



CHAPTER 4

IN WHAT RESPECT IS THE CHARISMATIC MOVEMENT THE ASS ON WHICH THE ANTICHRIST IS RIDING INTO HIS JERUSALEM?



ANY years ago, before the charismatic renewal, another religious movement began which spread rapidly. It became well known, and gained disproportionate influence. It contained people who asserted that they could speak in tongues, and that Pentecostal times had returned to stay. They even had their own apostles. But it has disappeared. In fact, this movement has become so obscure that in order to find out its name, one would have to scour the

church history books. Few people today have ever heard of it because this movement did not last. As fireworks shoot up to the sky, burst brilliantly, and fizzle out, so the Irvingites in 1830's London suffered the same end.

Will the charismatic movement (CM) follow the same course? No, it will not. CM will not self-destruct due to its own excesses as other movements have. Scripture prophesies that it will be around until Judgment Day. In fact, what Holy Writ predicts of CM in Revelation 13 should fill you with dread. Though many false doctrines fill the world today, none should be considered more dangerous than what Revelation has determined to spend its preciously few remaining lines on, namely, in warning you of CM.

However, I will not delay the matter any further. I will come to the point: In what respect is the charismatic movement the ass on which the Antichrist is riding into his Jerusalem?

It is in this respect: That the contemptible charismatic movement will be the means by which the papacy will receive tremendous glory.

CM will be the vehicle by which the papacy will regain the worldwide totalitarian authority which it lost because of the gospel-strong Reformation.

CM, led by the office of the False Prophet, will direct and coerce Protestant Christendom to be subject totally to the Pope.

The office of False Prophet will gain the authority and dominance to be able to command Christendom to pay homage to the Antichrist via an icon. In fact, this power and authority of the False Prophet would be so vast and effective that it will cause the earth and those who dwell in it to worship the papacy.

When the Almighty composed chapters thirteen and fourteen of Revelation, he did not waste his breath. Neither has he given you these passages for your speculation. He graciously has provided his church ahead of time with a wonderfully helpful warning in chapter thirteen, and with a superb comfort in chapter fourteen. What is more, he expects you to use them for these superlative spiritual purposes: to teach the same to your children; to prepare you for what will happen soon so that you may not lose heart or lose faith. Hence there is a high purpose for Revelation 13 and 14. Do not neglect them! Look at their words!

For instance, in chapter two of this book you read that the first two messengers described by Revelation 14:6-11 could be identified conclusively as Paul and Luther. So who would be the third?

To find the identity of the Third Messenger, the biblical student must refer back to the chronological harmony of Revelation 13 and 14. The last event that was spoken of in that connection in chapter two was the survival of the papacy after the deadly blow which it received from the Lutheran Reformation. Sometime after this occurrence a great False Prophet will arise

according to the prophecy of Revelation 13:11-17. After this, the Third Messenger of Revelation 14:9-11 will be raised up by God to deal with the False Prophet.



Indeed, the following questions quickly may have come to mind: “Has the False Prophet already arisen? Has the God-sent Third Messenger, on the stature of a Luther, arisen since the Reformation?” Obviously, the answers are “No.” Therefore, the False Prophet and the Third Messenger still have to appear. Their manifestation lies in the future. Their appearance is with what the present chapter will deal.

To reacquaint you with where we left off in chapter two, let us review the chronological harmony of chapters thirteen and fourteen of Revelation presented side by side.

13

14

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth- to every nation, tribe, tongue, and people –
 7 saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

13

1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.

2 Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth of a lion. And the dragon gave him his power, his throne, and great authority.

3 I saw one of his heads as if it had been mortally wounded.

3b and his deadly wound was healed. And all the world marveled and followed the beast.

[We are living at this point in time.]

11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.

14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.

14

8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

13

15 He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

16 And he causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

14

9 Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand,

10 "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation.

"And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

11 "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Chronological Summary. In light of Revelation 13 and 14, and of the other, New Testament prophecies, the following chronological summary of New Testament history is given below.

The vast growth of the New Testament church.

