th chapter.... Then [He ruins] the imperial eastern state which stood after the other..., first by the **Saracens** [and] then by the **Turks** (and these two are the fifth and sixth trumpets) which two possess all that eastern part unto this day....

"That eastern part of it is left possessed by the **Turks**, chapter 9.... This western part of it, in Europe -- being by the Goths broken into ten kingdoms -- they all consented to give their power to the Beast, the **Pope**, chapter 13.... This Beast the 13th chapter describes and gives the vision of his rise, power, and time of his reign which the 17th chapter doth expound and interpret -- under whose **antichristian** tyranny, **as great as that of the Turks themselves** toward Christians, Christ yet preserveth....

"These two, **the Pope** and **the Turk**, both enemies to Christ, thus succeeding in the [Roman] empire and sharing the two parts of it between them -- we see.... **Mohammedanism**, under the **Turk**, tyranniseth in the one; and **idolatry**, under **the Pope**, overspreads the other -- even as **Heathenism** had done over the whole empire at first. And so Christ hath a new business of it yet....

"Therefore **He hath seven vials**, which contain the last plagues...to despatch the Pope and the Turk and wholly root them out.... The plagues of these vials are the contents of the 15th and 16th chapters. The **first five vials** do dissolve and by degrees **ruin the Pope's power in the west**. Then **the sixth vial breaks the power of the Turk in the east** -- so making way for the **Jews** (whom He means **to bring into the fellowship of His Kingdom**).... Both the **Turkish** and **Popish** party **do together join**, using their utmost forces (and together with them **all opposite kings of the whole World**) against the **Christians**, both of the east and west -- who, when the **Jews** are come in and **converted** [Romans 11:25-32] **do make up a mighty party in the World**....

"The 18th chapter sings a funeral song of triumph for the [Romish and Islamic] Whore's ruin.... After this, comes in Christ's Kingdom.... This new Kingdom of His shall be made up...of eastern Christians who endured the bondage of the two woe-trumpets, the Saracens and the Turks, yet continuing to profess His Name.... It is made up of western Christians...who therefore, after the rejection of the Whore (chapter 19:1-9) are brought in singing in like **triumphant manner**....

"It is also to be made up of Jews dispersed both east and west and over all the World.... With whom come in, as attendants of their joy, other Gentiles too who

never had received Christ before. 'The glory of the Gentiles' is said to be brought into it [Revelation 21:26].

"And so both east and west, **Jew and Gentile** -- and the **fullness of both** -- do come in and become one fold under one Shepherd for a thousand years (chapter 20), and one Kingdom under this '**Root of David**' their king, **King Jesus the Conqueror**.... Thus that prophecy of this His Kingdom, in Isaiah 59:19, is fulfilled - where, after the final destruction of all Christ's enemies foretold in verse 18, He says: 'They shall fear His Name from the east unto the west, and the Redeemer shall come unto Zion.' Which words Paul interprets of the Jews' final call, and this restoration of the World with them -- Romans 11:26. Even so, Lord Jesus, come quickly!" Cf. Revelation 22:20f.

* * * * *

Also among the Protestant Reformers, then, **Islam** is seen to have been predicted also in the Book of Revelation. Thus: Luther (1522); Melanchthon (1543); and Bullinger (1577). Soon afterward, this same view was advocated also by: Foxe (1584); Napier (1793); Downham (1603); Brightman (1614); Pareus (1618); Davenport (1633); and Mede (1637).

Just before, and during, and right after the time of the **Westminster Assembly** -- which itself tells Christians "to pray for the propagation of the Gospel and Kingdom of Christ to **all nations**" and specifically for "**the Turk**"⁶⁸ -- this view is seen to have been championed also by: John Cotton (1639); Thomas Goodwin (1639); Thomas Parker (1646); James Durham (1657); and Increase Mather (1669).

Indeed, also from the eighteenth century onward -- this view has had very many advocates. For it has been maintained, among others, even by: Campegius Vitringa (1705); Matthew Henry (1712); Jonathan Edwards (1739); John Gill (1758); George Stanley Faber (1806); Edward Bickersteth (1836); Louis Gaussen (1837); Edward Elliott (1845); Albert Barnes (1851); Apostolos Makrakis (1881); Philip Mauro (1908); Leroy Edwin Froom (1948) -- and by the present writer, Francis Nigel Lee (2000).

* * * * *

Now the first century A.D. John -- had even then, in a vision of the future, heard the first three angels or messengers blow their trumpets loud and clear. Indeed, God revealed to John that this was to announce God's judgments against a wayward humanity in the Roman Empire during the first few centuries of Church History.

Those first three trumpets heralded the rise of heresies. Such included especially unitarian **Arianism**, which in turn prepared the ground for the later rise and spread of unitarian **Islam**.

Such earlier heretics prior to Mohammed, comment Dr. Francis Junius's footnotes in the 1599 edition of the famous 1560 *Geneva Bible* of Mrs. John Calvin's brother-

in-law Dr. William Whittingham and Rev. John Knox -- represent "preachers that depart from the truth."⁶⁹ For "sects and heresies hath been and shall be brought into the Church thereby."⁷⁰ Indeed, "divers sects of heretics were spread abroad in the World."⁷¹

Sadly, "some excellent Minister[s] of the Church...shall corrupt the Scriptures."⁷² For the statement at Revelation 8:11 -- that very many men died from drinking polluted water -- is taken by these footnotes in the *Geneva Bible* to signify being poisoned by "false and corrupt doctrine."⁷³

Philip Mauro adds here⁷⁴ in his commentary on the Book of Revelation that "the symbols of the verses now before us point to the activities of Satan, working in the early days of our era mainly through unbelieving Jews, in poisoning the streams of truth...by means of certain great heresies [such] as the...**Arian** which denied the Deity of our Lord." That, especially *via* such Judaists then in Arabia, would later mature in the views of **Mohammed**.

At the same time, however, ever since about A.D. 250 the Bishop of Rome had constantly been gaining the pre-eminence -- even though it was only just before 600 that solely whoever was that Bishop, officially got called **Sole Pope** alias 'Universal Father.' Thus, **Islam** and the **Papacy** both **arose at the same time** -- *viz.* at the **beginning of the seventh century**.

Then, John's fourth trumpet sounded to announce the occurrence of those events which were then yet future. John beheld and heard an angel-like eagle-messenger, flying through the midst of the sky. It said with a loud cry: "**Woe, woe, woe** to the inhabitants of the Earth -- by reason of the other sounds of the trumpet of the three angels which are **yet** to trumpeteer!"⁷⁵

These three woes, comment Dr. Francis Junius's footnotes in the *Geneva Bible* -- represent "horrible threatenings against the infidels **and** rebellious persons."⁷⁶ This means threatenings also against unbelievers such as the Pre-Islamic Pagan Arabs -- as well as threats against disobedient 'Christians' (*sic*)!

* * * * *

This is now an appropriate place to say something about those three angels or messengers which **yet** had to trumpeteer -- **after** the Early Church had been weakened by all of its various christological controversies such as those of **Arius** in 318f and **Nestorius** in 431, during the first few centuries of its life, right down to the definitive statement of the Council of Chalcedon in 451 A.D. Arianism kept on denying that Christ was God; and Nestorianism duplicated Christ into a divine person on the one hand and a different human person on the other.

It is significant that **Mohammed** derived his antitrinitarian unitarianism from Anti-Christian Arabian Judaists -- also with the assistance of an Arian called Joannes Antiochenus. His heretical christology, Mohammed got from sub-christian sects in Arabia. These he patched all together, with the help of his friend Baheira or Sergius, who himself became a Muslim after apostasizing from Nestorianism.⁷⁷

In our opinion, nobody has given a better overview of the **subsequent** events, than the great Westminster Assembly commissioner and Calvinist theologian Rev. Dr. Thomas Goodwin. He stated⁷⁸ already in his great work *Brief History of the Kingdom of Christ* that the Roman Empire, "though turned 'Christian' in outward profession" by the commencement of the fourth century A.D., soon thereafter "persecuted His Church...when **Arian**" or after temporarily lapsing into the anti-trinitarian unitarianism of the heretic Arius.

For even the Church as a whole did then, for **short** while, to a great extent become incipiently unitarian. Indeed, even after the trinitarian Council of Nicea in A.D. 325, Arianism continued to plague it down to about A.D. 600 -- especially in Spain. Consequently, then, in order to cleanse and reform His backslidden Church -- explains Goodwin -- God Himself next "proceeds to ruin...the Empire itself, by the trumpets in the 8th and 9th chapters [of the *Book of Revelation*].... **The Empire then became divided into two**, the Eastern and the Western Empire....

"He ruins the imperial Western state and power in Europe by the four first trumpets -- the wars of the Goths -- by four several steps in the 8th chapter.... Chapter 9, **He destroys the imperial Eastern state.... First, by the Saracens; then, by the Turks....** Eastern Christians...endured the bondage of **the two woe-trumpets, the Saracens and Turks**, yet continue to profess His Name....

"**That old Roman Empire was thus removed in both parts** of it.... The **Eastern part** of it is left in possession of **the Turks**, in the 9th chapter. So the **Western part** of it, in Europe, being broken into ten kingdoms by the Goths -- they consent to give their power to the Beast, **the Pope**, who so becomes a successor to the Western Emperor, and possesses his seat and power."

Elsewhere in greater detail, Goodwin also explains⁷⁹ that the Pre-Christian & Pagan "Monarchy or Empire, with the territories both in the East and West Sea which were under its jurisdiction -- which Empire, when John wrote, was in its height and flourish; and with which the Church had most to do; and in the jurisdiction of which **the Church** had always been chiefly; and in a manner only, seated -- must needs be...**the main subject of this *Book of Revelation*....** Now this Empire and the dominions of it was extended well-nigh as far for circuit as the dominions under **the Turk in the East -- and the ten [Neo-Roman] European kingdoms in the West....**

"**The Roman Empire**, and the successions of it east and west, was that Fourth and Great Monarchy that would oppress the Earth.... Daniel [2:26-45 & 7:2-27] foretold that this Roman should be the most terrible of all the rest.... God in this prophecy of the New Testament doth, according to His manner in the Old, lay out the fates of that Fourth Monarchy.... This Roman monarchy, in the several successions of it in the East and West, was the chiefest rule and power that was left on Earth **for Christ to put down.**"

To accomplish that, continues Goodwin: "The first six trumpets [Revelation 8:2 till 9:21] contain several steps and degrees of **ruining the Imperial Government of the Empire** itself.... According to the division of the Empire, West and East, accordingly, was God's method in the ruining:--

"*First*, Of the **Western parts** of it.... The Goths and Vandals...utterly shattered the government of the Occidental Emperors, and broke it into ten kingdoms; over which the Pope succeeded.

"Then, *secondly*, **after** that, overturning the Oriental part:

"1. By the **Saracens**; of whom **Mohammed** was the head. He wrung one great part of the **Eastern Empire** – in Arabia, Egypt, and Assyria – out of the Emperor's hands, and subjected those dominions unto **Mohammedanism**. And then –

"2. By the **Turks**, professing **Mohammedanism** also. They conquered and subdued not only what the Saracens before them had done, but also that other part of the **Eastern Empire** remaining still Christian, namely in Natolia and in Greece. Over which the Greek Emperors, successors of the **Roman**, till then continued; but were now wholly subjected. Together with Constantinople itself, the seat of their Empire, unto **the Turks** – who alone possess the whole Eastern Empire unto this day."

* * * * *

A century later, that view of Westminster Assembly theologian Thomas Goodwin was echoed also by the greatest theologian America has ever produced. In his magnificent book *A History of the Work of Redemption*,⁸⁰ Princeton's first President Rev. Prof. Dr. Jonathan Edwards explains:

"The two great works of the Devil which he...wrought against the Kingdom of Christ, are...his **Anti-christian** [Romish or Papal] and **Mahometan** [Muslim or Islamic] kingdoms -- which have been, and still are, two kingdoms of great extent and strength. Both together swallow...up the Ancient Roman Empire; the [Papal] **kingdom of Antichrist** swallowing up the Western Empire, and **Satan's Mahometan kingdom** the Eastern Empire.... In the *Book of Revelation* [chapters 16 to 20]...it is in the **destruction** of these that the glorious victory of Christ at the introduction of **the glorious times of the Church**, will mainly consist....

"**1260 'days' or years**...are so often in Scripture mentioned as the time of the continuance of **Antichrist's reign**.... The rise of Antichrist was gradual.... **The Bishop of Rome**...claimed the power of Universal Bishop over the whole Christian Church through[out] the World.... He...was confirmed in it by the civil power of the Emperor, **in the year 606** [A.D.]....

"**Mahomet** was born in the year of Christ 570 in Arabia. When he was about forty years of age [and thus **around 610** A.D.], he began to give forth that he was 'the great prophet' of God, and began to teach his new invented religion.... He published his *Al Coran*, which he pretended he received from the angel Gabriel.... His party gradually grew, until they overran a great part of the World.

"First the **Saracens**...of the country of Arabia where **Mahomet** lived, about the year 700 began dreadfully to waste the Roman Empire.... These are supposed to be meant by the '**locusts**' that we read of in the ninth chapter of Revelation. And then,

after this, the **Turks**, who...were followers of **Mahomet**, conquered all the Eastern Empire. They began...to invade Europe 1300, and took Constantinople and so became masters of all the Eastern Empire in the year 1453.... These are supposed to be prophesied of, by the '**horsemen**' in the **ninth chapter of Revelation.**"

* * * * *

We now give details of the first woe-trumpet, alias the events announced by the fifth angel. Severe as the first four judgments heralded by the first four trumpeteering angels had been -- the remaining three judgments of the three last trumpeteering angels would be much more severe.

Thus, they are each described in considerably greater detail than are the first four judgments. For the latter three judgments would fill the World with a threefold woe. Revelation 8:13f.

First. The initial woe would start after the blowing of the fifth trumpet. That seems to herald the 'Dark Ages' -- commencing around 600 A.D.

The Rev. Archdeacon Woodhouse once observed⁸¹ that **Islam** is a "heresy." It is, he said, a "**Christian apostasy**" -- alias a "**religion...rising upon the basis of true religion**" but "**corrupted even like the papal** to serve the purposes of a worldly and diabolical tyranny."

Wrote John: "The fifth angel sounded [his] trumpet. And I saw **a star** fall from the sky upon the Earth. And to him was given the key of the bottomless pit."⁸²

The **prototypical** or **original** 'fallen star' was, and is, Satan. Yet according to Rev. Prof. Dr. Philip Schaff, Rev. Dr. Albert Barnes and also Apostolos Makrakis -- the **particular** 'fallen star' mentioned right **here**, was the religious leader **Mohammed** (570-632 A.D.).⁸³

So, very many Theologians indeed have considered the apostate religious movement started by the "**fallen star**" (at Revelation 8:1-14f) -- to be the beginning of that ongoing movement known as **Islam**. Some further see the movement described at Revelation 16:12f -- that of the so-called "**false-prophet**"⁸⁴ -- to mean **Mohammed** and those who follow him.

* * * * *

That 'fallen star' or false-prophet, then, "opened the bottomless pit. And there arose a smoke out of the pit, like the smoke of a great furnace. And the sun and the air were darkened by reason of the smoke of the pit."⁸⁵

Now this smoke, comments Dr. Junius's 1599 footnotes to the 1560 **Calvinistic Geneva Bible**, represents a great "**abundance of heresies and errors.**" Indeed, such "cover Christ and His Gospel with darkness."⁸⁶

This is a very good description of the views of **Mohammad**. For his theology was indeed an "abundance of heresies and errors." Indeed, his views -- while claiming to be 'Biblical' -- actually do "cover Christ and His Gospel with darkness."

Also the 1637 Calvinistic *Staten-vertaling* Dutch Bible (commissioned by the famous 1618f 'T-U-L-I-P' **Council of Dordt**) remarks:⁸⁷ "Some understand this star to be **Mohammed** and his followers. They around 620 scraped together his ungodly doctrine -- which was brought forth from the bottomless pit -- from [perversions of] Judaism, Paganism and Christianity."

Explains the Westminster Assembly Calvinist Dr. Thomas Goodwin (while commenting on Revelation 9:1f):⁸⁸ "**Mohammed** is that **star** that fell from the profession of Christianity and opened hell to bring forth that damned religion of his, making himself the 'prophet' of God. Unto him [came] an innumerable company of Arabs, his countrymen -- who are here called 'locusts' for their multitudes.... **Wringing Arabia, Egypt, Assyria, Armenia, and much of Asia the Less from out of the hands of the Eastern Empire -- and extending their dominion further over Persia, East India and a great part of Africa and Spain -- they became almost as great an empire as that of Rome had been....**

"**This dominion of Mohammed extended** another way -- yet, withal, **possessing the one half of the Eastern Empire** [with the **remaining half** of that Eastern Empire **to capitulate to Islam later under the hegemony of the Turks**].... This [first Islamic] kingdom began to be set up *anno* 630 -- and continued many hundred years."

* * * * *

The well-known Scottish Presbyterian and Puritan James Durham, in his *Complete Commentary upon the Book of Revelation*, observed⁸⁹ in 1657: "This **Mahomet** lived a little before...the year 650." That was "a little after [Pope] Boniface the Third has assumed the title of Universal Bishop.

"He [Mahomet or Mohammad] was...a subtle fellow and no Christian, about the year 630. With the help of one Sergius (a Nestorian monk) and some Jews he had begun to coin his blasphemous *Al-Coran*. Therein he endeavoureth a mixture of Paganism, Judaism and Christianity (but of the grossest kind, *viz.* **Arianism** and **Nestorianism**)....

