

December 19 - January 7

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WHAT THEN SHALL WE
SAY TO THESE THINGS? IF
GOD IS FOR US, WHO CAN
BE AGAINST US?
~ ROMANS 8:31





THE COMPLETION OF GOD'S MYSTERY

Rev 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.

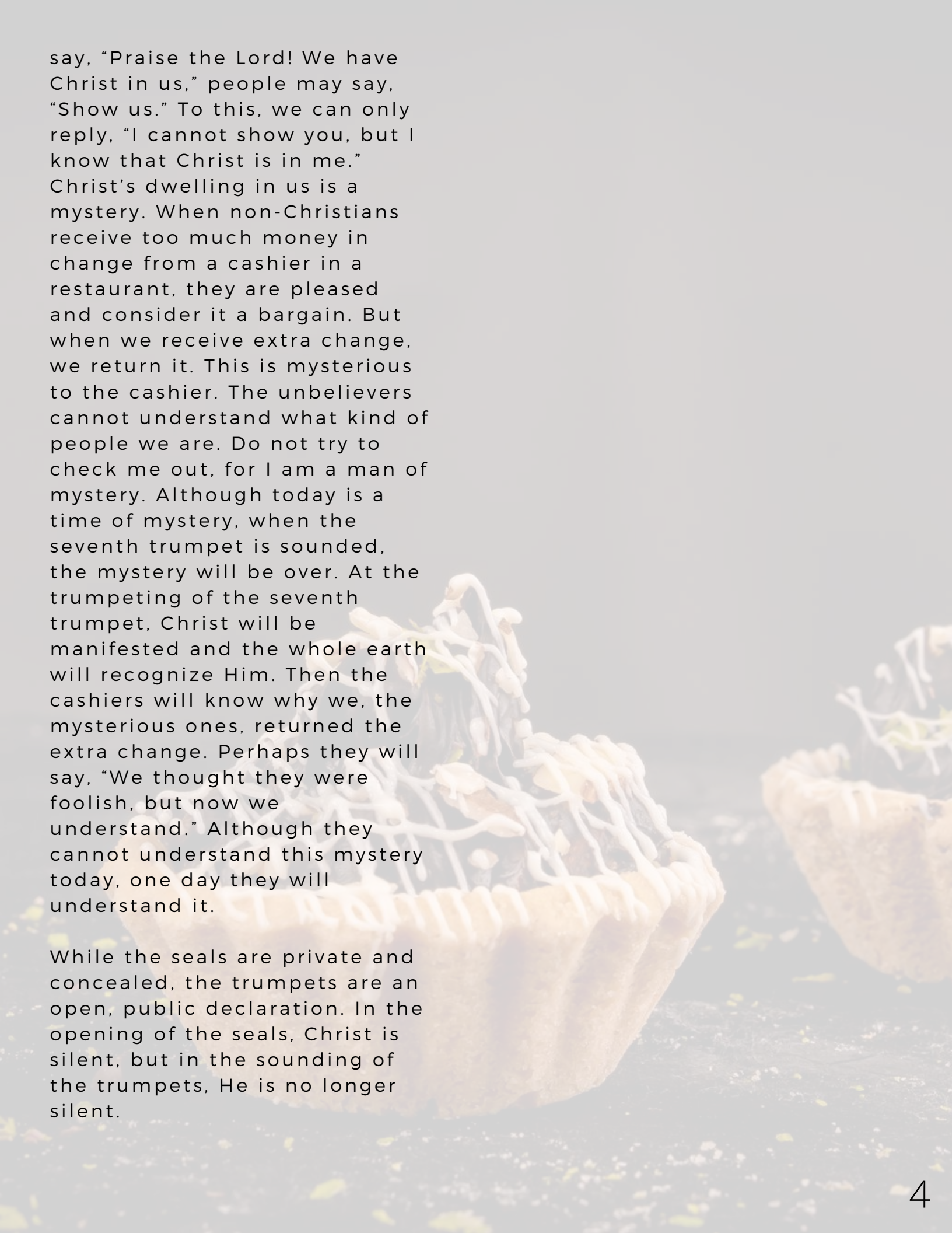
1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

[Revelation] verse 7 says, "But in the days of the voice of the seventh angel when he is about to trumpet, the mystery of God also is finished, as He announced the good news to His own slaves the prophets." Here we see that the completion of God's mystery will be at the trumpeting of the seventh trumpet.