Paul, the first messenger, spreads the gospel throughout the many lands in the recognized world of that day: the Roman empire.

Revelation 14:6-7;
Acts 14:15,
Acts 17:24 & 31;
Romans 15:15-17, & 19.

The rise of the papacy.

After Paul the papacy develops from obscure beginnings and amasses tremendous power. The Dark Ages.

Revelation 13:1-2, & 4-8;
2nd Thessalonians 2:3-4, & 9-12.

The Reformation, 1517-1546 (and following).

Luther, the second messenger, gives the papacy a deadly blow by announcing Christian freedom in Christ's blood.

Revelation 13:3;
Revelation 14:8;
2nd Thessalonians 2:6-8

Post-Reformation history.

The papacy survives the deadly blow given by the gospel in the Lutheran Reformation.

Revelation 13:3-8

We are living at this point in time.

A.D. 2000

The rise of the False Prophet.

The office of the False Prophet develops and gives the surviving papacy great power. The Christian world lapses into spiritual darkness as in the pre-Reformation years. The second Dark Ages.

Revelation 13:11-17

The sending of the Third Messenger.

God does not leave his church to the mercy of the False Prophet, but one more time, out of his grace, he sends an outstanding messenger on the order of a Paul and a Luther. He is sent to

Revelation 14:9-11

counter the damaging influence of the False Prophet, and to give back to the church its spiritual freedom in Christ's blood.

The last days of the papacy and the False Prophet.

The office of the papacy and the office of the False Prophet will continue to survive until Judgment Day. At that time both offices will be destroyed by the second coming of our Lord Jesus Christ.

Revelation 18:8-22,
Revelation 16:19,
Revelation 19;
2nd Thessalonians 2:8

God's Description of the False Prophet, or the Second Beast. Let us now examine Scripture's own description of that second dreadful monster in Revelation 13:11-17 that will arise in the future. This monster is called "another beast" (verse 11). It is distinguished from the first which is the Antichrist, that is, the papacy. Later on in Revelation, this Second Beast will be called by a different title. It will be called the "False Prophet" (16:13; 19:20; 20:10). This conclusion could and should be reached because of the close connection to and the dependence which the First Beast has on the second in these later references in Revelation. The Lord has given you the following specific characteristics of this monster in 13:11-17. Though verse eighteen concerns itself with the First Beast, it will be considered also.

11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.

14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.

15 He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

16 And he causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,

17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number *is* 666.



Besides the horrible, seven-headed monster pictured on the right, Revelation chapter 13 teaches the subsequent rise of a second, lamb-like monster later in time, pictured on the left middle, which will make fire come down from heaven (see above the monster). This is portrayed in a woodcut by Lucas Cranach the Elder (and his workshop) in Luther's New Testament Bible of September, 1522.

God's description of the Second Beast includes the following items:

1. It is a lamb-like beast rising from the earth (verse 11).
2. This new beast speaks like a dragon (v. 11). The dragon in Revelation is the devil (12:3, 9; 20:2). The new beast speaks words of the devil.
3. The beast speaks. Thus it is a person (v. 11).
4. He is called a "false prophet" elsewhere in Revelation (16:13; 29:20; 20:10). A

false prophet is a “pseudo prophet,” that is, not a true or genuine one.

5. He induces people all over the earth to worship (as in former times) the papacy, which is the first beast (v. 12).
6. This is done after the papacy received its deadly blow (v. 12).
7. He deceives people into worshipping the papacy once again through his function as a preacher (prophet), and through (devil-worked) miracles (vv. 12, 13).
8. The False Prophet rejuvenates the papacy’s power (v. 12).
9. He does his miracles in the sight of the papacy, that is, with the papacy’s approval, and for its benefit (v. 14).
10. He also persuades the masses to make an icon (“image”), or likeness of the papacy (v. 14).
11. He has the power to give “breath” (life) to the icon (v. 15).
12. This icon will come to life and speak (v. 15).
13. The False Prophet will cause those who do not wish to worship this icon to be killed (v. 15).
14. The False Prophet will cause all those who worship the papacy, that is, all those who depend on it for salvation, to receive a mark or sign that they are the pope’s (v. 16).
15. Without this mark the papacy will cause the authorities to enforce a strict commercial boycott against all who do not (who would refuse to) bear this mark (v. 17).