"He called himself 'the great Prophet' and blasphemously applied some Scriptures to that purpose. He allegeth: that his writings...were given him from Heaven and are without error -- and therefore joineth the Old Testament the Gospel and the *Alcoran* together, that the refuters of the *Alcoran* are to be persecuted with the sword.... He asserteth one only true God, and denieth the Trinity of Persons.... He is against all idols and images, and allegeth himself to be specially commissioned against **idol-worship**. **And it may be that God...purposed him indeed to scourge that sin,**" and thus "to make him the more instrumental in pursuing that sin -- partly more to convince and shame Christians addicted to it."

Precisely in this regard, in his own commentary on the *Book of Revelation*, the modern scholar Philip Mauro carefully notes the evil character of Islam. He comments that, like Christianity, also **Islam** alias "Mohammedanism has a superman and a book" -- viz. **Mohammad** and the *Koran*. Yet "it is a **Satanic imitation** of Christianity. It has spread over a great part of the christianized World.... Its founder was without doubt Devil-inspired. Mohammed, the fallen star, opened the pit and let loose the darkening power of Satan; and he flooded the eastern part of the christianized Earth, and considerable portions of the western also, with doctrines which can justly be termed hellish in their nature and effects."⁹⁰

* * * * *

So, in the wake of the false-prophecies of Mohammad **himself**, came the fearful spread of the apostate religion of Mohammad-an-**ism** -- alias **Islam**. After he foresaw how the smoking bottomless pit had been opened, John prophesied further: "Out of the smoke, **locusts** came upon the Earth. And to them was given power -- like the **scorpions** of the Earth have **power**."⁹¹ Indeed, that **power**, comments the Calvinistic *Geneva Bible*, represents "**false and deceitful doctrine** which is pleasant to the flesh."⁹²

Predicted John of those locust-scorpions:⁹³ "Now it was commanded them that they should not hurt the grass of the Earth, neither any green thing, neither any tree -- but only those who do not have the seal of God upon their foreheads." This certainly seems to mean that, in spite of the great destruction which they wrought both to men and to property, they were not able spiritually to hurt true Christians who trusted in the Lord Jesus and who had been baptized (alias sealed with the seal of the living God). Cf. Revelation 7:2-4 & 9:4 with Matthew 28:19.

Continues John: "The shapes of the **locusts** were like horses prepared to battle; and on their heads were, as it were, crowns of gold.... They had tails like **scorpions**, and there were stings!"⁹⁴

Locusts often come up from the Arabian deserts. Mohammad unleashed his Arab "locusts" to scourge the Mediterranean World and to darken a large area of nominally-Christian civilization. For Mohammad's "locusts" -- similar to those in Joel's vision⁹⁵ -- "were like horses prepared to **battle**."⁹⁶ Compare **Jihad**, alias the 'holy warfare' of **Muslims**.

Those horse-like "locusts" went forth unto conquest; in regal attire; with savage appearance; and armed to the teeth. Predicted John: "On their heads were, as it were, crowns of gold; but their faces were as the faces of men. And they had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like iron breastplates. And the sound of their wings was like the sound of chariots of many horses running unto battle."⁹⁷ **Jihad!**

For, as from A.D. 622, Mohammad's Arabian armies of Muslim horsemen swept not only northward and eastward -- but also westward across Christian North Africa and then on into Western Europe. Thus they terrorized the **previously-christianized** Armenia, Cyprus, Crete, Syria, Persia, Kazakstan, Babylonia, Arabia, Palestine, Egypt, Libya, Numidia, Mauretania, Sicily, Spain, Portugal, Sardinia,

Corsica, and France -- until the great Charles Martel the 'Hammer' finally stopped them in A.D. 732 at the Battle of Tours in Northern France.

Writes Rev. Prof. Dr. Alexander Keith: "There is practically no part of the entire *Book [of Revelation]* which is interpreted so uniformly as the exposition of the fifth and sixth seals.... It is applied to the **Saracens** and the **Turks**." Indeed, Professor Davis (in his *Short History of the Near East*) adds: "The cloud of the **Saracenic invasion** from the **Arabian deserts** rolled northward!"⁹⁸ Cf. Revelation 9:7b-9.

* * * * *

Comments Dr. Thomas Goodwin:⁹⁹ "Then succeeds the sixth trumpet, which is **the second woe-trumpet**...ordained to bring calamities **on the other part of the Eastern Empire** which was left standing still...and professing the Christian Religion in **Asia the Less and in Greece**. Chapter 9:14-16, 'saying to the sixth angel which had the trumpet, "Loosen the four angels which are bound in the great river **Euphrates!**"'....

"Now according to all the characters and footprints which we find in the **Turkish** stories -- no prophecy doth or can more punctually describe any nation or event than this doth **the Turks** and their irruption upon the Eastern Empire. They then came first out of their native country [**Turk-menistan** to the east of the Euphrates in Central Asia] about the year 1040 after Christ.

"They did seat themselves first by the river **Euphrates**. They were divided into four several governments or kingdoms known commonly in historians by these four names -- first, Iconian, seated at **Iconium**; the second at **Aleppo**; the third at **Damascus**; and the fourth at **Baghdad**...on the river **Euphrates**. Who, having lain hovering thereabout for the space of two hundred years, did -- about the year of Christ 1300 -- overrun all Natolia or Asia the Less. Joining all into one kingdom under Ottoman the forefather of the present Great Turk, they did not cease till they had **won Constantinople itself and all Greece...in the year 1453**....

"**God preserved**...in the midst of all this **Mohammedan tyranny**, under both Turks and Saracens in the Eastern part of the World, thousands of **true believers** -- even **144 000**." In Revelation 8:13 & 9:12f, "these two woe-trumpets were the **overrunnings by the Saracen and Mohammedan nations**." That was "**the greatest plague --in respect of outward war and bondage -- that ever befell the Christian World**....

"The Holy Ghost has declared that the **preservation from the hurt of those Mohammedan** invasions was the aim of this **sealing** thus beforehand [Matthew 28:19 cf. Revelation 7:2-4f].... You may read in the 9th chapter verse 4 that when these **Saracen locusts under their ringleader Mohammed** were first let loose and had their commission...that '**they should hurt only those men that were not sealed**'....

"The Christians in the West were preserved from the hurt of these incursions -- in that these Mohammedans were restrained from breaking in upon the ten kingdoms.... According to all the best interpreters, this **Turkish tyranny and tribulation is to**

continue even till...the Turk is to be overthrown to make way for...the king[dom]s of the East under the sixth vial, and to be destroyed by the seventh [Romans 11:25-32 *cf.* Revelation 16:12-17f]."

* * * * *

Sir William Muir points out in his book *The Caliphate*: "Like swarms from a beehive or like locusts darkening the air, the one Arabian tribe after the other emerged and rolled to the North, and then spread out in great hordes to the East and the West."¹⁰⁰ Thus, the Arab Muslims **almost totally wiped out the Christian Church** all the way from Northern India to Northwest Africa.

Rev. Dr. Albert Barnes -- nineteenth-century Pastor of Philadelphia's famous First Presbyterian Church and author of what is often called "America's Leading Commentary" -- comments:¹⁰¹ "With surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed.... Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed.... Nothing would better represent...the Saracenic hordes that came out of Arabia and that spread over the East, over Egypt, Libya, Mauritania, Spain -- and that threatened to spread over Europe."

* * * * *

The nature of the mission of these "locusts" should clearly be understood. They did **not** -- as locusts which are **insects** do -- go forth to destroy crops or vegetation. Instead -- "it was commanded them that they should **not** hurt the grass of the Earth, neither any green thing, neither any tree; but only those **men** who do **not** have the **seal of God** upon their **foreheads**."¹⁰²

Nor did they go forth specifically to **kill** men,¹⁰³ but rather **hurt**-fully or through duress to convert them to a false religion -- and thus to torment their souls.¹⁰⁴ Thus, "to them it was given that they should not kill them -- but that they [their victims] should be tormented, five months.

"Now their torment was like the torment of a scorpion when it stings a man.... And they had tails like scorpions." Just like locusts, scorpions too are creatures of the Arabian desert. "And there were stings in their tails. And their power was to hurt men, five months."¹⁰⁵

This "five months," when construed strictly, is the average duration of a plague of locusts in the insect world. However, construed prophetically (according to the day-year principle of interpretation),¹⁰⁶ it would imply five (thirty-day) months of day-years -- alias about one hundred and fifty years or about a century and a half of sustained tormenting of their victims.

That very period, interestingly, corresponds exactly to that of Islam's pressures against Christian civilization. That started at the rise of Mohammad (beginning at

his first battle when only twenty years old in 590 A.D.)¹⁰⁷ -- and ran until to the final arrest of those pressures by Charles the Hammer (in 732 A.D.).¹⁰⁸ Thus, in general, the comments of leading Calvinist theologians such as: Brightman, Mede, Thomas Parker, Jurieu, Matthew Henry, Sir Isaac Newton, Gill, Backus, John Brown of Haddington, Winthrop, Faber, Thomas Scott, Fuller, Adam Clarke, Gausson, Bickersteth, and Albert Barnes.

* * * * *

"In those days [of the 'five months' or one hundred and fifty 'day-years'], men shall seek death -- but shall not find it. They shall desire to die, but death shall flee away from them."¹⁰⁹

Even the Muslims themselves would then desire to die (and thus hope to be transported into their falsely-imagined ideal place of a lascivious paradise).¹¹⁰ But, like the 'living dead'¹¹¹ -- before they died, they were first obliged to wage their 'holy war' or *jihad*. This they did -- for their own destructive king, Abaddon-Apollyon-Allah.

Onward surged the Muslims. They were all fired up by the battle-cry of their caliphs: 'Before you is paradise; behind you are death and hell!'¹¹²

The Calvinistic *Dordt Dutch Bible* of 1637 rightly says that at Revelation 9:1-11, many here understand "**Mohammad** with his followers who around the year 620 cobbled together his ungodly doctrine...and was brought forth to appear from the bottomless pit. Thereafter, it was propagated throughout a large part of the World by his **Arabs** and **Saracens**, who looked like armed locusts."¹¹³

* * * * *

However, even throughout the rise and expansion of Islam during the first century and a half of its existence -- it had no power in itself, but only God-given power!¹¹⁴ For Islam could inflict its spiritual torments only on unbaptized **Non-Christians** (such as Pagans, Jews, and Apostates). It could hurt "**only those men who do not have the seal of God** on their foreheads" and true faith in their hearts.

For as Jesus Christ Himself had promised: "He who keeps on believing and is baptized, shall be saved; but he who does not keep on believing, shall be condemned."¹¹⁵ Accordingly, those who truly believed in Jesus and who bore His seal of baptism on their foreheads -- were spared such "hurt" at the hands of the Muslims. For even such true Christians as were then martyred, **did not seek death** - yet found it (and thereby entered into **everlasting life**).

On the other hand, those Non-Christians whom the Muslims could and did hurt -- **desired death**, but could not find it. For as Non-Christians, spiritually those latter were among the 'living dead' -- just like all baptized unbelievers and unbaptized unbelievers even today. "And in those days, men shall seek death -- but shall not find it. And they shall desire to die -- but death shall flee away from them."¹¹⁶

* * * * *

Clearly, these 'locust-scorpion' objects -- are no mere insects! For ordinary locusts have no king and wear no crown,¹¹⁷ whereas these extraordinary 'locusts' have a leader. For "they have a **king** over them, who is the [fallen] angel of the bottomless pit -- whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue has his name *Apollyon*" (alias 'Destroyer').¹¹⁸ Again, this "king" strongly suggests not only Mohammad -- the alleged messenger or *rasool* of *Allah* (alias the unipersonal Deity of Islam). But to many Christian Theologians, it also suggests that the real influence behind Mohammad and Islam -- is **Satan himself**.¹¹⁹

Satan tried to be like God. Indeed, he pretends to be that Deity called *Allah*. Yet he remains only the Destroyer. It is significant that the *Geneva Bible* here calls 'the angel of the bottomless pit' in Revelation 9:11 -- "Satan's ambassador."¹²⁰ This further suggests that Satan does not here act directly -- but precisely through the agency of an "ambassador" as his representative.

Strikingly, *Allah* is sometimes described by Muslims themselves as: "The One Who Brings **Damage**"; or "The One Who Leads Astray"; or "The One Who Brings Down"; or "The Tyrant."¹²¹ As such, this Muslim concept of *Allah* is **really** that of a great **idol** opposing the true Triune God¹²² -- and **oppressing** those who serve the Triune God.

For as also Calvin himself explained:¹²³ "The **Turks** in the present day...proclaim...with full throat that the Creator of Heaven and Earth is their God -- yet by their rejection [of the Deity and Saviourhood] of Christ, substitute an **idol** in His place." That is to say, *Allah* is an **idol** substituted in the place of the one and only true and Triune God

* * * * *

Edward Gibbon's *Decline and Fall of the Roman Empire* says of Mohammad's successors: "They reigned by right of conquest over the nations of the East to whom the name of liberty was unknown and who were accustomed to applaud in their tyrants the acts of violence and severity that were performed at their own expense. Under the last of the Ommidades, the Arabian Empire extended two hundred days' journey from East to West -- from the confines of Tartary and India, to the shores of the Atlantic Ocean."¹²⁴

After his own religious re-orientation, Mohammed led increasingly vast armies of unitarianized Arabs. These had subjected most of the tribes in the Arabian Peninsula, even before he died. Jerusalem was conquered in 638, Iran and North Africa from 644 to 656, Spain and Northern India in 711. This also set the example for later Muslims in subsequent centuries -- for Saladin and his Saracens, islamicized Mongolians, and especially the Turks -- to crusade not only against idolatry, but also against all forms of Trinitarian Christianity.¹²⁵

So, then -- around 620 A.D., Mohammed apostasized from his own very slender grasp and rather inadequate understanding of some of the heavenly revelations contained in the Holy Bible. Under the misdirection of that **great** "fallen star" called Satan -- and conceivably also at the promptings of demons¹²⁶ -- Mohammed perhaps even spiritistically or mediumistically¹²⁷ "opened up" the bottomless pit, and made smoke to rise up out of it.

* * * * *

The scourge of Mohammad's Islam, though then arrested in its advance into Christian Western Europe in A.D. 732 -- and though subsequently expelled from Spain and the islands of the Mediterranean -- still continued to spread to other areas elsewhere. "One woe is past. But behold -- two more woes come after that!"¹²⁸

Having already reached Central Asia between A.D. 700 and 730, Islam next infiltrated even Western China in A.D. 755 -- and subsequently overwhelmed Afghanistan and the lands adjacent to it. Then, from around A.D. 1000, the Central Asian Turks (of Turkmenistan) not only spread Islam northward into Central Western Siberia and Southern Russia and the Ukraine. They spread it also southward throughout Northern India and thence eastward through Malaysia to the Philippines and to Indonesia.

Next, around A.D. 1040, the Turks started moving **especially** westward -- across the River Euphrates, through the Holy Land, and **into Asia Minor** (alias the Asian part of the modern 'Turkey'). That latter expansion **wiped out the nominal remnants of the seven Churches to which these very warnings in the Book of Revelation were originally addressed.**¹²⁹

So despite almost two centuries of resisting the Christian 'Crusades' in Palestine against them from 1096 to 1291 -- the Turks had pushed on further toward the West. During that time, all the nominally-'Christian' armies were ultimately unsuccessful in trying to dislodge the Saracens from Palestine.¹³⁰

* * * * *

Declares the Word of God:¹³¹ "The sixth angel sounded. And I heard a voice from the four horns of the golden altar which is in front of God, saying to the sixth angel which had the trumpet: 'Loosen the four angels which are bound to the great River Euphrates!' Then the four angels were unleashed -- which were prepared for an hour and a day and a month and a year, to slay the third part of men."

Explains Luther:¹³² "In chapters 9 and 10 [of the Book of Revelation], the real misery begins. For these earlier bodily and spiritual tribulations are almost a jest, compared with the plagues that are to come. The first woe, the fifth angel, is **Arius**...who plagued the Church so terribly everywhere.... The second woe is the sixth angel, the shameful **Mohammed**, with his companions the **Saracens**, who inflicted a great plague on the Church -- with their doctrines and with the sword."

Now it was God in **Christ Himself** Who unleashed this Turkish scourge from the Euphrates against the West.¹³³ For the Voice from the four horns of the golden altar, comments the *Geneva Bible*, is "the Voice of Christ sitting at the right hand of the Father.... The four angels which are bound in the great River Euphrates" signify "the enemies of the East Country who would afflict the Church of God -- as did the **Arabians, Saracens, Turks, and Tartars.**"

Also the *Dordt Dutch Bible* comments:¹³⁴ "By these 'four angels' all expositors mostly understand the sect of the **Mohammedans**. They consist especially of four nations who subjugate all the others -- namely the **Arabs, Saracens, Tartars, and Turks.**

"Of these, the **Arabs and Saracens** -- and indeed from the year 620 onward -- used much violence against **Christians** and especially against the **Roman Empire** in the East and the West.... About the year 1300, when the **antichrist** was at its zenith and orthodox Christians were being most suppressed, the Tartars and the Turks broke through the two Armenias which touch the Euphrates and overran and subjugated much of Asia and Africa, and destroyed the Grecian or Eastern Empire of which Constantinople was the capital."