When the seventh angel is about to trumpet, the mystery of God will be finished. In the dispensation from Adam to Moses, and from Moses to Christ,

everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and the new earth - everything will be unveiled and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the ending of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries which were hidden in times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26). All these mysteries will be over, completed, and finished at the trumpeting of the seventh trumpet. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth, but also "the mystery of God also is finished."

Today, the indwelling Christ and the church are a mystery. The outsiders cannot understand us because we are mysterious to them. When we



say, "Praise the Lord! We have Christ in us," people may say, "Show us." To this, we can only reply, "I cannot show you, but I know that Christ is in me." Christ's dwelling in us is a mystery. When non-Christians receive too much money in change from a cashier in a restaurant, they are pleased and consider it a bargain. But when we receive extra change, we return it. This is mysterious to the cashier. The unbelievers cannot understand what kind of people we are. Do not try to check me out, for I am a man of mystery. Although today is a time of mystery, when the seventh trumpet is sounded, the mystery will be over. At the trumpeting of the seventh trumpet, Christ will be manifested and the whole earth will recognize Him. Then the cashiers will know why we, the mysterious ones, returned the extra change. Perhaps they will say, "We thought they were foolish, but now we understand." Although they cannot understand this mystery today, one day they will understand it.

While the seals are private and concealed, the trumpets are an open, public declaration. In the opening of the seals, Christ is silent, but in the sounding of the trumpets, He is no longer silent.



THE FALL OF BABYLON

Rev. 17:1 - And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Of the two women spoken of in Revelation 17:1-3 and 21:9-10, one is called the great harlot, and the other is called the bride.

Revelation 17:1 says, "And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters." Revelation 21:9 says, "And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb." Revelation 17:3 says, "And he

carried me away in spirit into a [101] wilderness; and I saw a woman." Revelation 21:10 says, "And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God." When the Holy Spirit inspired man to write the Scriptures, He purposely used a parallel structure in pointing to these two women so that we would have a clear impression.

Let us first consider the things relating to the harlot. The harlot spoken of in Revelation 17 and 18 is Babylon, whose deeds are extremely displeasing to God. Why is her conduct such an offense to God? What does Babylon represent and what is the principle of Babylon? Why does God deal with Babylon and why is it necessary to wait until Babylon is judged before the wife of the Lamb appears? May God open our eyes so that we would really see Babylon according to the Scriptures.

The name Babylon originates from "Babel." We remember the story of the tower of Babel in the Bible. The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks. There is a basic difference between brick and stone. Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man's own efforts to build a tower to reach unto heaven. Babylon represents man's ability. It represents a false Christianity, a Christianity which does not allow the Holy Spirit to have authority. It does not seek the Holy Spirit's guidance; it does all things by human effort. Everything consists of bricks baked by man; everything depends upon man's action. Those who are according to this principle do not see that they are limited; rather, they attempt to do the Lord's work by their own natural ability. They do not stand in a position where they are truly able to say, "Lord, if You do not give us grace, we cannot do anything." They think that man's ability can suffice for spiritual things. Their intention is to establish something upon the earth that will reach to heaven.

God, however, can never accept this. One man has some talent and thinks that he can preach

after he has studied a [102] little theology. What is this? Bricks! Another man who is very clever receives some help and possesses some knowledge and then becomes a Christian worker. Again, what is this? Bricks! A certain man is capable of doing things, so he is asked to come and manage the affairs of the church. What is this? Bricks! All of these things are man's endeavors to build something from earth to heaven by human ability, by bricks.

Again we must emphasize that there is no place for man in the church. Heavenly things can only come from heaven; the things of this earth can never go to heaven. Man's difficulty is that he does not see that he is under judgment, nor does he see that he is just dust and clay. Man may build high, but heaven is higher than man's highest height. No matter how high men may build their tower, they still cannot touch heaven. Heaven is always above man. Though man may climb and build and though he may not fall, he still will not be able to touch heaven. God destroyed man's plan to build the tower of Babel in order to show man that he is useless in spiritual matters. Man cannot do anything.

Glorious Church Ch 5, Section 1



HIS NAME BEING CALLED THE WORD OF GOD

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Verse 13 also says, "His name is called The Word of God." The Word of God is the definition, the explanation, and the expression of God. As the Word of God, Christ speaks for God not only by imparting life as grace to God's chosen people in the Gospel of John (John 1:1, 4, 14), but also by executing God's judgment upon the rebellious people in the Revelation of John. Even as the Lord fights, He speaks for God and expresses God. The fighting of Christ is the speaking of the Word of God. God is righteous and sovereign. He is also a God of order and He cannot tolerate disorder and rebellion. As Christ fights against the enemy, He will speak that God is sovereign, righteous, and orderly. He will declare that God is the God over everyone and that He does not tolerate rebellion against His authority. Hence, the Warrior is the Word. His fighting is the speaking of God's Word.