Explanation of and Notes on Revelation 13:11-18. The following notes in regard to the False Prophet are based on the description given above. They also take into consideration how the papacy has turned out in light of the prophecies of Holy Writ.

Verse 11.

Because he is all-knowing, the Lord knows the hearts of men. Therefore, he is not fooled by outward appearances, but could make an accurate judgment. Indeed, he does this when he picks the description “another beast,” or “another monster.” This is an entity, therefore, which a Christian would not want to embrace, but rather something he would want to dread and from which he would want to flee.

In Revelation 16:13, 19:10, and 20:10, God terms this monster a prophet. This is significant. By this title the Almighty would alert you to a deeper description of him, so that when he would

appear, you will have more facts from which to make a comparison to the intent of drawing a conclusion, for a prophet signifies one that instructs and teaches, versus a ruling position, such as a king. The nature of a prophet is to teach and to preach religion. It is a position that is to be distinguished from a ruling position, such as the pope's. The office of the False Prophet will be a teaching and instructional position. It will not usurp the office of the pope.

What is more, this prophet (and his many successors) will be "false," that is to say, he will be the kind that teaches lies instead of God's truth. To be sure, the False Prophet, just as the pope, will have to keep a certain amount of Christian doctrine intact, but the purpose for this only would be to maintain a guise of Christianity, for the gospel will not be kept intact, however. What will be taught in its place and under its name actually will be the contrary of what the gospel is. Of course, the False Prophet (FP) will not go by this name, nor by the name of "the Second Beast," just as the first beast has not in time called himself by the name "First Beast," but the "pope." The FP will go by a different title. Indeed, this title will be passed on to each successor in office, just as in the case of the popes. Nevertheless, after the FP would appear, if there would be a hermit that would leave his seclusion to mingle with society, he could and should see the facts, make the obligatory comparison with Revelation 13:11-17, draw the divinely-called-for conclusion, and profess, "I do not know by what title this man goes, but I know this: He is the False Prophet."

The text does not restrict the description of the False Prophet to one individual, rather it points to a phenomenon exceeding the life span of a human being. Thus the False Prophet would be a position or an office. Such tremendous power as to cause the earth and those who dwell on it to worship the papacy (v. 12) would take time to accumulate. Not only the deception of large numbers of people (v. 14), but also the fact that the False Prophet will survive the times of the Third Messenger and last until Judgment Day (19:20), suggest a longer period of time.

It also would be logical for this FP to consider himself to be one of the old apostles of Pentecostal times who, with zeal, converted the world by the Spirit's coming to men. In other words, the FP could well imagine himself to be the natural successor to the greatest of all converters: the apostle Paul, just as the pope has considered himself to be the natural successor to the apostle Peter.

The False Prophet is a lamb-like beast rising from the earth. "Rising from the earth" simply means that it formerly did not exist, but now is born and grows to maturity. Compare the description of the papacy as "rising up out of the sea" (v. 1). The FP is a new force which is completely different from the wild, horrible-looking beast that came before him (vv. 1, 2; the papacy). Outwardly the FP is similar to a lamb. Lambs are gentle and innocent in appearance.

"In the symbolical language of Scripture the lamb is the type of meekness and innocence (Isa. xi, 6; lxv, 25; Luke x, 3; John xxi, 15). The hypocritical assumption of this meekness, and the carrying on of persecution under a show of charity to the souls of men, and bestowing absolutions and indulgences on those who conform to its rules"¹ is characteristic of this second beast.

Thus the innocent-looking appearance of this False Prophet will disarm people. For instance,

he will promote himself as a Bible-believing, Jesus-trusting, church-renewing Christian that has only the best of motives in mind. He even may be adept in the art of public relations, and, for the sake of the cameras, even may be seen with a huge smile, patting little children on the head, or hugging aged women with a tear rolling down his cheek. But do not be fooled! Holy Writ calls him a monster. Listen to the Bible's warning! Do not let your guard down and fall for his ruse! Open your eyes to his damnable teachings!