* * * * *

Now this expression that the four angels "were prepared for an hour and a day and a month and a year, to slay the third part of men" -- amounts to a shade more than 391 'prophetic days' (= 1 + 30 + 360). For there, anciently a month consisted of 30 and a year of 360 days. This apparently refers, in accordance with the 'year-day' principle of prophetic interpretation -- to the length of prophetic time required for the completion of this entire enterprise. It thus amounts to just over 391 natural years. Cf. Genesis 1:14 & 5:23 & 29:18-30; Numbers 14:34; Ezekiel 4:5-8; Daniel 7:25 & 9:2-24f & 12:7-11; and Revelation 11:2-11 & 12:6-14 & 13:5.

As George Stanley Faber pointed out (in 1806) regarding Revelation 9:13-15f:¹³⁵ "The accurate accomplishment of this numerical prophecy, is singularly remarkable. The Turks, under Ortogrul, gained their first victory over the Greek Empire in the year 1281 -- by the conquest of Cutahi. In the year 1357, they crossed over into Europe.

"In the year 1453, they took Constantinople. And the remaining Provinces of the [Eastern Roman] Empire soon followed the fate of the capital. In the year 1669, they made themselves masters of Crete. And in the year 1672, they wrested Camenice, their last conquest, from the Poles. If now we compute 391 years from the year 1281 -- they will exactly bring us down to the year 1672."

The above view was widespread, both before and after Faber. Generally, it is that also of: Downham, Brightman, Mede, Parker, Durham, Goodwin, Increase Mather, Sherwin, Jurieu, Fleming, Cotton Mather, Daubuz, Sir Isaac Newton, Jonathan Edwards, Bishop Thomas Newton, John Gill, John Brown of Haddington, Winthrop, Thomas Scott, Fuller, James Angell Brown, Alexander Keith, Bickersteth, Louis Gausson, Bishop Elliott, Albert Barnes, and J.P. Lange.

Comments Mede: "The second woe coming up, summons the **Turks** against the Roman World...with many horsemen -- from the **Euphrates** where they had long been resisted." And Barnes: "The reference...to the Turkish power...[was] extending from the time of the[ir] first appearance...in the neighbourhood of the Euphrates, to the[ir] final conquest of Constantinople in 1453."¹³⁶

* * * * *

Continues John: "Now the number of the army of the horsemen, were two hundred thousand thousand. So I heard the number of them.

"And thus I saw the horses in the vision, and them who sat on them, having breast-plates of fire and of jacinth and brimstone. And the heads of the horses were like the heads of lions. And from their mouths fire and smoke and brimstone went forth.

"By these three plagues, **the third part of mankind was killed** -- by the fire and by the smoke and by the brimstone which went forth from their mouths. For their power is in their mouth, and in their tails. For their tails were like serpents, and had heads -- with which they keep on causing pain."¹³⁷

John foresaw that "the number of the army of the horsemen was two hundred thousand thousand."¹³⁸ "And that these **Turks and Tartars** know how to take the field with several hundred thousand," the *Dordt Dutch Bible* comments here, "is sufficiently known from the histories."¹³⁹

John also foresees¹⁴⁰ how "out of their mouths -- issued fire and smoke and brimstone." It needs to be asked at this point whether "the fire" and "the smoke" and "the brimstone" alias the sulphur which "went forth" from the "mouths" of these terrible attackers -- is a prediction of the Turks shooting shells propelled by **gunpowder** out of the mouths of their cannons.

As the knowledgeable Lord Byron notes in his book *The Byzantine Achievement: The Fall of Constantinople...* was the first event of historic importance engineered with the most important weapon of modern warfare: gunpowder.... If it was not for gunpowder, the siege of [Constantinople in] 1453 -- would have failed."¹⁴¹

Nevertheless, not one of God's elect lost his salvation at the hands of the Turks -- nor indeed could do so. And very few of God's elect were killed by them.¹⁴² On the other hand, scores of unsaved and purely-nominal 'Church Members' were exterminated.

* * * * *

Now similar as the **Turks** indeed were to the previous plague of **Arabian** "locusts" -- in fact, essentially an **Islamic** extension of that earlier Muslim **scourge**¹⁴³ -- there were also certain differences. For the Islamic Turks did not merely **hurt** men without killing them (as did the Islamic Arabians). But they actually **slew** fully

one-third or "the **third** part of men" -- in the eastern part of what was indeed at least a Nominally-Christian Eastern-Orthodox Civilization.

Even here, there is no question of these Islamic Turks completely destroying¹⁴⁴ genuine Christians! Most then destroyed by Islam, were nominal hangers-on and lifeless 'Members' of the deformed Eastern 'Church' -- itself infected with the principles of Babylon-on-the-Euphrates.¹⁴⁵

It is true that the Turks (helped by Mohammedan Mongols from 1250 onward) conquered Constantinople in 1453 -- and then overran **parts** of Russia, the Ukraine, Romania, Hungary and Austria; and the **whole** of the Crimea, Bulgaria, Macedonia, Serbia, Bosnia, Herzegovina, Croatia, Slovenia, Wallachia, Albania and Greece. It is also true that Islam, by means of its slave-traders, continued to march southward -- first through West Africa; then through East Africa; and thereafter into Southern Africa.

Comments Rev. Dr. Matthew Henry of the four angels bound in the River Euphrates:¹⁴⁶ "These four messengers of divine judgment, lay bound in the River Euphrates -- a great way from the European nations. Here the **Turkish** power had its rise, which seems to be the story of this vision.... It tells us the armies of **the Mahometan Empire** would be vastly great. And so, it is certain, they were....

"Their artillery, by which they made such slaughter, [is] described by 'fire, smoke, and brimstone' -- issuing out of the mouth of their horses and the stings that were in their tails. It is Mr. Mede's opinion that this is a prediction of **great guns**, those instruments of cruelty which make such destruction.

"He observes these were first used by the **Turks** at the siege of **Constantinople**.... As Antichrist had his forces of a spiritual nature, like scorpions poisoning the minds of men with error and idolatry -- so the **Turks**, who were raised up to punish the antichristian apostasy, had their scorpions and their stings too, to hurt and kill the...bodies [of those] who had been the murderers of so many souls."

* * * * *

It might certainly have been hoped that the Fall of Constantinople to the plague of Islamic Turks in A.D. 1453 -- would have brought the nominally-christianized yet still-unreformed Europe to her senses. If only Christendom -- if only the Eastern-Orthodox, but specially the then-unharmful but nevertheless threatened Papal West -- had then repented!

Yet "the rest of the men who were not killed by those [Islamic] plagues, still did not repent of the works of their hands so as to cease worshipping **demons** and **idols** (of gold and silver and brass and stone and wood) which can neither see nor hear nor walk. Neither did they repent of their **murders** nor of their **sorceries** nor of their **fornication** nor of their **thefts**."¹⁴⁷

As Philip Mauro remarks:¹⁴⁸ "It is twice stated that they 'repented not.' And to this agrees the voice of history, which shows that the Nations which suffered under

the Saracenic and Ottoman scourges did not repent of their evil works, their idolatries and their worse than Pagan practices."

For even the Christian Church in **Western** Europe had become deformed by the tyranny of the Romish **Papacy** -- as described by John in his subsequent chapters.¹⁴⁹ The Nominal Church (both Eastern and Western) had become infested with the **worship of (fallen) angels** and **icons** -- and with **violence** and **witchcraft** and **lasciviousness** and **simonies**. Also the Eastern-Orthodox Church -- even when under the tyranny of Islam -- did not repent of those sins.

Comments Durham:¹⁵⁰ "How mad the [**Papal and Eastern-‘Orthodox’**] **Antichristian World** was upon their idols! ... They are said not to repent... Notwithstanding...these plagues, neither were **these idolatrous ‘Christians’** inwardly brought to loath these sins or to be humbled for them before God... Even **after** this plague, which fully came to pass also, Papists [were] being never more drunk with their superstitions and profane in their carriages -- than **since the Turks destroyed a great part of that Antichristian kingdom....**

"The trumpet describeth Antichrist's kingdom....[and] setteth out God's severe judging [of] a great part of the Christian World...by letting loose **the Turks** upon it, which with great armies **destroyed many** and overcame a great part of the Empire. Yet these that were spared, **did not repent nor forsake their idolatry and superstitions, for all that.** But **Popery grew in its corruption** -- even as **the Turks** in **their** dominion."

* * * * *

The **deformed** Church still needed -- to be **re-form-ed**. There would have to be a progressive destruction not only of Eastern-Orthodox idolatry -- but also of the Papal tyranny¹⁵¹ -- by a Protestant Reformation!

To Luther, as we have seen, Revelation chapter 9 predicts "the shameful **Mohammed**, with his companions the **Saracens**, who inflicted a great plague on the Church."¹⁵² Yet "**along with this**" at Revelation 10:1f, continues Luther, "is the 'holy' **Papacy** with its great spiritual show, the **Mass**."¹⁵³ -- which the **Protestant Reformation** would soon challenge.

In Revelation 10:1-2, we are told that a mighty Angel with a rainbow over His head -- apparently **Christ Himself**, according to most expositors¹⁵⁴ -- was at this point foreseen by John. That Angel "had in His hand a little Book **open**." This suggests, after the fall of Constantinople in 1453, the **revolution in printing** and the resultant **vast multiplication of copies of the Bible** which led to the **Protestant Reformation**.

The *Dordt Dutch Bible* applies this to the time of the Protestant Reformation. It comments¹⁵⁵ that "others take it as the Book of the Gospel, which at the time the **Antichrist** [of the **Papacy**] was at its zenith, had been a closed book for the Church. But starting from the time that the [**Islamic**] **Turks** broke loose against Christendom, as indicated in the previous chapter [Revelation nine], it was once again opened up for the Church by several exceptional men of God" such as Luther and Calvin *etc*.

That Protestant Reformation of the deformed Western Church, to liberate it from its Papal-Babylonish captivity -- commenced in 1517, between the Fall of Constantinople to the Turks in 1453 and the defeat of the Turks at Vienna in 1683. That Protestant Reformation was firmly established by the middle of the sixteenth century -- as the Turkish power was reaching its zenith.

Indeed, the Protestant Reformation was and is predestinated to reform the Church¹⁵⁶ and to destroy the works of the false-prophet Mohammed and of all other false-prophets¹⁵⁷ even down through all the subsequent centuries. For the Protestant Reformation -- in spite of all setbacks -- will continue to advance and to triumph during the remaining time of Earth's History.

The power of **Islam peaked** in the sixteenth century -- at the advent of the Protestant Reformation. For its new advance into Central Europe from the East, was checked not only by the rise of Protestantism but also by the resulting Semi-Reformation even of the Romish Church at the so-called 'Counter-Reformation' (which did indeed somewhat check its grosser sins).

In 1683, the Turks were defeated decisively at the Battle of Vienna. Subsequently, and especially after the French Revolution of 1789 (*cf.* Revelation 11:13?), Islam slowly began to recede even in the Muslim parts of Eastern Europe and elsewhere. That occurred particularly at the collapse of the Ottoman Empire in Turkey and in the Near East during the First World War.

Sadly, however, since the weakening of the West during the Second World War -- there are again signs of a revival and **extension of Islam**. Even before the twentieth century, many commentators on Revelation 16:15-17f & 19:20 **predicted** such a **revival of Mohammedanism**. That will, however, later be followed also by its **downfall** -- and the **conversion of many Muslims to Christ**.

* * * * *

All this seems to be adumbrated in Revelation chapters 10 & 11. These appear to be predicting the Protestant Reformation (and its consequences) as the very turning-point of Church History. In a very real sense, Revelation chapter 11 is the 'bridge' between the '**seal-prophecy**' of the **Islamic** chapters 8-9 and the '**book-prophecy**' of the **Papal-Romish** chapters 13-17f.¹⁵⁸

We shall at this time therefore spend a little time presenting the Westminster Assembly Calvinist Dr. Thomas Goodwin's understanding of this important 'bridge' of **Revelation chapter 11**. Very interestingly, he links it in also with **Daniel chapter 12**.

After the mention of the 1260 'days' in Revelation 11:3, in verse 7 (explains Goodwin)¹⁵⁹ the words 'and when they shall have finished their testimony' -- are there "held out to testify, during that whole time of **1260 years**.... Here is the same period of time twice mentioned, under a several computation: the one of 42 months, the other of 1260 days -- both of which, come all to one.... The one is mentioned as **the**

time that the Pope and his company shall reign; and the other, as the time for the witnesses to prophesy....

"These are **not solary days** (that is natural days consisting of day and night) but **'prophetical days.'** As in Daniel [9:24f & 12:7-12] -- a day is put for a year, and a week for seven years, and so thirty days for thirty years, and 1260 days for 1260 years.... **1260 years are to be allowed the Beast, the Pope -- from his beginning, to his end.**" Cf. Revelation 11:2-7.

Nor does Goodwin differ here from the first great Protestant Reformer. Indeed, in Revelation 11:7, **'the Beast'** from the **'pit'** -- insists Luther -- is "the worldly **Pope.**"¹⁶⁰

Continues Goodwin:¹⁶¹ "The days of Christ's Kingdom to come, are called 'the days of the seventh angel' [cf. Revelation 10:7 & 11:15]. And so the times before it, are called **the days of the sixth angel** or the sixth trumpet, under which **the Turk reigns** [Revelation 9:13f]....

"If these occurrences have any affinity with the sixth trumpet, it rather lies in this: That whereas the fifth and sixth trumpets have contained **two woes** on the Christian World in the **East** for their idolatry, from the **Turks and Saracens** [in chapter 9] -- this [situation described in Revelation 11] contains **a like woe** on the churches...in the **West**, by the **Papists** overrunning their outward court as a punishment of their carnal gospelling. This, **added to those woes brought upon those Grecian churches by the Turks** -- should make the woe of the sixth trumpet complete.... The **vials** being upon **the Turk and Pope** only [Revelation 16:10-16]; but these **other woes upon** those other professors of Christ and His Name after a fleshly way, both **Grecian and Protestants** [chapters 9 to 11] -- the **one by the Turk**, chapter 9; **the other by the Papists**, here in this 11th chapter."¹⁶²

* * * * *

That will keep on occurring, through the **faithful preaching** and application of the **Word of God.**¹⁶³ It will continue -- until "the kingdom of the World has become that of our Lord and of His Christ." Both then and thereafter too, "He shall keep on reigning for ever and ever!"¹⁶⁴

At Revelation 11:15, John foresees the final situation when the seventh angel trumpeteers and great voices in heaven say: "The kingdoms of this World have become our Lord's and His Christ's -- and He shall keep on reigning for evermore!" There, the *Geneva Bible* comments:¹⁶⁵ "Albeit Satan by the Pope, **Turk**, and other instruments troubleth the World never so much -- yet Christ shall reign!"

Thus the 1643f Westminster Assembly's *Larger Catechism* expects that "**the kingdom of sin and Satan...be destroyed**; the **Gospel propagated throughout the World**; the **Jews called**; the **fullness of the Gentiles brought in**" and "**Satan trodden under our feet.**"¹⁶⁶ That, it says, should be what we mean when we daily pray: "**Thy Kingdom come!**"

Therefore also the Westminster Assembly's *Directory for the Publick Worship of God* urges congregations to pray thus. That, it says, means to "**pray** for the propagation of the Gospel and Kingdom of Christ to **all nations**; for the **conversion of the Jews**, the fulness of the Gentiles, **the fall of Antichrist**, and...**the deliverance of the distressed churches abroad** from the tyranny of the **antichristian faction** [of Romanism] and **from the cruel oppressions and blasphemies of the Turk**" etc.¹⁶⁷

* * * * *

On the resurrected Beast in Revelation chapter 13, Luther insists that: "the Roman empire, left in the lurch by the Greeks, is conveyed by the Pope.... The Pope accepted Charlemagne (13:2).... **The Pope** re-erects the empire (13:11).... 'His number is six hundred and sixty-six' (13:18). These are **666 years**. Thus long does the worldly papacy stand!"¹⁶⁸

666 A.D. was right after the Synod of Whitby, which rejected Proto-Protestantism for Papal Romanism in the days of the Italian Pope Vitalian (who introduced organs into the churches). And the next 666 years noted by Luther,¹⁶⁹ would last till the 1332f Black Death -- and Wycliffe!

The sixteenth-century Luther then gives a brief survey of the further events yet to happen **from his own time onwards** -- as predicted by John in chapters 13 to 20 of his Book of Revelation. "Here now," explains Luther, "the devil's final wrath gets to work. There, in the east -- the second woe: **Mohammed and the Saracens**. Here, in the west -- papacy and empire: with the third woe! To these is **added**, for good measure, **the Turk** -- Gog and Magog -- as will follow in chapter 20."¹⁷⁰

Explains Goodwin:¹⁷¹ "This Beast, the 13th chapter describes.... Christ yet preserves another like company of 144 000, chapter 14th -- even the like number of virgins who are sealed Christians in the **West**, as under the **tyranny of the Turks and Saracens** He had done the like in the **East**.... These two, the **Pope and Turk**, [are] **both enemies to Christ**.... For **Mohammedanism** tyranniseth in the **one**. **Idolatry overspread the other** -- as Heathenism had done the Empire."

* * * * *

Luther continues:¹⁷² "In [Revelation] chapter 14, **Christ first begins to slay His Antichrist** with the **Breath of His Mouth** [alias the Spirit-filled **preaching** of His **Word**], as Paul says in Second Thessalonians 2.... The Angel [or the **Messenger** alias the **Preacher**] with the **Gospel** comes.... The **saints**...stand again around the Lamb, and **preach** the truth.... The **harvest** shall come! But those who cleave to the Papacy against the Gospel, shall be cast outside the **City of Christ**" -- alias **the True Church**.