Suppose I come into the meeting

hall and find everything is in a mess. Without saying a word, I begin to clean up the hall. My act of cleaning says that I am a neat person and that I cannot tolerate a messy environment. There is no [638] need for me to say anything, because my cleaning speaks for me. Likewise, the Lord's fighting in the war at Armageddon will be a powerful speaking. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him. God is a God of order and He will sweep away all rebellion.

The Word of God is mentioned both in the Gospel of John (1:1) and in the Revelation of John. In the Gospel of John the Word of God does not speak anything related to fighting; rather, He speaks redemption, light, life, and building. In the Gospel of John the Word of God speaks life and building. In the Revelation of John the Word of God speaks not only life and building, but also fighting. Before God can have the building He desires, He must first clean up His universe. In this book Christ's fighting is also His speaking for God. As the Word of God, His fighting proclaims to the whole universe what kind of God He is. God

is not a God of confusion—He is the sovereign God, a God of order who does not tolerate rebellion. By His fighting Christ declares this to the universe.



WHO WAS COUNT ZINZENDORF?

Zinzendorf, Nikolaus Ludwig Von (1700-1760), poet, preacher, theologian, and religious leader. Count Zinzendorf was a controversial figure within German Pietism in the first half of the eighteenth century. He advocated a nonrational approach to Christianity that he called "religion of the heart." In addition to being a creative theologian and author, he was the founder of a dynamic religious community known as the Brüdergemeine (Community of Brethren, now commonly called the Moravian Church) that established communities on four continents.

Born into Austrian nobility and raised by his grandmother, Zinzendorf showed an early inclination toward theology and religious work. As the godson of P.J. Spener, he was raised in a strong Pietist tradition. But

as a count, he was expected to follow his late father's footsteps into government. He did as he was told and in October 1721 became the king's judicial counselor at Dresden.

After less than a year at court, he bought the estate of Berthelsdorf from his grandmother, hoping to form a Christian community for oppressed religious minorities. Almost immediately a Moravian named Christian David showed up at his door and became his first tenant. Ten Moravian Protestants arrived before December and founded a settlement on the count's land. They named it Herrnhut—"the Lord's watch."

By May 1725, 90 Moravians were gathered at Herrnhut. Because of the spirited preaching at the Berthelsdorf parish church, the population of this "small city" had reached 300 by 1726. The count was still a devout Lutheran and tried to keep the refugees within the parish church. His goal was to form ecclesiolae in ecclesia—"little churches within the church"—to act as a leaven, revitalizing and unifying churches into one communion. But with the diversity at Herrnhut, discord soon arose. When it did,

Zinzendorf moved to Herrnhut with his family. He went from house to house counseling those who needed it and created a "Brotherly Agreement" of manorial rules. He also appointed watchmen, almoners, and other caretakers. "There can be no Christianity without community," he said.

In July 1737 Zinzendorf accidentally discovered a copy of the constitution of the Unitas Fratrum (Unity of the Brethren) of the fifteenth-century Hussite movement in Bohemia and Moravia. He was amazed that the Unitas Fratrum was "a fully established church antedating Lutheranism itself." Even more amazing, the constitution was very similar to his newly adopted "Brotherly Agreement." He raced back to Herrnhut to share his discovery, and at a powerful Communion service, the Moravians at Herrnhut vowed to restore the older church with Zinzendorf. The Berthelsdorf parish church would continue as a Lutheran parish, but became Herrnhut, a Unity of the Brethren congregation; they would later become known as the Moravian Church.

Like the Pietists, the Moravian Brethren believed that Christianity should be a

"religion of the heart"—which went against the grain of the growing acceptance of Enlightenment beliefs. They emphasized experience of faith and love over doctrine, and thus were more accepting of varying denominational differences. In fact, Zinzendorf may have been the first churchman to use the word "ecumenism." The Moravians also placed special importance on community: families' allegiances were superseded by "choirs"—groups delineated by age, sex, and marital status.

Visiting Copenhagen in 1731 to attend the coronation of King Christian VI, Zinzendorf met a converted slave from the West Indies, Anthony Ulrich. The man was looking for someone to go back to his homeland to preach the gospel to black slaves, including his sister and brother. Zinzendorf raced back to Herrnhut to find men to go; two immediately volunteered, becoming the first Moravian missionaries—and the first Protestant missionaries of the modern era, antedating William Carey (often called "the father of modern missions") by 60-some years.