Will the False Prophet be an actual monster? no. This is only symbolic language. Scripture does not predict actual monsters. For example, the beasts in the book of Daniel are mighty dynasties. Likewise, the first monster in Rev. 13:1 is the papacy.

The False Prophet will be brought on and formed for the same reason that gave rise to the papacy: pride and a lust for power. He will not arise from a legitimate concern for the needs and faith of the saints.

Because he is capable of speaking, the False Prophet will be a man. Yet he will be an office holder, filling an office as is done in the papacy. Because the Bible calls him "a prophet" and not "prophets," only one person generally would fill this position at a time, as it occurs with the papacy. This office holder would be distinguished from other minor false prophets as being a false prophet without equal.

He spoke as a dragon, that is, as a devil, "dragon" simply being another name for the devil (Rev. 10:2). The contrast is striking: He looked innocent as a lamb, yet he spoke like a devil, that is, he preached and taught hellish teachings. Again, remember your Lord's warning: "Do not be fooled by appearances, for false prophets are wolves in sheep's clothing! Therefore, judge them by their works and their words!"

Verse 12.

He exercises all the power of the first beast - as the pope has power over people due to their voluntary subservience, so the second beast will have similar vast power, for, speaking as a dragon, namely, speaking with the appealing false doctrines of hell, the Second Beast, as the first, will captivate people according to their sinful heart, using appeals to their flesh to keep the unregenerate members of the church in a state of unregeneration, or to tempt the regenerate ones away from their gospel moorings.

The False Prophet will have and exercise the same amount of religious and civil influence as the papacy once had before the Reformation (v. 12). The position of False Prophet would accumulate and consolidate civil and religious power as the papacy did from A.D. 500-1500, in order to get its tremendous power. It will restore the papacy's power by deceiving the people worldwide into obeying the papacy. This power would be greater than the amount which the papacy had just after its deadly wound had been healed. This new great papal power would dominate the minds and enslave the consciences of people. The FP will enact laws which would suppress religious liberty (v. 16). Christians will be asked to give up their Calvary-won, Christ-given spiritual freedom (1st Peter 2:9). The power of the FP will come from threats, laws, and fear. It will fool the

people into believing that what it does is legitimate, even scriptural. Refer to the papacy's methods!

Would the pope himself do something to reattract the earth's² population to worship him again as in pre-Reformation days? no. It will be the Second Monster that will do it. Holy Writ pointedly states that it is the Second Monster that will cause the earth to worship the papacy. How will the Second Monster be able to accomplish such a thing which the pope and his minions of followers for centuries since the Reformation have not been able to do? Verse thirteen supplies the answer.

Verse 13.

The False Prophet will do great wonders, that is, acts beyond normal which cause wonder and amazement in people (v. 13). Since he is a false prophet and not a true one sent by God, his wonders will be lying wonders done by the devil. He will not lead the populace into all spiritual truth, but will deceive them by means of his miracles (verse 14). He will deceive people worldwide into believing that what he teaches is the true Christian religion. He will do his own miracles. Yet his miracles will defend the papal claims also. "The miracle element in the promotional work of the Church of Rome is an essential characteristic of the Papacy. Its theology has always made it its business to defend the actual occurrence of miracles as a confirmation of its teaching."³

Not only with the seductive doctrines of the devil (dragon, v. 11), but also with flesh-impressing miracles which influences the fleshly-minded church to believe him, will the Second Beast actually win back the world for the papacy. What is more, he will accomplish this not by doing little things, but by "great wonders," that, by "mighty miracles" that pander to the flesh. Would a true loyal minister of Christ be able to match such a display of supernatural power? no. Hence the multitudes will flock to the False Prophet.