* * * * *

Luther explains further:¹⁷³ "After this, in chapters 15 and 16, come the seven angels with the seven bowls" or vials with the seven last plagues of the wrath of God.

"**The Gospel increases**, and attacks the Papacy on all sides by means of many learned and pious **Preachers** – and **the throne of the Beast, the Pope's power, becomes dark and wretched and despised!**"

The Westminster Assembly Calvinist Dr. Goodwin states:¹⁷⁴ "In chapters 15th & 16th...**Christ hath seven vials which contain the last plagues...to despatch the Pope and Turk....** The first **five vials do dissolve and ruin the Pope's power** by degrees in the West; then **the sixth vial breaks the power of the Turk in the East....** By these six vials, their power and kingdom not being wholly ruined and removed, **both Turk and Popish party join** and put to the utmost their forces -- and together with them, all opposite kings of the whole World against the Christians both East and West....

"The '**book-prophecy**' [Revelation 10:2 till 19:21] is taken up with the Western oppositions to the great **Antichrist of the West....** Most fitly, in this '**seal-prophecy**' wherein the **Mohammedan** oppressors bear so great a part, comes in the representation of the state of those **Eastern Christians under Mohammed**" [Revelation 8 & 9]. Nevertheless, here and there even in the '**book-prophecy**' -- viz. at Revelation 19:16:12f & 19:20 cf. 20:10] -- there is mention not only of the **Western Papal Antichrist** but also of the **Eastern False-Prophet.**"

* * * * *

As the Puritan James Durham¹⁷⁵ rightly remarks: "The four first vials [in] chapter 16...carry on **Antichrist's ruin....** The fifth vial **overturneth Rome his seat....** The sixth **overturneth Turks.**"

Stated the Apostle John: "The sixth angel poured out his vial [containing the **sixth plague**] upon the great river Euphrates. Then its water became dried up -- so that the way of the kings of the East might be prepared."¹⁷⁶ This vial, held the Puritans John Cotton and Thomas Goodwin, **will destroy the Turks (or Muslims), and convert the Jews to Christianity.**

First, however, there would apparently be an Oriental and possibly even a **Pan-Muslim thrust westward.** Comments the 1637 Calvinistic *Dordt Dutch Bible*:¹⁷⁷ "Some here understand the thus-named actual River Euphrates, on both sides of which the **Turks** and the **Persians** [or **Iranians**], and **similar** nations of the East have their territory -- as noted in chapter 9:14. They would still **unite with one another**" -- in a **Pan-Islamic Jihad** or 'Holy War' apparently against the West. Even the arch-dispensationalist C.I. Scofield noted in his *Reference Bible*: "This is precisely what has come to pass...with the **Republic of France** and the **despotism of Turkey.**"¹⁷⁸ Indeed, it is precisely the infidel aftermath of the 1789f **French Revolution** which has weakened the West!

* * * * *

The drying up the waters of Babylon seems to have a further meaning, too. It refers *inter alia* **also** to an event **prior** to the **final** Fall of Papal Rome.¹⁷⁹ As such,

the result of the outpouring of the sixth vial seems to relate to the **diminishing power of Rome-on-the-Tiber** (and also to the diminishing power of **Islam-on-the-Euphrates**).¹⁸⁰

On the latter point, the famous independent Greek-Orthodox Scholar Apostolis Makrakis says:¹⁸¹ "The great river Euphrates' [of Rev. 16:12] is taken as a symbol of the barbarian peoples of Asia from which the Beast received new and fresh strength. At the time when the Arab race became emasculated, the Beast was reinforced by Turkish and Tartar Tribes, and the **Osmanli power was advanced by the Tartars and the Asiatic hordes** to which the Scriptures refer as the waters of the River Euphrates. Thus, **the sixth vial rendered this spring of Turkish power dry -- so that Mohammadanism might vanish in Europe.**"

Because of that **diminished power of Islam**, the "**kings of the East**" shall come to **Christ**. Revelation 15:4 *cf.* 16:12. Thus: Brightman; John Cotton; Huit; Hooke; John Owen; Goodwin; Fleming; Noyes; Matthew Henry; Lowman; Jonathan Edwards; Lampe; Gill; John Brown of Haddington; Faber; Farnham; Robert Scott; Fuller; E. Allen; W.C. Davis; the *D'Oyly & Mant Bible*; Mason; M'Corkle; A. Armstrong; T.H. Horne; Junkin; J. Wilson; Burwell; Albert Barnes; McFarlane; U. Smith; Makrakis; and William Symington.¹⁸²

Most expositors see the Euphrates in Revelation 16:12 as being a **barrier against Islam**. Thus: Huit, Hutchinson, Hooke, Goodwin, Whitby, Matthew Henry, Cheever, Faber, Fuller, Mason, Fry, Vaughan, Begg, Hoare, Leslie, Thorp, Cox, Dowling, Cumming, Pond, Elliott, Baylee, Barnes, and Makrakis. Many also see Revelation 16:12 as predicting many converts from Islam to Christianity. Thus: Matthew Henry, Gill, Barnes, Makrakis and McFarlane.

Explains the Westminster Assembly Calvinist Dr. Thomas Goodwin at Revelation 16:12*f*: "Now the sixth vial is [poured out by the angry Triune God] upon the great River Euphrates -- that is, **the Turk**.... The relics both of **Turk and Pope**, and of all the **Church's** enemies throughout the World at verse 14 -- mustering up all their forces **against the Christians in the West** and the [then-converted] **Jews in the East** -- are to be **overthrown!**"¹⁸³

Cf. too the Westminster Assembly's own *Directory for the Publick Worship of God*. That urges Christians to pray:¹⁸⁴ "For the propagation of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the fullness of the Gentiles, the fall of Antichrist, and...the **deliverance** of the distressed churches abroad from the tyranny of the [**Romish**] **Antichristian faction** and from the cruel oppressions and blasphemies of the **Turk**" *etc.*

* * * * *

James Durham comments¹⁸⁵ on Revelation 16:13: "Such would be instrumental in this plague as was neither within the Church nor the Roman Empire. But such as would have their residence beside this River Euphrates [Revelation 9:14 *cf.* 16:12*f*] -- as **the Turks** are observed to have had, before their dominion spread....

"They are said to be loosed from that place...to destroy the waste part of the Christian World -- which accordingly came to pass very speedily, when the Turks having prevailed over the Saracens did with them combine in one dominion under the Ottomanean family. That was about 1000 years [A.D.] and some more -- from which time their power grew, till a great part of Europe was overrun by them....

"The Turks...have led the greatest armies, especially of horsemen, unto Europe.... A great part of Europe, being destroyed and overrun by the Turks, are sufficient evidences of the truth of this.... The Turks also...are not more terrible in their armies to the bodies of men -- than the pestiferous delusion of Mahomet is of itself hurtful and destructive to souls."

John foresaw "**three unclean spirits like frogs** come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False-Prophet. For they [the unclean spirits] are the spirits of demons, working [pseudo-]miracles."¹⁸⁶

Neither Rome nor Islam will ever completely relinquish her power, however, without a final fight. That fight will be furious and fanatical -- even though undertaken in frustration.

For that fight is doomed to failure. Thus, ultimately, Rome and Islam will employ even **demonic** influences -- and to some extent do so even today on the foreign Mission Field -- in order to try stop the slow but steady and World-conquering advance of the Protestant Reformation.

The spirits of demons too, predicts John, "go forth unto the kings of the Earth and of the whole World." They do so, "to gather them to the battle of that great day of God Almighty."¹⁸⁷

These demon-spirits go forth to stir up the political leaders of the whole World¹⁸⁸ against the Lord Jesus and His People. The frog-like "unclean spirits" are here declared to be "the spirits of devils" alias demons -- whether operating in or through Roman Catholic emissaries (thus the Calvinistic *Dordt Dutch Bible*), the Papacy and/or Paganism (thus Albert Barnes), the False-Prophet of Islam (thus **Brightman & Barnes & Symington**), Spiritism (thus L.E. Froom), or all of these (thus Francis Nigel Lee).

Together -- they constitute a syncretism (thus Arethas, Brightman, Goodwin, Owen, Matthew Henry, Lowman, Jonathan Edwards, Hopkins, Faber, John Brown, Hengstenberg, Albert Barnes, Fairbairn, & Makrakis). Yet they are to be under the leadership of the Papacy (thus John Calvin¹⁸⁹ and Jonathan Edwards).¹⁹⁰ Indeed, also to Barnes (and *cf.* too Fairbairn), the Papacy and Islam and Paganism will then constitute as it were a false and an accursed 'trinity' of evil.

* * * * *

Especially the famous independent Greek-Orthodox Scholar Makrakis¹⁹¹ is well worth quoting on this point: "The 'spirit of the mouth of the False-Prophet' is the

spirit of pseudo-religion which fires the Pope and the Jesuits, **Mohammad** and the **Ulemas** [or interpreters of the *Koran*], and the simonical high-priests who have gained control of the holy temples and altars of the Eastern-Orthodox Church. This spirit is the third power of Satan.... In reality, the system of Satan is inimical only to that of Christ. Hence, the three unclean spirits of Satan's system 'go forth unto the kings of the Earth and of the whole World' -- and persuade them by means of deceitful words and signs to oppose with all their strength Christ's new social order, which fundamentally destroys and exterminates the old.

"What is the religion of all Europe today? **Islamism in the East; Popery in the West; simony, the ally of Islamism....** And in the midst of these, wandering Judaism. And last, but not least, is [Free]masonry -- that lurking yet obvious enemy of all religions....

"The Worldwide kingdom of Satan is today threatened and endangered by the emerging Kingdom of Christ.... All this is announced by the Divine for our sake, so that we may also make ready for this great 'battle' by mustering our forces, by organizing ourselves in accordance with the spirit of Christ's religion, government and philosophy; and by abolishing and destroying, as much as we can, Satan's false-religion, false-governmental systems, and false-philosophies."

* * * * *

Then, says John, God will have "gathered them together into a place called in the Hebrew tongue 'Armageddon.'"¹⁹² That will then soon lead to the collapse of the antichristian coalition -- though still not yet, shows Hengstenberg,¹⁹³ lead immediately to the very end of World History.

Comments Princeton's first President, Rev. Prof. Dr. Jonathan Edwards:¹⁹⁴ "In this last great opposition which shall be made against the Church to defend the kingdom of Satan -- all the forces of **Antichrist** and **Mahometanism** and **Heathenism** will be **united**...through[out] the **Whole World**.... It is said that 'spirits of devils shall go forth unto the kings of the Earth and of the whole World, to gather them together to the battle of the great day of God Almighty'....

"These spirits are said to come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False-Prophet.... There shall be the spirit of **Popery**, and the spirit of **Mahometanism**, and the spirit of **Heathenism** -- all **united**. By the **Beast**, is meant **Antichrist**.... By the **False-Prophet**...an eye seems to be had to **Mahomet**, whom his followers call the 'Great Prophet'.... Christ and His Church shall in this battle obtain a complete and entire victory over their enemies. They shall be **totally routed** and overthrown....

"It is said, Revelation 16:16, of the great army that should be gathered together against Christ.... Then it is said, 'And the seventh angel poured out his vial into the air. And there came a great voice out of the temple of Heaven, from the throne, saying, "It is done!"'....

"The Devil [alias Satan] is utterly baffled and confounded.... He now sees his **Antichristian** and **Mahometan** and **Heathenish** kingdoms through[out] the World, all tumbling about his ears....

"Satan has set up in opposition to the Christian Church...his **Mahometan** kingdom. **It shall be utterly overthrown.** The '**locusts**' and '**horsemen**' in the ninth [chapter] of Revelation, have their appointed and limited time set them there....

"The **False-Prophet** shall be taken and **destroyed.** And then, though Mahometanism has been so vastly propagated in the World and is upheld by such a great Empire -- this smoke which has ascended out of the bottomless pit shall be utterly scattered before the light of that glorious day, and the **Mahometan Empire shall fall** at the sound of the great trumpet which shall then be blown."

* * * * *

Rev. Dr. Albert Barnes comments¹⁹⁵ that the phrase 'out of the mouth of the Beast' here refers to "**the Papacy**" -- whereas 'the False-Prophet' here means Mohammad's religion of Islam. "The word rendered 'False-Prophet' -- *Pseudopropheetou* -- does...seem then to refer to some power that was similar to that of the Beast.... There is no opinion so probable as that it alludes to **the Mahometan power**...as such. That was still to continue for a while in its vigour...and was yet to exert a formidable influence against the Gospel; and probably in some **combination**...with **Paganism** and the **Papacy**....

"The name '**False-Prophet**' would, better than any other, describe that power.... To no one that has ever appeared in our World, could the name be so properly applied as to **Mahomet**.... That power...in **connection** with the **Papacy** and with **Paganism** -- constituting the sum of the obstruction to the spread of the Gospel around the World....

"**Evil spirits** [alias demons]... 'go forth unto the kings of the Earth' No class of men have been more under the influence of **Pagan** superstition, **Mahometan** delusion, or the **Papacy** -- than kings and princes.... It might be presented as affecting the whole World -- to wit, the **Heathen**, the **Mahometan**, and the **Papal** portions of the Earth."

Explains Albert Barnes in his *Analysis* and his *Commentary* in Revelation chapter 16: "**The Church would ultimately be triumphant**.... One great hindrance to the spread of the True Religion, would be taken away by the decline and fall of the **Turkish** power.... There is **every reason** to suppose that this passage has reference to something in the **future** history of the **Turkish** dominions and to some bearing of the events which are to occur in that history on the ultimate **downfall** of the Antichristian power.... The Euphrates is represented as **a barrier** to prevent the passage of 'the kings of the East' on their way to the West.... Applying the symbol of the Euphrates as being the seat of **the Turkish power** -- the meaning is that that power is **such** a hindrance.... That hindrance **is to be removed**.... It refers to what is **still future.**"¹⁹⁶

Nevertheless, at that 'still future' time, "the kings of the East would be **converted** to the **True Religion**.... There was some **hindrance** or obstruction to their **conversion**. That is, as explained, **from the Turkish power**....

"The **destruction** of that power -- represented by the 'drying up' of the Euphrates -- would remove that obstruction.... The way would thus be 'prepared' for their **conversion**.... We should most naturally therefore look, in the fulfilment of this, for some such **decay of the Turkish [or Muslim] power** as would be **followed by the conversion of the rulers of the East to the Gospel**."

* * * * *

Islam is crumbling in our own day, as a result of the impact of **Protestantism** -- as well as a result of the technological and other advances which that Protestantism has either directly or indirectly produced. The Islamic Caliphate has now been shattered.

Indeed, there is today slowly but very surely an increasing spread of Protestant-Christian truth in Muslim lands, and elsewhere too -- throughout the World. There is an increasing drought in the hearts of Muslims and an increasing thirst for the refreshing waters of God's most Holy Word.

God's true children, some of them still imprisoned in what Luther calls the 'Babylonian Captivity' of Romanism (and of Islam) -- are gradually, yet constantly, being liberated into the congregations and denominations of the Reformation.¹⁹⁷ Thus John Cotton, Jonathan Edwards, and Samuel Hopkins.

In this manner, "the way of the Kings of the East" is being "**pre**-pared." As a result, they too are to come to the True Protestant-Biblical religion. Indeed, it is certain that a great multitude which no man can number, will yet be saved by its Christ-according-to-the-Scriptures.

According to Thomas Brightman and John Owen and Jonathan Edwards, this refers to the **universal proclamation of the Gospel** -- and to its willing embracement by the Orient alias "the kings of the East." According to John Gill and Albert Barnes and the independent Greek Orthodox Scholar Apostolos Makrakis, it similarly represents **the christianization of the Muslims**.

* * * * *

The **end-result** of the outpouring of this sixth vial, will be the decisive struggle of **Armageddon** -- at the **time of the outpouring of the seventh vial**. Armageddon will bring about the division of 'Babylon' into three parts, and prepare the way for the christianization of the nations of the World¹⁹⁸ and of 'the kings of the East.' For Armageddon will no more prove to be the end of World History, than were the various decisive battles of Armageddon during the times of the Older Testament.¹⁹⁹

Comments Rev. Dr. Albert Barnes on Revelation chapter sixteen:²⁰⁰ "There will be a mustering of spiritual forces. There will be a **combination** and a **unity of**

opposition against the Truth. There will be a **rallying** of the **declining** powers of **Heathenism, Mohametanism, and Romanism....**

"The **Turkish power**, especially since its conquest of Constantinople under Mahomet II in 1453 and its establishment in Europe, has been a grand hindrance to the spread of the Gospel.... By its laws, it was death to a Mussulman to apostasize from his faith and become a Christian....

"It was not until quite recently...that evangelical Christianity has been tolerated in the Turkish dominions.... The prophecy before us implies that there would be a **decline** of that formidable power, represented by the 'drying up of the great river Euphrates' [Revelation 16:12]....

"Events are occurring which would properly be represented by such a symbol.... There is, in fact, now such a decline of that Turkish power.... There has been for centuries a gradual weakening of the Turkish power.... This gradual decay will be continued.... Turkish power will more and more diminish.... One portion after another will set up for independence.... By a gradual process of decline...what is here symbolized by 'the drying up of the great river Euphrates' will have been accomplished.