Within two decades, Zinzendorf sent missionaries

around the globe: to Greenland, Lapland, Georgia, Surinam, Africa's Guinea Coast, South Africa, Amsterdam's Jewish quarter, Algeria, the native North Americans, Ceylon, Romania, and Constantinople. In short order, more than 70 missionaries from a community of fewer than 600 answered the call.

By the time Zinzendorf died in 1760 in Herrnhut, the Moravians had sent out at least 226 missionaries.

Zinzendorf's influence is felt much wider than in the Moravian Church. His emphasis on the "religion of the heart" deeply influenced John Wesley. He is remembered today, as Karl Barth put it, as "perhaps the only genuine Christocentric of the modern age." Scholar George Forell put it more succinctly: Zinzendorf was "the noble Jesus freak."

Citations

Person. (2008, August 8). *Nikolaus von Zinzendorf. Christian History | Learn the History of Christianity & the Church.* Retrieved December 21, 2022, from <https://www.christianitytoday.com/history/people/denominationalfounders/nikolaus-von-zinzendorf.html>

"Zinzendorf, Nikolaus Ludwig von (1700–1760) ." Europe, 1450 to 1789: Encyclopedia of the Early Modern World. . Retrieved December 21, 2022 from Encyclopedia.com: <https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/zinzendorf-nikolaus-ludwig-von-1700-1760>

A H Y M N A D A Y K E E P S
Y O U H U M M I N G A L L T H E
W A Y



AND I SAID TO HIM (REV 7:14-17)

And I said to him, My lord,
you know, you know.

And he said to me, These are those,
these are those, these are those
Who come out of the great tribulation,
And they have washed their robes,
washed their robes, washed their
robes

And made them white
In the blood of the Lamb.

Because of this they are before
The throne of God
And serve Him day and night in His
temple;
And He who sits upon the throne,
upon the throne
Will tabernacle over them,
will tabernacle over them.

They will not hunger, hunger any more,
Neither will they thirst any more,
Neither will the sun beat upon them,
Nor any heat;

For the Lamb who is in the midst
Of the throne
Will shepherd them and guide them
To springs, to springs,
Springs of waters of life;
And God will wipe away
Every tear, every tear
From their eyes.

B I B L E C H A L L E N G E

GOAL: TO READ THE ENTIRE NEW TESTAMENT IN ONE YEAR

5 CHAPTERS A WEEK

WEEK ONE (12/19-12/24)

MONDAY: REVELATION 8

https://text.recoveryversion.bible/66_Revelation_8.htm#Rev8

TUESDAY: REVELATION 9

https://text.recoveryversion.bible/66_Revelation_9.htm#Rev9

WEDNESDAY: REVELATION 10

https://text.recoveryversion.bible/66_Revelation_10.htm#Rev10

THURSDAY: REVELATION 11

https://text.recoveryversion.bible/66_Revelation_11.htm#Rev11

FRIDAY: REVELATION 12

https://text.recoveryversion.bible/66_Revelation_12.htm#Rev12

BIBLE CHALLENGE

GOAL: TO READ THE ENTIRE NEW TESTAMENT IN ONE YEAR

5 CHAPTERS A WEEK

WEEK TWO (12/26-12/31)

MONDAY: REVELATION 13

https://text.recoveryversion.bible/66_Revelation_13.htm#Rev13

TUESDAY: REVELATION 14

https://text.recoveryversion.bible/66_Revelation_14.htm#Rev14

WEDNESDAY: REVELATION 15

https://text.recoveryversion.bible/66_Revelation_15.htm#Rev15

THURSDAY: REVELATION 16

https://text.recoveryversion.bible/66_Revelation_16.htm#Rev16

FRIDAY: REVELATION 17

https://text.recoveryversion.bible/66_Revelation_17.htm#Rev17

BIBLE CHALLENGE

GOAL: TO READ THE ENTIRE NEW TESTAMENT IN ONE YEAR

5 CHAPTERS A WEEK

WEEK THREE (1/2-1/7)

MONDAY: REVELATION 18

https://text.recoveryversion.bible/66_Revelation_18.htm#Rev18

TUESDAY: REVELATION 19

https://text.recoveryversion.bible/66_Revelation_19.htm#Rev19

WEDNESDAY: REVELATION 20

https://text.recoveryversion.bible/66_Revelation_20.htm#Rev20

THURSDAY: REVELATION 21

https://text.recoveryversion.bible/66_Revelation_21.htm#Rev21

FRIDAY: REVELATION 22

https://text.recoveryversion.bible/66_Revelation_22.htm#Rev22