Though these miracles are not enumerated here as they are in 2nd Thessalonians 2:9f., it is not necessary that they be. These wonders could be of infinite kinds or types, ranging from the mundane to the silly, or to the rarely seen. Nevertheless, to distinguish the FP further so that a Christian could and should be able to identify him, the Lord now gives you an unmistakably outstanding trait by which the FP could and should be able to be recognized; by which he will stick out head and shoulders above all other upstarts throughout church history.

The False Prophet makes Fire come down. To understand the meaning of these words, the biblical student should stop and ask himself, "Where have I heard this before?" The answer would be: "Pentecost," for on that celebrated day at the beginning of the New Testament era, a day which stands out significantly in the Bible, and a day which is overflowing with blessed benefits for the church, fire came down from heaven on the earth in the sight of men. Indeed, crowds rushed to see the split tongues of fire on the disciples' heads, which miracle was accompanied by preaching in unlearned foreign languages, and by mass conversion (Acts 2). This is what the common Christian could and should recall if ever he would hear the words, "fire comes down from heaven on the earth in the sight of men."

Hence this is the singular "wonder"⁴ which the FP will do publicly, that is, in the sight of

men. The False Prophet will cause men to believe that he could bring about an outpouring of the Spirit; for what he would bring about will appear to be from heaven, namely, divine, God-sent. However, since he would speak as the dragon (v. 11), he will not be God-sent, neither will he his great miracles (v. 13), nor the sending of fire. Indeed, “he deceives those who dwell on the earth by those signs which he” had power to do (v. 14).

Thus the False Prophet will attempt another Pentecost, but since he is a deceiver, it will not be a real Pentecost, but a phony one, an apparent one. Moreover, it will be a reoccurring Pentecost, or an enduring one; that is to say, it will be a Pentecost which would occur regularly, or be a period of Pentecostal times. In other words, the FP will be able to replicate the apparent effects of the original Pentecost sufficiently, so that the casual church observer would be able to say, “Pentecost is here all over again. The False Prophet could make it happen.”

Again, what is the prominent effect which Scripture describes of the FP in verse thirteen? He makes fire come down from heaven on earth. What does this refer to? to the coming of the Holy Spirit to man. The FP will be able to replicate this coming, not actually, but only apparently, for what happened on the authentic Pentecost? The Holy Spirit descended making his presence known with the sound of wind and the appearance of fire. He caused the disciples to preach in unlearned foreign languages, and many received the Spirit.

Would the FP need to make the sound of wind? no. The text does not mention this. Would the FP need to make split tongues appear? no. The text does not bring that up either. Will the FP need to make fire appear on people’s heads? no. Remember that the book of Revelation speaks in symbolical language, not in a literal one! Moreover, elements within the Pentecostal and the charismatic movements have used such terms as “fire-baptized,” “fire of the Holy Spirit,” “filling of the Holy Spirit,” “baptized in the Holy Spirit,” or the “return of Pentecost” without the need to see any sign of visible fire. Furthermore, these movements have no compunction about this, for after these people have seen what they believe to be the effects of the Spirit’s activity, it suffices them. There is no need for them to be shown an apparition of fire. Hence will the FP need to make actual fire, or hyper fire, to appear in the sight of men? no. What he will do is this: He will fool men into thinking that he is duplicating the effects of the Spirit’s descent to men on Pentecost so that it will seem like the real things; so that, for instance, people could speak in tongues, or somehow feel that the Spirit had come to them. In fact, stop for a moment, and ask yourself this question: “How would you describe Pentecost in one brief phrase?” Now tell me, “How would you describe someone who would try to imitate the effects of Pentecost before the world?” Think of it! Could you do it any better than the way the Spirit has done it in verse thirteen?

Therefore, when the Spirit of God says in verse thirteen that the Second Beast “makes fire come down from heaven on the earth in the sight of men,” he states that the FP will imitate the effects of Pentecost, and will deceive the world into thinking that the effects are really and truly Spirit-sent.