"We may look for a **general turning** of the princes and rulers and people of the **Eastern World to Christianity** -- represented (verse 12) by its being said that 'the way of the kings of the East might be prepared' Nothing would be more likely to contribute to this or to prepare the way for it, than the removal of that Turcoman dominion which...has been an effectual barrier to the diffusion of the Gospel in the lands where it has prevailed. How rapidly...the Gospel would spread in the East, if all the obstacles thrown in its way by the Turkish power were at once removed....

"We may look for something that would be well represented by a **combined** effort on the part of **Heathenism, Mohametanism, and Romanism** -- to stay the progress and prevent the spread of evangelical religion.... We are to suppose that something will occur which...will determine the **ascendency of True Religion** in the World."

* * * * *

Great will be the future slaughter on *Har Megiddo* alias the 'Mount of Slaughter' or 'Mount of Idolatry' -- when Christ commands the emptying out of the **seventh plague** from the last bowl of His wrath! For when "the seventh Angel poured out his vial into the air" -- predicted John -- "there came a great voice from the throne out of the temple of Heaven, saying: 'It is done!'

"Then there were voices and thunders and lightnings. And there was a great earthquake such as was not since men were upon the Earth -- so mighty an earthquake, and so great! And the great city was divided into three parts. And the cities of **the nations fell**. And great 'Babylon' came into remembrance before God, to give to her the cup of the wine of the fierceness of His wrath."²⁰¹

The 'cities of the nations' or of the heathen Gentiles, signify "all strange religions -- of the **Jews, Turks** [alias **Muslims**] and others which then shall fall [together] with

that great Whore of **Rome**." Revelation 16:19. Those powers then all seem to be **in coalition with one another**, and **against True Christianity**.²⁰²

The great Puritans -- men like Thomas Brightman, the Calvinistic commentators in the *Dordt Dutch Bible*, John Cotton, the Westminster Assembly's Dr. Thomas Goodwin, Dr. John Owen, James Durham, Matthew Henry, Moses Lowman and Rev. Prof. Dr. Jonathan Edwards -- all give a similar assessment. So too do John Brown of Haddington, Samuel Hopkins, George Stanley Faber, Rev. Dr. Albert Barnes, and Apostolos Makrakis.

The outpouring of the seventh vial, comment both John Cotton and Dr. Matthew Henry, overthrows the Antichrist and inaugurates the 'Millennium.' Thomas Goodwin observes it is directed against both Islam and the Papacy, and brings in the 'Millennium.' Carey says it brings about the fall of **Islam**.

Yet also "the cities of **the nations fell**." Revelation 16:19. This means the domains even of the Turks as **Muslims**. For this signifies, comments the *Geneva Bible*,²⁰³ "all strange religions -- as of the **Jews, Turks** and others -- which then shall fall [together] with that great Whore of **Rome**, and be tormented in eternal pains." Indeed, the 1637 *Dordt Dutch Bible* even says²⁰⁴ that by the words 'the cities of the nations fell' -- "is to be understood all other cities outside of Christendom, such as those of the **Turks, Persians [or Iranians]**, and other **Heathen**."

Dr. Matthew Henry comments here:²⁰⁵ "The great 'River Euphrates' some take...literally for the place where the **Turkish** power and empire began.... They think this is a prophecy of the destruction of the Turkish Monarchy and idolatry, which they suppose will be effected about the same time with that of the **Papacy** as **another antichrist**, and that thereby a way shall be made for the conveniency of the Jews" toward the latter's national conversion.

"The idolatry of the **Church of Rome** had been a great hindrance both to the conversion of the Jews who have been long cured of their inclination to idols and of the Gentiles who are hardened in their idolatry -- by seeing that which so much symbolizes with it, among those called 'Christians.' It is therefore **very probable** that the downfall of Popery, removing those obstructions, will open a way for both the **Jews and other eastern nations** to come into the **Church of Christ**. And if we suppose that **Mahometanism** shall fall at the same time -- there will be still a **more** open communication between the western and eastern nations which may facilitate the conversion of the Jews and of 'the fullness of the Gentiles.'" Cf. Romans 11:25f.

* * * * *

"In chapter 17" of the Book of Revelation, explains Luther,²⁰⁶ "the **imperial Papacy and Papal Empire** is included from beginning to end, in a single picture.... It is shown, as in a summing up, how it is **nothing**.... The **Ancient Roman Empire** is **long since gone**.... Some of its lands, and the city of Rome besides, are **still here**.... This Beast too is shortly to be damned and 'brought to nought by the

manifestation of the Lord's coming' [through powerful **preaching** alias through the **Spirit or Breath of His Mouth**] as Saint Paul says in Second Thessalonians 2."

Observes the great Westminster Assembly Calvinist Dr. Thomas Goodwin:²⁰⁷ "The 17th chapter doth expound and interpret under whose **antichristian tyranny** – as great as that of **Rome Heathenish** or of the **Turks themselves** to Christians – Christ yet preserves another like company of 144 000.... They, after the rejection of the Whore, in chapter 19th are brought in singing -- in like **triumph!**" Thus will Satan's World-system be replaced by Christ's.

* * * * *

"In chapter 18," explains Luther,²⁰⁸ "this destruction begins and the glorious great splendour comes to nought.... Even **Rome** must be plundered and stormed.... They encourage and arm and defend themselves." But all to no avail!

From then onward, very rapidly, **the saints of the Lord conquer the whole Earth**. Thus Brightman, Sherwin, Lowman, Jonathan Edwards, Thomas Scott, Ethan Allen, W.C. Davis, and E.W. Hengstenberg. The saints will go marching in, and come into the possession of their rightful inheritance. For the meek, the Law-abiding citizens of the Kingdom of God, shall inherit the Earth.²⁰⁹

Thomas Brightman taught (in 1614f) that the passage Revelation 16:16 to 18:24, marks not the end of History -- but the fall of Romanism and of Islam. He believed it would also mark the conversion of the Jews, and the erection of longlasting Christian-International harmony throughout the World. So too -- a century after Brightman -- also Theologians like Dr. Jonathan Edwards. Another century later, this was again confirmed by Rev. Dr. Albert Barnes and many others.²¹⁰

* * * * *

"In chapter 19," explains Luther,²¹¹ "when they can do nothing more with the Scriptures...and **the [unclean] frogs have croaked their last** (cf. Revelation 16:13 to 18:2f), they [all those who futilely **attempt to resist the advance of the Kingdom of Christ**]...try to win by force and gather kings and princes for battle. But they are disappointed. **The One on the white horse wins -- until both Beast and [False-]Prophet are seized and cast into hell!**"

On Revelation chapter 19, Durham thus summarizes²¹² the results of the pouring out of the sixth and seventh vials. "The Battle of **Armageddon**...is notable from two singular events -- the one, in the **conversion of the Jews**....

"The other, in the **destruction of the Beast** and his helpers," probably by "**the Turks**.... The Beast, having fled from Rome, is now wholly overturned -- **so that the name of 'Pope' ceaseth.**"

Albert Barnes comments quite emphatically here:²¹³ "**The religion of Christ would finally prevail**.... All persecution and sorrow here, would be followed by joy

and triumph." Christ on His horse "is here the symbol of the **final victory** that is to be obtained over the Beast and the **False-Prophet**...and of the final **triumph of the Church**."

On Revelation 19:18-20, Barnes comments: "The kings [would still be] under the control of **the Beast and the False-Prophet**, chapter 16:14f & 17:12-14.... There is allusion here to the same assembling of hostile forces which is described in chapter 16:13f....

"There can be no doubt that the writer in these passages designed to refer to the same events." Such will be "the **still-future** scenes that are to occur when **the Roman, the Pagan and the Mahometan powers** shall be aroused to make common cause against the True Religion....

"The 'Beast' here, as all along" -- comments Barnes -- refers to the **Papal** power.... The **False-Prophet** had been united with the Beast -- in deceiving the nations.... The whole representation is that of an **alliance** to prevent the spread of the True Religion [of Protestant Christianity] -- **as if the Papacy and Mahometanism** were **combined**."

However, "**the Beast and the False-Prophet**" alias "**the Papacy and Mahometanism...will be subdued by the Word** of the Son of God.... **The True Religion would be as triumphant**" -- namely **Biblical Christianity!**

* * * * *

It should be noted here that Christ's campaign would be won in three subsequent stages. Let us now consider them in sequence.

Initially, it appears that Christ shall **begin** to smite the nations with His Sword (alias His **preached Word** -- in order to render them harmless. This will happen particularly at the end of 1290 day-years. And this event will ostensibly occur within 30 day-years after the fall of the abominable 'Babylon' (at the termination of her 1260 day-year hegemony).²¹⁴

Next, after this, it seems Christ will '**tread down** the winepress' and '**sprinkle** His garments.' Here, He apparently **converts the kings** (thus Hengstenberg) **and the Muslims** (thus Bede and Makrakis), and **baptizes** the remnants of the nations into a **Christian World-Order**.²¹⁵

Thus Rev. Prof. Dr. Hengstenberg²¹⁶ comments on Rev. 19:20 that "**after** the second catastrophe which subsequently to the fall of Rome passes over the new manifestation of worldly power, after the **victory** of Christ over the ten kings -- the Beast with the False-Prophet is seized and cast into the Lake of Fire." Indeed, Apostolos Makrakis here considers the False-Prophet to be **what is left of Islam** -- in that day.

Revelation 19:20 does not identify its False-Prophet with the by-then-already-destroyed Romish Whore.²¹⁷ So it probably indeed refers to the 'False-Prophet' of

Islam and his religion of Mohammedanism.²¹⁸ Ultimately, Islam seems to join forces with the Romish Whore²¹⁹ when, together with other false religions,²²⁰ they both go into the ecumenical 'Babylon' together.²²¹ It is **possible that Islam-as-such**, unlike Romanism, **will outsurvive the destruction of the ecumenical Whore**,²²² and that Islam will then give some direction to the international political Beast and its ten kings at that time in their last war²²³ against real Christians as the True People of the Lord.

On the other hand, Revelation 19:20 does not require one to believe that the False-Prophet was in league with the Beast even at the time of the Beast's destruction, but only that both (and possibly at different times) were ultimately cast into the Lake of Fire. Indeed, the statement that "the False-Prophet wrought 'miracles' before" the international political Beast²²⁴ -- might even refer to his past activity, which he previously wrought²²⁵ at the time at which the Beast was later taken.

However, with the removal of the religion of the False-Prophet after that victory of the White Horse Rider and His Christian followers, the remaining Muslims will suddenly see Islam for what it is. In their disillusionment, very probably many of them will then rapidly be converted -- and join the Christian Church.

* * * * *

For God has predestined many Muslims to come back to the True Triune God of the Holy Scriptures! That Calvin believed this, is seen from his view of Isaiah 19:21-25. It is seen also from his views of the Great Commission -- and of the preaching of the Gospel to Muslims, and the baptizing of all of them who convert to Christ (as required thereby).

In Isaiah 19:21-25, God predicts: "The Lord shall be **known to Egypt**, and **the Egyptians** shall **know the Lord in that day**.... The Lord shall smite **Egypt** and **heal it**; and **they shall return to the Lord**.... In that day, there shall be a highway out of Egypt to Assyria.... **The Assyrian shall come into Egypt**, and the Egyptians into Assyria, and **the Egyptians shall serve with the Assyrians**. In that day, **Israel shall be the third** with Egypt and with Assyria -- even a blessing in the midst of the land.... The Lord of hosts shall bless, saying: '**Blessed be Egypt, My People**; and **Assyria, the work of My hands**; and **Israel, My inheritance**!'"

Here, Rev. Dr. John Calvin comments:²²⁶ "The Prophet says that the Lord will be gracious and reconciled to the **Egyptians**. He at the same time shows that as soon as they have been **converted**, they will obtain forgiveness.... It will therefore be a **true conversion** -- when it is followed by a calling upon God.... There is no man who ought not to acknowledge in himself what Isaiah here declares concerning the Egyptians, in whom **the Lord holds out an example to the whole World**. The Prophet now foretells that **the Lord will diffuse His goodness throughout the whole World!** As if he had said: 'It will not be shut up in a corner or be known exclusively, as it formerly was, by [but] a single nation.'

"Here, he speaks of two nations [**Assyria and Egypt**] that were **the most inveterate enemies of the Church** [both in Old and in New Testament times]....

And if the Lord is so gracious to the **deadly enemies of the Church -- that He pardons and adopts them to be[come] His children!** – what shall be the case with **other nations?** This prophecy thus includes the calling of **all** nations" – and hence of even **diehard Islamic nations, like Iran!**

"Through the undeserved goodness of God," explains Calvin, "**the Assyrians and Egyptians shall be admitted to fellowship with the chosen People of God....** There is a mutual relation between God and His People, so that they who are called by His mouth 'a Holy People' (Exodus 19:6) -- may justly in return call Him their God. Yet this designation is bestowed indiscriminately on Egyptians and Assyrians....

"By **calling the Egyptians the People of God** -- He means that they will share in the honour which God designed to bestow in a peculiar manner on the Jews [meaning the Older Testament's Israelites] alone. When He calls **Assyrians 'the work of His hands'** – He distinguishes them by the title peculiar to **His Church.**"

What a great day is coming! For the **Muslims of Egypt**, the **Judaists of Israel**, and the **Islamic nations** of the **Neo-Assyrian Iraq and Iran**, will yet come to Christ and join His Church!

God makes a precious promise also in Isaiah 59:18-20. There, it is predicted that the Lord God "will repay according to their deeds -- fury to His adversaries; recompense to His enemies -- **to the islands He will repay recompense!** So shall they **fear the Name of the Lord from the West, and His glory from the rising of the sun [in the East]**. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. **"Then the Redeemer shall come to Zion,** and to those who turn from transgression in Jacob' -- says the Lord."

Here, Calvin comments:²²⁷ "This work of redemption shall be so splendid and illustrious -- that **the whole World shall...praise and celebrate....** Struck with fear, it shall render glory to God.... **He means the conversion of the Gentiles....** Even to the **utmost** boundaries of the **Earth**, the Name of God shall be revered and honoured, so that **the Gentiles** shall not only tremble but shall serve and **adore Him** with **true repentance....**

"'A Redeemer shall come to Zion' [cf. Isaiah 59:20].... Paul quotes this passage (Romans 11:26-29), to show that there is still some remaining **hope** among the **Jews....** Because God is continually mindful of His Covenant, and 'His gifts and calling are without repentance' -- Paul justly concludes that it is impossible that there shall not at length be some remnant that **come to Christ** and obtain that salvation.... **The Jews [too] must at length be collected, along with the Gentiles** -- so that out of both, 'there may be one fold' **under Christ** (John 10:16).... He could not be the Redeemer of the **World**, without belonging to...[also the] **Jews!**"

* * * * *

It should be observed, Luther stated²²⁸ in a marginal note at Revelation 20:2-3, that "the Turk only came after a thousand years [when crossing the Euphrates around

1040f A.D.].... But **now** [namely when Luther was writing these words during the sixteenth century], **the Turk wants to help the Pope**, and to **eradicate the Christians**" alias the Bible-believing and Christ-loving Protestants.

In his edition of *Luther's Exposition of St. John's Revelation*, the Lutheran Rev. Dr. C.G. Eberle²²⁹ here adds a valuable footnote. He observes: "Indeed, on two points the expositors agree with one another and with Luther: that the **thousand years** are actually a thousand years (even if not exactly as to day and hour); and that the thousand years do **not** elapse with and alongside the times of the **Beast**."

Rev. Dr. Luther concludes:²³⁰ "**While** all this is happening, there comes in chapter 20 [vv. 7-10] the stirrup-cup" alias the final draught of the wine of the wrath of God. "Satan...brings up -- Gog and Magog; the **Turks** [alias the **Muslims**]; the '**Red Jews**' [cf. the Communists?!].... But they are soon to go with him, into the lake of fire....

"This picture...has been put in, because of the **Turks**.... **After** the **Turks**, the Last Judgment follows quickly, at the end of this chapter [20:11-15] -- as Daniel 7 [vv. 7-8] also shows."

Also the *Geneva Bible* comments²³¹ on 'Gog and Magog' at Revelation 20:8 that "by them are meant diverse and strange enemies of the Church of God as the **Turk**, the **Saracens**, and others -- read Ezekiel 38:2 -- by whom the Church of God would be tormented grievously." For all such enemies of the Church before her Millennium -- all her enemies who died in their sins -- will be resurrected from the dead at the end of the Millennium to face God at the Last Judgment. Revelation 20:5-15.

* * * * *

The great Westminster Assembly Calvinist Dr. Thomas Goodwin gives a magnificent summary of the last three chapters of the Book of Revelation. He writes²³² of "chapters 20th-22nd: And so both **East and West, Jew and Gentile**, and the **fullness** of both, comes in [cf. Romans 11:2-32f], and **becomes one fold for a thousand years**....

"And so is fulfilled that prophecy of this His Kingdom, Isaiah 58:19, where after the final destruction of all Christ's enemies foretold in verse 18, '**then they shall fear His Name from the East unto the West**, and the Redeemer shall come unto Zion.' Which words, Romans 11:26, Paul interprets of **the Jews' final call, and this restoration of the World with them**. 'Even so, Lord Jesus, come quickly!'" Cf. Revelation 22:20f.

* * * * *

Let us now terminate this Biblical study on the rise and spread and fall of Islam and the conversion of its ultimately-disillusioned followers to Christianity, with some final remarks from Dr. Martin Luther at the end of his *Preface to the Book of Revelation*. Luther concludes:²³³ "We can profit by this Book [of Revelation], and

make good use of it." And that we can do in three ways. We can do so, insists Luther:--

"First, for our **comfort!** We can know that neither force nor lies, neither wisdom nor holiness, neither tribulation nor suffering shall suppress **the Church**. But it will gain the **victory**, and overcome at last.

"Second, [we can profit from the Book of Revelation] for our warning -- against the great and perilous and manifold offence that is to come upon the Church.... This has happened before now under the Papacy, and **Mohammed**, and all other heretics."

Thirdly. "We see clearly what cruel offenses and shortcomings there have been **before** our times, and one might think that the Church was **now** at its best [thus far], and that our time is a **golden age compared with those that have gone before....** If only the Word of the Gospel remains pure among us, and we love and cherish it -- we are **not to doubt that Christ is with us....** Christ is with His saints, and wins the **victory** at last!"

For as a result, the international political Beast and its Leaders -- after the destruction of the ecumenical and syncretistic religious Whore of 'Babylon' -- will quickly collapse. "Then the Beast was taken, and with him the False-Prophet [of Islam].... These both are cast alive into a lake of fire burning with brimstone" or sulphur -- for ever and ever.²³⁴ Then the nations as such -- including also **the then-demuslimized and thus-christianized nations** like those of Iran and Saudi-Arabia -- will walk in the light of the New Jerusalem. Indeed, even their then-saved leaders shall bring the glory and honour of those nations into it.²³⁵

O Christian, may we believers thank the Lord for our God-given faith in Christ -- and also praise the Lord that we have been baptized with the faith-affirming seal of the living God upon our foreheads! May we persuade also others to trust the Lord Jesus -- and to receive His seal, believingly!

May we stand firm against Islam and all other false-prophecies (such as Romanism, Communism, Socialism and Humanism)! May we work for the Papalized Church's full liberation from its Babylonian captivity! May we labour hard to convert Muslims to Christianity! May we call upon all men to repent!

May we ourselves clearly understand that history is on **our** side! Because history is controlled not by Islam, and still less by Satan, but by our Lord and Saviour Jesus Christ. His Kingdom is yet destined first to cleanse and then to absorb -- **all** of the kingdoms of this World. For He shall reign -- and His blessed rule shall continue to expand for ever and ever!²³⁶

ENDNOTES

1) A.Y. Ali: *The Holy Quran -- Text, Translation and Commentary*, Lahore: Shaikh Muhammad Ashraf Kashmiri Bazar, 1938, II:1539f and I:144 & I:136 & I:277f.

2) Pre-Christian Rabbis, and those contemporary to Jesus and His Apostles, were expecting the Messiah to come very close to the time when in fact He did come. See Mal. 3:1 & 4:1-5; Luke 1:17 & 1:76f & 2:25-38; John 1:19-49 & 4:19-26 & 6:14 & 7:40 & 9:17-22; and Acts 3:22-26 & 5:31-40 & 7:37-59 & 8:9-39 *etc.*

That was recognized also by the A.D. 380 Church Father Jerome (the translator of the Latin *Vulgate* version of the Sacred Scriptures), and by the great Protestant Reformer John Calvin too. Thus the latter commented that "when Jerome relates the teaching of the Jews who lived **before** his own day, he attributes to them greater modesty and discretion than their later [post-mediaeval but pre-reformational and radically Anti-Christian] descendants have displayed. He reports their confession that this passage [Dan. 9:24] cannot be understood otherwise than of the advent of Messiah....

"They agree with **us** [*viz.* **historicalistically!**] in considering the Prophet to reckon the weeks not by days but by years, as in Leviticus (chap. 25:8). There is no difference between us and the Jews in numbering the years. They confess the number of years to be 490 -- but disagree with us entirely as to the close of the prophecy." See J. Calvin: *Commentaries on Daniel* [1561], Grand Rapids: Eerdmans, 1948 rep., I:162 & I:192f.

Thus the Pre-Christian B.C. 332 Judaistic High-Priest Jaddua; the Alexandrine Septuagint at Dan. 11:30; the A.D. *circa* 0-70 Rabbi Johanan ben Zakkai; the Pro-Roman A.D. 37-105 Judaist Josephus; and the A.D. 50-137 Rabbi Akiba ben Joseph. Declares the *Babylonian Talmud* in its tract (*Abodah Zarah* 2a-2b): "Because it is written (Daniel 7:23): 'It shall devour the whole Earth, and shall tread it down and break it into pieces' -- Rabbi Johanan said, "This is guilt-laden **Rome**, Whose influence has gone out over all the World.'"

Said Josephus himself (in his A.D. 93 *Antiquities* II:8:4f & X:10:4 to 11:7): "Daniel [2:31-45] did also declare the meaning of the Stone to the king..... It is fit to give an account of what this man did...as to one of the greatest of the prophets.... We believe that Daniel conversed with God. For he did not only prophesy about **future** events, as did the other prophets. But he also determined the **time** of their accomplishment.... Daniel wrote concerning the Roman Government too, and that our country should be made desolate **by them**." See too Leroy Edwin Froom: *The Prophetic Faith of our Fathers*, Washington, D.C.: Review & Herald, 1950, I:167f,175,201-3 & II:188-95.

3) Calvin observes further (in his *Comm. Dan.* I:162 & I:181f): "All writers endowed with a sound judgment and candidly desirous of explaining the Prophet's meaning [in Dan. 2:31f], understand this without controversy of the Four Monarchies [*viz.* the Neo-Babylonian & the Medo-Persian & the Hellenistic-Greek & the Pagan-Roman], following each other in succession. The [mediaeval] Jews, when pressed by this interpretation, confuse the [A.D. 1062f] Turkish with the [Pagan] Roman

Empire.... They wish to escape confessing Christ as having **been** exhibited to the World.... The Jews **agree** with **us** [viz. **historicalistically!**] in thinking that this passage [Dan. 2:44f] cannot be otherwise understood than of the perpetual reign of Christ [the *Messiah*].... But they differ from us in [yet] expecting a Christ of their own. Hence, they are compelled in many ways to corrupt this prophecy. Because if they grant that the Fourth Empire or Monarchy was accomplished in the [Pagan] Romans, they must necessarily acquiesce in the **Gospel**, which testifies about the **arrival** of that Messiah.... For Daniel here openly affirms that Messiah's Kingdom should arrive at the close of the Fourth Monarchy. Hence they fly to the miserable refuge that by the Fourth Monarch should be understood the Turkish Empire, which they call that of the Ishmaelites, and thus they confound the Roman with the Macedonian Empire.... There is no doubt, then, that Daniel intended the Romans by the Fourth Empire.... The **Turks** [or rather the **Muslims**] a **long time afterwards**, namely 600 years, suddenly burst forth like a deluge."

Examples of such mediaeval Jews are the 8th-9th century Rabbi Eliezer, the 10th century Karaites Solomon ben Jeroham and Yefeth ben Ali Halevi, and the 12th century Rabbis Abraham ben Ezra and Moses Maimonides, the 16th century Rabbi Abravanel, and the 17th century Rabbi Manasseh ben Israel. Eliezer nicknamed **Rome** 'Edom' -- as Daniel's Fourth World Empire. Yeroham held the **Romans** would be destroyed in the midst of the last week in Dan. 9. Yefeth Halevi claimed that in Dan. 7 the ten horns were **Roman**; and the 'little horn' that becomes 'stout' -- **Islam**. Abraham ben Ezra claimed the Fourth Beast was the **Roman Empire**. Maimonides regarded **Jesus** as the 'little horn' -- just like the false-prophet **Mohammed**. Abravanel regarded Dan. 7's 'little horn' as **the Papacy**, and Dan. 11:31 as indicating both **Islam** and **Romanism**. And Manasseh ben Israel regarded the **two legs** of Daniel's statue as representing **Rome** and **Turkey**, and the 'little horn' as portraying **Islam**. See Froom's *op. cit.*, II:199,201,206f,211-15 & 230-37.

- 4) *Teaching of the Twelve Apostles*, 16:4.
- 5) *Epistle of Barnabas*, chs. 4 & 20.
- 6) *Shepherd of Hermas*, I:4:1f.
- 7) Irenaeus: *Against Heresies* V:25:1-3 & 26:1 & 28:1 & 20:3 (LCR pp. 1235)
- 8) Tertullian: *On the Resurrection of the Flesh*, chs. 24 & 25 (LCR pp. 1236)
- 9) Cf. Clement of Alexandria: *Stromata* I:21.
- 10) Hippolytus: *Treatise on Christ and Antichrist*, ch. 50 (LCR pp. 1236)
- 11) Victorinus: *Commentary on the Apocalypse*, 9:13f & 11:7 & 12:3 & 17:9.
- 12) Lactantius: *The Divine Institutes* VII:15-17.
- 13) Cyril: *Catechetical Lectures* XV:9-33.
- 14) Aphrahat: *Select Demonstrations* I:6,19-22.

- 15) Basil: *Letters* 139:1.
- 16) Ambrose: *Of the Christian Faith* II:15:135-138.
- 17) Jerome: *Letters* 46:12 & 121:11 & 123:16f and his *Commentaries* on Jer. 25:26 & Dan. 7:7f.
- 18) John Chrysostom: *Homilies on Second Thessalonians* III:2:3 to IV:2:9.
- 19) Augustine: *City of God* 18:53 & 20:12f,19,23; *On Baptism Against the Donatists* IV:16:21; *Sermons on New Testament Lessons* 31:9 & 79:7; *Tracts on the Gospel of John* 29:8; *Ten Homilies on the Epistle of John to the Parthians* III:4 & VI:12; *Enarrations on the Psalms* 9:19 & 10:2f & 69:29 & 68:3 & 106:33.
- 20) Pseudo-Methodius, cited in Solomon of Basra's *Book of the Bee* (in Froom's *op. cit.* I:583f).
- 21) John of Damascus: *Exposition of the Orthodox Faith*, IV:26.
- 22) Froom's *op. cit.* I:894-97 & II:528-31.
- 23) F.N. Lee's *Antichrist in Scripture: Luther and Calvin's Doctrine of Antichrist*, Lewes: Focus Christian Ministries Trust, 1992; and his *John's Revelation Unveiled*, Pretoria: Ligstryders, 1999.
- 24) All cited in Froom's *op. cit.* I:572,688,704,755,784,790,896f.
- 25) Thus the *Augsburg Confession* art. 1; the *Second Helvetic Confession* ch. 3; and the *Westminster Assembly's Directory for the Publick Worship of God* (section on prayer). Also the very heavily trinitarian *Hungarian Confession of Faith* seems to have been designed also to resist the advance of Islam specifically into the land of the Magyars.
- 26) J. Calvin: *Sermons on Deuteronomy* (18:15), Edinburgh: Banner of Truth Trust, 1987 rep. [1556-57], p. 666.
- 27) See at n. 3 above.
- 28) Froom: *op. cit.*, II pp. 323f, 325f, 331, 340f, 412f, 458 & 518f and also III pp. 40f, 74f, 125-31, 149, 183, 240f, & 352f.
- 29) II:21.
- 30) I:183-85.
- 31) *Op. cit.*, II:21.
- 32) M. Henry: *A Commentary on the Holy Bible, with Practical Remarks and Observations*, London: Marshall Bros. Ltd., n.d., IV:1270f.

33) C.F. Keil & F. Delitzsch: *Commentary on the Old Testament in Ten Volumes -- Volume IX Ezekiel, Daniel by C.F. Keil* [1861f], Grand Rapids: Eerdmans, 1978 rep., pp. 245 & 262 & 265 & 267f & 271.

34) M. Luther: *Collected Works*, ed. Walch, XVIII, pp. 1474f.

35) *Works*, Holman, Philadelphia, 1915, II, pp. 149 & 154.

36) Luther's *Works*, Weimer ed., 52, 549.

37) *Op. cit.*, p. 461.

38) Dr. M. Luther's *Deutscher Thesaurus (Deutscher Thesaurus des Hochgelerten wertberuembten und theuren Man D. Mart. Luthers)*, ed. T. Kirchner [Franckfort am Mayn, 1570], Luedenscheid: Christlicher Verlag Johann Berg, 1983 rep., pp. 407f

39) = J. Calvin: *Commentaries on the Book of the Prophet Daniel* [1561], Grand Rapids: Eerdmans, 1948, II:346.

40) *Bijbel dat is de Gansche Heilige Schrift bevattende al de Canonieke Boeken des Ouden en Nieuwen Testaments, door last van de Hoog-Mog. Heeren Staten-Generaal der Vereenigde Nederlanden, en volgens besluit van de Synode Nationaal gehouden te Dordrecht in de jaren 1618 en 1619 uit de oorspronkelijke talen in onze Nederlandsche taal getrouwelijk overgezen et met nieuwe bijgevoegde verklaringen op de duistere plaatsen en aanteekening van de gelijkkluidende teksten vroeger uitgegeven bij Jacob en Pieter Keur te Dordrecht* [1637], Kampen: J.H. Kok, 1914 rep., II:681 nn. 68 & 85.

41) *Works*, Weimer, XI:, pp. 72-85.

42) *Id.*

43) *Table Talk* 3,646,5-10.

44) Luther's *Works*, Weimer ed., 52, 549.

45) M. Luther's *German Thesaurus*, pp. 399f.

46) *Ib.*, pp. 407f.

47) See A.Y. Ali: *op. cit.*, I:144 at its n. 416 & II:1540 at its n. 5438. There, Ali argues: "In the New Testament as it now exists, Muhammad is foretold in the Gospel of St. John 14:16, 15:26, and 16:7. The **future** Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present helping and guiding Jesus. The Greek word translated 'Comforter' is *Paracletos*, which is an easy corruption from *Periclytos* which is almost a literal translation of 'Muhammad' or 'A[c]hmad.' See *Quran* 61:6. Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad -- e.g. the *Gospel of St. Barnabas*, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907, with an

English translation by Mr. Lonsdale and Laura Ragg.... [In the *Quran* 61:6,] *A[c]hmad* or *Muhammad*, the Praised One, is almost a translation of the Greek word *Periclytos*. In the present Gospel of John 14:16, 15:26 and 16:7 -- the word 'Comforter' in the English version is for the Greek word *Paracletos* which means 'Advocate'; 'one called to the help of another'; a 'kind friend' -- rather than 'Comforter.' Our [Islamic theologians or] doctors contend that *Paracletos* is a corrupt reading for *Periclytos*, and that in the original saying of Jesus there was a **prophecy** of our holy Prophet *A[c]hmad* **by name**. Even if we read Paraclete, it would apply to the holy Prophet, who is 'a mercy for all creatures' (21:107) and 'most kind and merciful to the believers' (9:128)." For a full discussion of the bogus *Gospel of St. Barnabas*, see Dr. C. Schirmacher: *Der Islam* (Neuhausen/Stuttgart: Haenssler-Verlag, II:268-300).

48) Grand Rapids: Eerdmans, 1961, p. 88.

49) M. Luther's *German Thesaurus*, pp. 399f.

50) J. Calvin: *Commentary on Second Thessalonians* [in his *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, Grand Rapids: Eerdmans, 1961 rep., pp.398-400].

51) M. Luther: *Collected Works*, ed. Walch, XVIII, pp. 1506f.

52) *Ib.*, XVIII:1514f.

53) *Ib.*, XVIII:1474f.

54) Thus the *Codex Alexandrinus*, the *Codex Sinaiticus*(c), the *Koinee*, and several other manuscripts (*K*, *L*, and others).

55) Luther's *Works*, Weimer ed., 52, 549.

56) Luther's *Works*, St.: Louis: Concordia, 1967 ed., 30:257.

57) J. Calvin: *The Gospel according to St. John 11 - 21 and The First Epistle of John*, pp. 256f & 261.

58) *Ib.*, p. 289.

59) Rev. 9:1-4f.

60) Rev. 9:13f.

61) Rev. 16:12-19.

62) Rev. 19:20 & 21:24-26.

63) The dominant school of interpretation of the *Book of Revelation* down through the ages, is that of the Historicalists. This Historicism is the view of the Early Church Fathers (A.D. 90-140f). In particular, it is thus the view of: the *Didachee*

alias the *Teaching of the Twelve Apostles* (circa A.D. 95), the *Epistle to Barnabas* (ca. 100), Ignatius (107), the *Epistle of Mattheetes to Diognetus* (130), the Shepherd of Hermas (135), Papias (140), Justin Martyr (150), Theophilus (165), Irenaeus (180), Tertullian (195f), Clement of Alexandria (200), Hippolytus (230), Origen (230), Commodian (240), Cyprian (250), Novatian (255), Dionysius (260), Victorinus (290), Lactantius (300), Methodius (305), Eusebius (325), Athanasius (350), Cyril (355), Tichonius (370), Basil (375), Gregory of Nazianzen (390), Gregory of Nyssa (395), Ambrose of Milan (400), John Chrysostom (400), Jerome (410), Sulpitius Severus (420), and Augustine of Hippo-Regius (430).

Indeed, also almost all Mediaeval Theologians too interpreted the *Book of Revelation* historicalistically. Such interpreters include: Leo the Great (460), Andreas of Caesarea (580), Gregory the Great (590), the Venerable Bede (730), Hrabanus, Walafrid Strabo, Arethas of Caesarea, Richard of St. Victor, Peter Waldo and the Waldensians, Joachim of Floris, Eberhard of Salzburg, Pierre Jean d'Olivi, Dante or Durante Alighieri, Nicholas de Lyra, Michael Cesena, John Rupescissa, Petrarch, John Milicx, John Wycliffe, Matthias of Janow, John Purvey, Walter Brute, John Huss, Nicholas de Cusa, Savonarola, Pannonius, and Hoffmann *etc.*

Also the Protestant Reformers were Historicalists. These include: Luther, Oecolampadius, Melancthon, Striegel, Joye, Osiander, Bibliander, Knox, Tyndale, Hooper, Bale, Latimer, Ridley, Von Amsdorff, Flaccius Illyricus, Bullinger, Funck, Virgil Solis, Conradus, Lambert, the *Geneva Bible*, Jewel, Nigrinus, Chytraeus, Cranmer, Foxe, Napier, and Junius. (Though Calvin never wrote a commentary on and rarely even quoted from the *Book of Revelation*, it is clear that also he interpreted other apocalyptic passages like Dan. chs. 1 to 12 and II Thess. 2 historicalistically -- as too did the Calvinistic *Geneva Bible*, the *Dordt Dutch Bible*, and the *Westminster Confession of Faith* and the *Westminster Larger Catechism*.)

In the great seventeenth century, the Historicalist School included: James the First, Downham, Pacard, Broughton, Helvig, Brightman, Pareus, Cramer, Mede, Sibbes, the *Dordt Dutch Bible*, John Cotton, Goodwin, Rutherford, the *Westminster Confession of Faith* (8:8u & 23:4o & 25:6o), the *Westminster Larger Catechism* (QQ. 45f-r & 52b & 53g & 54pqr & 191c-n), the Congregationalists' *Savoy Declaration* (25:6), Durham, Gerhard, Roger Williams, Huit, Parker, John Owen, Tillinghast, Samuel Lee Sr., Holyoke, Henry More, Cocceius, Witsius, Hutchinson, Calovius, Wm. Hooker, Increase Mather, Koelman, Sherwin, Samuel Mather, Alsted, Beverley, Matthew Poole, Phillipot, Harris, Jurieu, Cressener, Vtringa, Sewell, and Noyes.

In the eighteenth century, the following were clearly Historicalists: Willem a Brakel, Lowth, Fleming, Cotton Mather, Brussken, Whitby, Whiston, Matthew Henry, Lampe, Huernius, Horch, Steere, Daubuz, Burnet, Sir Isaac Newton, Bomble, Van der Honert, Dudley, Pyle, Lowman, Jonathan Edwards, Heunisch, Bengel, Willison, Thomas Newton, Mayhew, Burr, Cheever, John Wesley, Bellamy, Gill, John Brown of Haddington, John Gibson, Richard Clarke, Petri, Sam. Cooper, Langdon, Purves, Brown's *Self-Interpreting Bible*, Dwight, Hans Wood, Benj. Gale, Thomas Scott, David Austin, Osgood, Linn, James Winthrop, George Bell, Ogden, D. Simpson, Ed. King, Valpy, Galloway, M'Corkle, Belknap, Jh. Bacon, Lacunza, and J.H. Livingston.

Historicalists of the nineteenth century include: Farnham, Mitchel, Evanson, the *Christian Observer*, the *Connecticut Evangelical Magazine*, B. Johnstone, Priestley, Adam Clarke, Charles Buck's *Theological Dictionary*, Geo. Hales, G.S. Faber, Nott, Asa MacFarland, J. King, Romeyne, the *Herald of Gospel Liberty*, Elias Smith, Fuller, Jos. Lathrop, J. Morse, French, Ethan Allen, the *Douay Bible*, Beecher, W.F. Miller, Griffin, Robert Haldane, Prudden, Toovey, William Cunninghame, A. Kinne, J. Frere, A. McLeod, J. Holmes, Boudinot, A. Armstrong, Schmucker, J.M. Mason, J. Emerson, the *D'Oyly & Mant Bible*, Thomas Hartwell Horne, J. Haywood, J. Bayford, A. Mason, H. Gauntlett, J. Fry, J. Wolff, the *Columbia Family Bible*, J.A. Brown, R. Reid, E. Cooper, J.R. Park, G. Croly, Thos. Keyworth, A. Keith, A. Campbell, W. Jones, the *Millennial Harbinger*, the *Cottage Bible*, the *Protestant Vindicator*, W.C. Brownlee, J. de Rozas, R. Scott, M. Habershon, I Ashe, A.H. Burwell, E. Bickersteth, L. Gaussen, G. Junkin, Jenks's *Comprehensive Bible*, D. Wilson, A.L. Crandall, J.P.K. Henshaw, Hinton, El. Burdick, E.B. Elliott, D. Brown, Albert Barnes, Hengstenberg, Alford, Ebrard, J.P. Lange, Fairbairn, Dabney, Symington, Graeber, Sabel, Garnet, Huntingford, Auberlen, Christiani, Luthardt, Gray, Delacroix, U. Smith, and A. Makrakis.

In the twentieth century, the Historicalist School is represented (*inter alii*) by: Grattan Guinness, Philip Mauro, Miskotte, B.H. Carroll, F.W.C. Nesor, W.L. Emmerson, L.E. Froom, Greijvenstein, J.H. Bavinck, H. Hoeksema, and F.N. Lee.

64) M. Luther: *Works*, Philadelphia: Muhlenberg, 1932, VI, pp. 480f.

65) See F.N. Lee: *Calvin on Islam*, Brisbane, 2000 (on his website www.dr-fnlee.org).

66) T. Goodwin: *An Exposition of the Revelation*, in *The Works of Thomas Goodwin*, Edinburgh: James Nichol, rep. 1961, III:136.

67) T. Goodwin: *op. cit.*, III:27-29.

68) *The Directory for the Publick Worship of God*, in *The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Edinburgh: Offices of the Free Church of Scotland, 1933, p. 290.

69) *The Geneva Bible*, University of Wisconsin Press, Madison, 1969, II:116 at Rev. 6:13r.

70) *Ib.*, II:117 at Rev. 8:1a.

71) *Ib.*, II:117 at Rev. 8:8k.

72) *Ib.*, II:117 at Rev. 8:10m.

73) *Ib.*, II:117 at Rev. 8:11n.

74) Mauro: *Of the Things Which Soon Must Come to Pass. A Commentary on the Book of Revelation*, Eerdmans, Grand Rapids, 1933, pp. 293f.

75) Rev. 8:13, 'Aleph & A & 046.

76) *Geneva Bible* II:117 at Rev. 8:13s. See too *ib.* at Rev. 8:12f -- *cf.* 9:1-13; 9:13 to 11:14; 11:15-19; and 12:12b.

77) For Durham, see n. 89 below. Wrote the well-renowned apocalyptic commentator G.S. Faber (in his great work *A Dissertation on the Prophecies that have been Fulfilled, are now Fulfilling, or Will Hereafter be Fulfilled, Relative to the Great Period of 1260 Years; the Papal and Mohammedan Apostasies; the Tyrannical Reign of Antichrist, or the Infidel Powers; and the Restoration of the Jews*, M. & W. Ward & Evert Duyckinck, New York, 1811 ed., I pp. 172f, 188f, & 286f):

"The religion or spiritual kingdom of Mohammed arose precisely in the year 606.... At its first rise it was to be little, comprehending two or at the most only three persons."

Those three persons were "Mohammed and his two apostate associates. The Rabbinical tales, with which the *Koran* is so largely embellished, Mohammed is supposed to have learned from a Persian Jew. And for those parts of his multifarious work which touch upon Christianity, he is thought to have been indebted to the Nestorian monk Sergius or Baheira....

"The false religion of Mohammed...was a medley of corrupted Christianity furnished by an apostate monk; of Talmudical Judaism contributed by a renegade Jew; and of Arabian superstition purified of its idolatry by Mohammed himself.... An apostate Christian pastor...Sergius...opened the bottomless pit and let out the false religion of Mohammed. Revelation 9:1.... It is represented by St. John [as] an apostasy from the pure faith of revelation....

"I conceive then that the 'fallen star' of the first woe-trumpet is no other than the apostate Nestorian monk Sergius or Baheira who assisted Mohammed in the forging of his imposture and who infused into it all the Antitrinitarian venom of his own sect. The Mussulmans assert that he [Baheira] first noticed the prophet...when he observed a luminous cloud around his head.... In one of his [Mohammed's] journeys into Syria...and receiving great satisfaction from him [Baheira] in many of those points which he desired to be informed in, he [Mohammed] did thereon contract a particular friendship with him. And therefore not long after, the monk -- for some great crime being excommunicated and expelled [from] his monastery -- fled to Mecca to him; and, being there entertained in his house, became his assistant in the framing of that imposture which he afterwards vented."

78) Goodwin: *op cit.* pp. 208,209,208.

79) *An Exposition of the Revelation*, In *Works* III pp. 23f & 53.

80) J. Edwards: *A History of Redemption* (any edition), Period III, Part II:III:2dly.

81) Archdeacon Woodhouse recognized in his own *Dissertation on the Divine Origin of the Apocalypse* that "Mohammed did not pretend to deliver any new religion, but to revive the old one. He allowed both the Old and New Testaments, and that both

Moses and Jesus were Prophets sent from God; that Jesus son of Mary, is the word and a spirit sent from God, a redeemer of all that believe in him. Mohammed represents himself as the Paraclete or Comforter sent by Jesus Christ. So, in his ascent to Heaven, as invented in the *Koran*, while the Patriarchs and Prophets confess their inferiority to Mohammed by intreating his prayers -- in the Seventh Heaven he sees Jesus whose superiority the False-Prophet acknowledges by commending himself to his prayers.

"Faith in the Divine Books is a necessary article of the Mohammedan Creed -- and among these is the Gospel given to Issa or Jesus, which they assert to [have] be[en] corrupted by the Christians. If any Jew is willing to become a Mohammedan, he must first believe in Christ. And this question is asked him, 'Do you believe that Christ was born of a virgin by the blast (or inspiration) of God, and that he was the last of the Jewish Prophets?'

"Mohammed arose to establish a new religion, which came pretty near the Jewish and was not entirely different from that of several sects of Christians. This got him a great many followers. The imposter Mohammed confessed that Jesus was born of the Virgin Mary, that he was the Word of God sent from Heaven, the Spirit of God declared by the miracles of the *Gospel*, the Prophet of God whose office it was to deliver the Gospel and teach the way of truth, who is to come to judgment and to destroy Antichrist and convert the Jews. Thus also he taught that the Gospel of Christ, and the Law of Moses, and all of the Prophets, are to be believed. And thus he was better inclined to the Christians than to the Jews....

"Mohammedism began as a Christian heresy, acknowledging Christ for a Prophet, a greater than Moses, born of a Virgin, the Word of God. Sale asserts the Mohammedan religion to be not only a Christian heresy, but an improvement upon the very corrupt idolatrous system of the Jews and Christians of those times.... Joseph Mede affirms that the Mohammedans are nearer to Christianity than many of the ancient heresies -- the Cerinthians, Gnostics, Manichees.... Whatever good is to be found in the Mohammedan religion (and some good doctrines and precepts there undeniably are in it), is in no small measure owing to Christianity. For Mohammedism is a borrowed system, made up for the most part of Judaism and Christianity. And, if it be considered in the most favourable view, might possibly be accounted a sort of Christian heresy."

Islam is a "religion...rising upon the basis of true religion, corrupted even like the papal to serve the purposes of a worldly and diabolical tyranny. In the Mohammedan religion are these articles, all evidently derived from the Christian, and constituting in it a great superiority above anything that Paganism or mere philosophy have been able to produce: the belief in the existence of one all-wise, all-good, all-powerful God; of the immortality of the soul; of future rewards and punishments to be distributed by Jesus; of the acceptance of prayer, of self-humiliation, of almsgiving; of the obligation to morality in almost all its branches.

"Take from Mohammedism one article in which it differs from all religions generally admitted to be Christian -- the belief of Mohammed's divine mission -- and little will then be found in it which may not be discovered in the [faith] profession of many acknowledged Christians.... On the whole, when we consider the origin of

Mohammedism and its near affinity to corrupted Christianity; when we reflect also on the amazing extent of this superstitious domination, which occupies nearly as large a portion of the globe as that possessed by Christians, comprising vast regions..., we shall readily admit that, if not a Christian heresy, it is at least a Christian apostasy." Cited in Faber's *op. cit.* II:269f.

The above account is largely correct -- though perhaps somewhat too appreciative of Islam, and not cognizant enough of also its pagan ingredients. I myself (F.N. Lee) would prefer to say that whatever is good in Islam, is not original to it; and that whatever is original to Islam, is not good.

82) Rev. 9:1.

83) See P. Schaff's article *Mohammed*, in *Schaff-Herzog Encyclopaedia of Religious Knowledge*, Funk & Wagnall, New York, 1891, III:1541; A. Makrakis's *Interpretation of the Revelation of St. John the Divine* (Orthodox Christian Educational Society, Chicago, 1972); and A Barnes: *Revelation* [1860], Baker, Grand Rapids, 1949.

84) Cf. Mt. 24:4,11,24-25 & I Jh. 4:1-6 & Rev. 9:1,11; 16:13; 19:20f; 20:10; Dt. 13:1-5; 18:9-22; Isa. ch. 19f; 21:13-17. Some regard this 'fallen star' as the Papacy, on the strength of their conflation of Rev. 9:1-2,11 & 8:10-12 & 11:7 & 13:11f. But most Theologians (such as Mede, Goodwin, Albert Barnes and Makrakis *etc.*) identify this fallen star of Rev. 9:1f as Mohammad (570-632 A.D.), and the armies which followed him as those of Mohammad's Arabs. See too Rev. 16:12-14 & 19:20f.

85) Rev. 9:1f cf. 8:10f.

86) *Gen. Bib.* II:117, at Rev. 9:2c.

87) *Op. cit.* III:549, n. 1 at Rev. 9:1.

88) *Op. cit.*, III:56.

89) J. Durham: *A Complete Commentary upon the Book of Revelation*, Robert Renny, Falkirk, 1999 ed., II :183.

90) Mauro: *op.cit.*, pp. 314f.

91) Rev. 9:2f.

92) *Op.cit.* II:117, at Rev. 9:3c.

93) Rev. 9:4.

94) Rev. 9:10f.

95) Joel 1:4,6f; 2:4-11,20,22f.

96) Rev. 9:7a..

97) Rev. 9:7b-9.

98) Cf. Alexander Keith, as quoted in W.L. Emmerson's book *Die Bybel Spreek* (Sentinel, Kenilworth, South Africa, n.d.), and as translated from the Afrikaans text into English by F.N. Lee. See too (in *idem*) the citation from Prof. Davis's *Short History of the Near East* (p. 32).

99) *Op. cit.*, pp. 56-62.

100) Muir's book *The Caliphate* (p. 44), as cited in Emmerson's *op. cit.* p. 484. See too nn. 24 & 26.

101) *Op. cit.*, at Rev. 9:7f.

102) Rev. 9:4a.

103) Rev. 9:4a-5a,6.

104) Rev. 9:5b,6,10 cf. Mt. 16:26.

105) Rev. 9:5,10.

106) Cf. Dan.7:25 & 9:2-24f & 12:7-11 with Gen. 1:14 & 5:23 & 29:18-30; Num. 14:34; Ezek. 4:5f and Rev. 11:2-7 & 12:6,12,14 & 13:5. Many advocate the day-year theory of predictive fulfilment. Prominent among them is John Calvin, in his *Harmony of the Gospels* (Eerdmans, Grand Rapids, n.d., III:133f) on Matt. 24:15 and his *Commentary on Daniel* (Eerdmans, Grand Rapids, 1948f, II:378-93) on Dan. 12:4-13. So too do Matthias Hoe, Daniel Cramer, Samuel Hutchinson, William Sherwin, Jacques Phillipot, Thomas Beverley, David Cressener, Heinrich Horch, Thomas Pyle, Samuel Langdon, James Purves, James Winthrop, the *D'Oyly & Mant Bible*, the *Columbia Family Bible*, the *Cottage Bible*, William Jenks's *Comprehensive Bible*, and Brown's *Self-Interpreting Bible*.

107) See M.M. Ali: *Mohammad the Prophet*, A[c]hmadiyya Anjuman-I-Isha'at-I-Islam, Lahore, 1933, p. 45.

108) Rev. 9:7b-9.

109) Rev. 9:6.

110) Cf. *Koran* chs. 44 & 51-54f & esp. 52:17-20f.

111) I Tim. 5:6 cf. Prov. 2:13-19 & 5:5 & 7:23-27 & 8:36 & 9:13-18 & Jh. 3:18-21,36 & 5:24f & Jude 12-19 & Rev. 3:1 & 20:4,7.

112) See Schaff: *op. cit.* pp. IV:172.

113) *Op. cit.*, III:549, n. 1 at Rev. 9:1.

114) Rev. 9:3b,5a.

115) Rev. 9:4 & Mk. 16:16 *cf.* Rom. 2:28f & 4:9-16 & 6:1-4 & I Pet. 3:20f.

116) Rev. 9:6 *cf.* Eph. 2:1f. Also *cf.* I Tim. 5:6 with Prov. 2:13-19 & 5:5 & 7:23-27 & 8:36 & 9:13-18 & Jh. 3:18-21,36 & 5:24f & Jude 12-19 & Rev. 3:1 & 20:4,7.

117) Prov. 30:27.

118) Rev. 9:11, 'Abaddon = 'Destroyer' (Heb. 'abad = destroy). *Cf.* Greek *apollumi* = destroy (hence the word *Apollyon* = 'Destroyer'). The *Geneva Bible* (II:117 at Rev. 9:11y) comments here that Abaddon is the "destroyer"; and that "Antichrist the son of perdition destroys men's souls with false doctrine, and the whole World with fire and sword." See again nn. 77 & 81 & 83 above.

119) *Ib.*

120) *Geneva Bible* (II:117 at Rev. 9:11x).

121) See Cragg: *The Call of the Minaret*, Oxford Univ. Press, New York, 1956, p. 43.

122) I Jh. 2:22f; Jh. 14:6; Mt. 28:19.

123) Calvin's *Inst.* II:6:4.

124) E. Gibbon's *Decline and Fall of the Roman Empire*, as cited in W.L. Emmerson's *op. cit.*, and as translated from the Afrikaans text into English by F.N. Lee. See too our text at its n. 98 above.

125) *Cf.* Mt. 24:4,11,24-25 & I Jh. 4:1-6 & Rev. 9:1,11; 16:13; 19:20f; 20:10; Dt. 13:1-5; 18:9-22; Isa. 19f; 21:13-17.

126) See at n. 46 above.

127) See at nn. 77 & 81 & 83 above.

128) Rev. 9:12 *cf.* n. 121 above.

129) Rev. chs. 2 & 3.

130) See E.L. Marrison's *The Christian Approach to the Muslim*, Edinburgh House, London, 1959, p. 36.

131) Rev. 9:13-15.

132) *Works*, VI, p. 483.

133) II:117, at Rev. 9:14a.

134) *Op. cit.*, III:550, n. 16 at Rev. 9:14.

135) *Op. cit.*, I:293.

136) At Rev. 9:12-14.

137) Rev. 9:13-19. The four "angels" here might even be fallen angels alias **demons** -- inasmuch as their mission is to "slay" one-third of mankind. It is interesting to compare this to the four 'angels' (or 'archangels') celebrated in Islam -- namely Munkar, Nakir, Harut and Marut -- who are allegedly under the control of Iblis or Shaitan (alias the Devil). See too at n. 144..

138) Rev. 9:16.

139) *Op. cit.*, III:550, n. 20 at Rev. 9:16.

140) Rev. 9:17.

141) See G.G.N. (Lord) Byron's book *The Byzantine Achievement* (pp. 290f).

142) Rev. 9:4a-5a,6.

143) Rev. 9:4f,7,9f cf. vv. 16-19.

144) Rev. 9:17-19. Cf. Mauro's *op. cit.* p. 321 (citing *The Standard Dictionary of Facts*): "The Ottoman Turks came originally from the region of the Altai mountains in Central Asia.... In the thirteenth century they appeared as the allies of the Seljukian Turks against the Mongols, and for their aid received a grant of lands from the Sultan of Iconium in Asia Minor. Their leader, Othman, became the most powerful Emir in Western Asia. In the year 1300, he proclaimed himself Sultan. Thus was founded the Empire of the Osman or Ottoman Turks in Asia. Osman's successors, princes of great courage and enterprise, who were animated moreover by religious fanaticism and a passion for military glory -- raised it to the rank of the first military power in both Europe and Asia (1300-1566). In the reign of Soliman II the Magnificent, 1519-1566, the Ottoman Empire reached the highest pitch of power and splendour. From his time [onward], the race of Osman degenerated."

145) Rev. 9:6,14f,18 cf. n. 144. This is in accordance with the year-day principle of predictive fulfilment. Cf. at n. 106 above. For exactly 391 years elapsed between the time when Ali Arslan crossed the River Euphrates with the Turkish cavalry in A.D. 1062 (cf. Rev. 9:14-16f), and the time of the destruction of the eastern "third" of the Roman Empire (Rev. 9:18) at the Fall of Constantinople to the Turks in A.D. 1453. Cf. Rev. 9:15's "a day" (= 1 day-year), "and a month" (= 30 days-years), "and a year" (= 360 day-years) -- yielding a total of 391 day-years.

Thus: the Arabs destroyed the southern part of the Roman Empire in A.D. 610-760 A.D.; the Turks destroyed the eastern part in 1050-1453f A.D.; and the Protestant Reformation began to destroy the northern part of the so-called 'Holy Roman Empire' as from 1517 A.D. onward. Hence, 'Babylon-on-the-Euphrates' is predictively linked with 'Rome-on-the-Tiber'; and that, not only spiritually, but even chronologically. Cf. too Rev. 13:1f (with Dan. 1:1 & 2:1,28-33,37-43 & 7:1-7,12 &

Rev. 17:9-13); Rev. 13:11f & 14:8 & 16:12f,19; 17:1,5,10-12 (cf. Dan. 7:8,11f,19-25); Rev. 17:1,15-18; 18:2,10,21 cf. I Pet. 1:1 & 5:13 (the "Babylon" which, as even many Theologians concede, probably also here means Rome). See too n.144 above.

146) M. Henry: *op. cit.*, VI:1396f on Rev. 9:13-21.

147) Rev. 9:20f.

148) *Op. cit.* p. 323.

149) Rev. chs. 13 & 17 cf. 8:10-13 & 9:14f,20f & 10:3f,9-11 & 11:2f,7 & 12:3,6-17.

150) *Op. cit.* II:176f & II:601.

151) Rev. 10:10f; 11:3-13; 12:7-11; 14:6f,12; 16:10; 17:14; 19:10,13,15,21.

152) See our text at n. 132 above.

153) *Works*, VI, p. 483.

154) Thus the *Staten-Bijbel (Dordt Dutch Bible)*, III:551 n. 1.

155) *Ib.*, III:552 n. 4.

156) Rev. 18:4 cf. Heb. 9:10 & Rom. 11:16-26 & II Th. 2:3 to 3:1 & Jude 3f,18-23.

157) Rev. 9:1,11; 16:13-19; 19:11,15,20f; 20:1,4,6,9f.

158) See Goodwin: *op. cit.*, p. 63.

159) *Ib.*, pp. 118-20.

160) M. Luther: *Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp. 1144f.

161) See Goodwin: *op. cit.*, p.134.

162) *Ib.*, p.140.

163) Rev. 12:11; 16:20,25 ; II Th. 1:8 & 3:1; II Tim. 3:14-17 & 4:2-5.

164) Rev. 11:15.

165) II:118, at Rev. 11:15x.

166) Westminster Assembly: *Larger Catechism*, QQ. & AA. 191-195f.

167) Westminster Assembly: *Directory for the Publick Worship of God*. Of Publick Prayer before the Sermon (middle).

168) Luther's *Episteln-Auslegung: Ein Commentar zur...Offenbarung* (ed. C.G. Eberle), Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp. 1155f.

169) *Off.*, pp. 1154f.

170) *Works*, VI, p. 484.

171) *Op. cit.*, pp. 208f.

172) *Works*, VI, pp. 484f.

173) *Works*, VI, p. 485.

174) *Op. cit.*, pp. 209 & 63.

175) J. Durham: *op. cit.*, II:604.

176) Rev. 16:12 *cf.* Jer. 50:38 & Dan. 4:30f. Hengstenberg (*The Revelation of St. John* [1851], Mack Pub. Co., Cherry Hill, N.J., 1972 rep., II:170) believes the expedition of the 'kings of the East' is not directed against Babylon-Rome, but against the true Church-Canaan (*cf.* Rev. 16:12-16). Others point out that Rev. 16:12's "Euphrates" is not the literal river running through the Ancient city of Babylon, but the "river" of mystical Babylon -- and even the River Tiber flowing through the city of Rome the mystical Babylon. Thus John Cotton, Thos. Goodwin, Matthew Henry, Hopkins, Mason, Dowling, Enoch Pond, and Ap. Makrakis. See: Archibald Mason's *Remarks on the Sixth Vial Symbolizing the Fall of the Turkish Empire* (Ogle, Glasgow, 1827, p. 17); and Enoch Pond's *The Kingdom Given to the Saints* (Andover, 1848), p. 10. *Cf.* Isa. 8:5-8; Jer. 13:4; 50:38; Zech. 10:11. See too *Euphrates as a Symbol in the Prophetic Books* (being *Appendix M* in P. Fairbairn's *Prophecy Viewed in Respect to its Distinctive Nature, its Special Function, and Proper Interpretation*, T. & T. Clark, Edinburgh, 1865).

177) III:566 n.1 on Rev. 16:12. Some see the Euphrates in Rev. 16:12 as a barrier against Judaism (thus Pond), against Paganism (thus Dowling), or against formerly papal and subsequently revolutionary France (thus Barnes). *Cf.* too our n. 179 below. Some see this as referring to Westerners (thus Noyes & Mason *cf.* Rev. 15:4 16:10-14 & 17:14-17 & 18:9f & 19:14-21 & 21:24-26); Romanists (Fleming & Lampe & Gill); Jews (thus John Cotton, Goodwin, Matthew Henry, Fleming, and Lampe); Muslims (thus Matthew Henry, Gill, Barnes, Makrakis and McFarlane); Pagans alias 'the fullness of the Gentiles' (Rom. 11:25f *cf.* Fleming, Lampe, Gill and Barnes); or the Orient (thus in our own text at its n. 182 below).

178) C.I. Scofield.: *The Scofield Reference Bible*, New York: Oxford Univ. Press, [1909] 1945, at Daniel 2:41.

179) Rev. 16:12 *cf.* vv. 10 & n. 6393. See too J. Cotton's *op. cit.*; J. Edwards's *op. cit.* pp. 302-6; and Hopkins's *op. cit.* pp. 99f with our own n. 177 above.

Wrote Edwards: "I will not now stand to inquire what is intended by the pouring out of the sixth vial on the river Euphrates...but would only say that it seems to be something immediately preparing the way for the destruction of the spiritual Babylon

-- as the drying up of the river Euphrates which ran through the midst of old Babylon was what prepared the way of the Kings of the Medes and Persians, the Kings of the East, to come in under the walls and destroy that city. But whatever this be, it does **not** appear that it is anything which shall be accomplished **before** that work of God's Spirit is begun by which, as it goes on, Satan's visible kingdom on Earth shall be utterly overthrown."

180) Rev. 15:14 *cf.* 16:10,12,19 & 17:14-17 & 18:2,4. It is well-known that the Medo-Persians captured the Ancient Babylon by diverting the waters of the adjacent Euphrates. Rev. 16:12*f cf.* Isa. 21:9*f* & Jer. 50:1,38 & 51:36*f cf.* Dan. 5:30 & Xenophon's *Cyrop.* vii.5. See too Matt. 28:19; Acts 1:5-8; 2:1-18.

According to the seventeenth-century Puritans, this drying up of the waters of the Euphrates refers to the universal proclamation of the Gospel, and thereafter even to the Orient's embracing thereof. Compare Isa. 27:12*f* with Rev. 15:4 & 16:10-12 & Mt. 2:1-11 & Lk. 4:16-21. According to John Cotton and Hopkins (*cf.* at our nn. 176*f* above), this refers to the vital waters of the Romish Babylon progressively drying up after the victorious Protestant Reformation and prior to the evangelization of the Kings of the East. Hopkins's expectation may well be fulfilled before the realization of Edwards's expectations of the ultimate christianization of the Orient.

On the Turks and other Muslims, *cf.* the *Westminster Assembly's Directory for the Publick Worship of God* (the section on prayer); Jonathan Edwards (*Hist. of Redemption* III:327); and Barnes on Rev. 16:12-14 & 16:16 and on Rev. 18:24 at its n. 6 (referring back to 16:10-16). These are dealt with in our own text, here below.

According to Hengstenberg as well as Dijk, the preparation of the Kings of the East here represents **the modern rise of the Non-Christian Orient against Western Christianity**. Hengstenberg and Dijk may well be correct in their interpretations of the course of events before the happy realization of the expectations of many other Scholars predicting rather the (re-)protestantization of backslidden Pseudo-'Protestants' and Romanists, and the ultimate christianization of the East and of the West and of the Muslims and of the Pagan Gentiles and of the Jews -- before the end of the World. For ultimately, the whole World shall indeed be christianized. See *Westminster Larger Catechism*, QQ. & AA. 191*f*.

181) *Op. cit.* pp. 401*f*.

182) See: R. Fleming Sr.'s *The Fulfilling of the Scripture* (London, 1726, pp. 157-63 & 171*f*); J. Gill's *Glory of the Church in the Latter Day* (London, 1753, pp. 19-21); M. Henry: *Complete Works* (1859 ed., I:465); A. Makrakis's *op. cit.*, pp. 401*f* & 437 & 479-83); N. Noyes's *New England's Duty and Interest to be an Habitation of Justice and Mountain of Holiness* (Green & Allen, Boston, 1698, pp. 68*f*); and W. Symington's *Messiah the Prince* (Christian Statesman Pub. Co., Philadelphia, 1845*f*).

183) *Op. cit.*, III:97.

184) *Cf.* nn. 25 & 68 & 167 & 180 above.

185) J. Durham: *op. cit.*, II:172,174*f*.

- 186) Rev. 16:13f *cf.* I Kgs. 22:21-23 & Dt. 13:1-9 & 32:17
- 187) Rev. 16:14.
- 188) *Oikoumenees holees in ib.*
- 189) *Cf.* Calvin's *Inst.* IV:2:12 & IV:7:25.
- 190) J. Edwards's *History of Redemption* (Period III Part II Application 4).
- 191) A. Makrakis: *op. cit.* pp. 404 & 406-8.
- 192) Rev. 16:16.
- 193) Hengstenberg implicitly comments on Rev. 16:16f that neither Armageddon (nor the battle of Rev. 19:11f) constitutes the absolute end of History, but the end only of Babylon-Rome-Antichrist Worldwide. *Cf.* too Dan. 7:14,18,22,25-27 & 13:10 & 14:6-8 & 15:1-4 & 17:14 & 18:20f & 19:14-21 & 20:3-6.
- 194) J. Edwards's *op. cit.* (Period II Part II Application 4).
- 195) *Op. cit.* at Rev. 16:13f & 19:20.
- 196) *Cf.* in his *op. cit.*, A. Barnes's *Analysis* of Rev. ch. 16; and his *Commentary* at Rev. 16:12f, including his comment on Rev. 18:24 at its n. 6 (referring back to Rev. 16:10-16).
- 197) See at n. 180 above.
- 198) Rev. 16:16 *cf.* 16:12-21 & 17:1 to 18:21 & 19:17-21 & 20:1-11. This is, says Makrakis (*op. cit.* pp. 414f), a revolt against the "Popish-Turkish social systems."
- 199) Judg. 4:5-16 & 5:4-21, esp. v. 19; II Kgs. 23:29f & 20:1-11 & Rev. 11:13 & 16:17-21.
- 200) *Op. cit.* at Rev. 16:12-21.
- 201) Rev. 16:17-21 *cf.* 11:13. See too Makrakis's *op. cit.* pp. 414f: "Through the revolution of the Greek race against Turkish authority.... The possession of Constantinople is the symbol of authority over the entire East.... The sacred writer says [in Rev. 16:18f that as a result of the great earthquake, 'the great city was divided into three parts' -- **the great city being taken to represent the entire Turkish Empire.**"
- 202) For the relationship between the Romish Papacy and romanizing Pseudo-Protestants *etc.*, see Rev. 17:5. On the increase of a revitalized Islam (possibly later **in coalition** or at least *in tandem with Rome*), *cf.* Rev. 9:1-20 & 13:11-18 & 16:12-19 & 19:19-20 & 20:8-10 *cf.* Mt. 24:11,26 & Dt. 18:15-20.
- 203) *Op. cit.*, II:120 n. *t* at Rev. 16:19.

- 204) *Op. cit.*, III:567 n. 33 at Rev. 16:19.
- 205) *Op. cit.*, VI:1406 on Rev. 16:12-16.
- 206) *Works*, VI, p. 485.
- 207) *Op. cit.*, p. 209.
- 208) *Works*, VI, pp. 485f.
- 209) See n. 193 above.
- 210) See nn. 188-91 above.
- 211) *Works*, VI, pp. 485f.
- 212) J. Durham: *op. cit.*, II:605.
- 213) *Op. cit.*, on Rev. 19:11f.
- 214) Rev. 19:15 & Dan. 12:7-11 and Hopkins's *op. cit. (in loco)*. See too esp. Rev. ch. 11, & particularly vv. 2f,7-15,18.
- 215) Isa. 63:3 *cf.* Eph. 1:20-22 & 2:6 & Col. 3:1-5f & Rev. 19:15b.
- 216) *Op. cit.* II:81.
- 217) Rev. 13:11-16 & 17:1-6 & 17:16.
- 218) *Cf.* Rev. 9:1-9 & 16:13f.
- 219) *Cf.* Rev. 16:13f & 17:5.
- 220) Rev. 16:13f & 16:19 & 17:5.
- 221) Rev.16:12 to 17:5.
- 222) Rev. 19:2.
- 223) Rev. 19:19f.
- 224) In Rev. 19:20.
- 225) Past tense *poieesas* (= aorist) *enoopion* or "before" (*cf.* Lk. 1:17 & Rev. 13:12).
- 226) J. Calvin: *Commentary on the Book of the Prophet Isaiah*, Grand Rapids: Eerdmans, 1961, II:79-83.
- 227) *Ib.*, IV:267f.

228) Luther's *Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp. 1144f & 1166.

229) C.G.: Eberle: *Luthers Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp.1166f*.

230) *Works* VI, p. 486.

231) *Op. cit.*, II:121, n. *n* at Rev. 20:8.

232) T. Goodwin: *Brief History of the Kingdom of Christ*, in his *Works*, III:210.

233) See Luther's *Works*, Muhlenberg ed, VI, pp. 486f.

234) *Cf.* Rev. 16:13-19 & 19:20 & 20:11-15.

235) Rev. 21:24-26.

236) Rev. 11:15.