In fact, there is another argument as to why the FP would not bring down real fire. Some commentators have ignored the linkup of verse thirteen to Pentecost, and instead have alluded to the case of Elijah and of the prophets of Baal (1st Kings 18:38). However, this argument would only

show why the fire spoken of in Revelation 13:13 could not be real fire from the real heaven. In truth, the False Prophet's action in verse thirteen could not be similar to that of Elijah, nor to the Spirit's own fire on Pentecost, because only a true prophet of God, or God himself, could bring down fire. Deceivers such as the false prophets of Baal could not. This was precisely Elijah's point.

On the other hand, if the false prophets were able to bring down fire, who would have believed Elijah? Moreover, what confusion there would have been over the identity of the true God! This is precisely why the Lord prevented the Baal prophets from being able to bring down fire, which they otherwise certainly could have done through the power of the old dragon, the devil, as Jannes and Jambres worked fantastic miracles through his power (2nd Timothy 3:8; Exodus 7:10-12, 22; 8:7). Therefore, the future False Prophet will not be able to bring down fire, because, being in the same boat as the Baal prophets, he will not be given Heaven's credentials in public as God gave them to the true prophet, Elijah. This same fact holds true in regards to the other Old Testament cases when fire came down from heaven, from which Elijah got his idea, namely, at David's offering (1st Chronicles 21:26), and at the dedication of the temple (2nd Chronicles 7:1; compare Elijah's later use of fire – 2nd Kings 1:10). Thus God sent down fire only for his true believers. He would not have done it for a false prophet, nor allowed the devil to do it for a false prophet.

Therefore, in conclusion, the False Prophet will not bring down from heaven actual fire, or hyper fire, in the sight of men. Instead he will bring forth in the sight of men only phony effects in imitation of the real ones that once were produced in men on the old day of Pentecost, such as, the speaking in tongues, or the filling of the Holy Spirit. These effects will be frauds, fakes, and imitations of the real thing. Just the same, the world with its itching ears will believe these effects to be genuinely God-sent.

This is what already has occurred in the charismatic movement. The people within this movement think that Pentecost has returned to the Christian church in these latter days, and that what happened on that old day will keep on reoccurring now in the Christian church.

The foundation already has been laid for a permanent, Pentecostal-lusting populace the world over. In this regard it will be important to note the obvious fact that the charismatic movement has preceded its leader, the False Prophet, just as the "falling away" (2nd Thessalonians 2:3) preceded the pope.

The Movement has preceded its Leader. As sinful beings express their inherent desire to be lazy by wanting to have a leader over them (1st Samuel 8:6-7), so the charismatic movement will voice the same desire in the future, and will accept that leader who would foist himself upon it.

In the first few centuries after Christ, the desire of the pastor of Rome to be more important than the other clergy could have been looked upon at that time by the faithful as just another menace that would pass with time, and not the beginnings of the horrible Antichrist. Just so the False Prophet may have a similar beginning. Yet the dawn of the FP would be a menace that would not go away, but only would become worse, and would have dire consequences for the saints.

The office of the False Prophet will begin with one man who would have sinful aspirations to power, similar, in many respects, to the development of the papacy. In other words, this man would

not in his lifetime bring the office of the FP all the way to its zenith. He only would make a start. It would take others after him who would carry on with his office where he left off to bring the office of the FP to its full dominance and tyranny. In other words, what this first holder of the office will do will catch on so that with the devil's help another man will succeed him, and continue to amass power for the office where the first had left off, and so on. Consequently, this will become, as the papacy, a permanent office, filled by a succession of men until it will be overthrown by the Lord on Judgment Day (Rev. 19:20).

Therefore, the FP will exist until the end of time, for the papacy, which will be destroyed by the brightness of Christ's second coming (2nd Thessalonians 2:8), will be destroyed along with the FP (Rev. 19:20).

In what form will this office be?

Assuming the Office of the Apostle Paul. This Second Beast also has been given the significant title of "false prophet" (Rev. 19:20). "Prophet" refers to an office of teaching and preaching. What is more, since this is a Pentecostal-type office, it would be logical that it would take on a title and the function of a high office at the time of the original Pentecost, namely, that of an apostle. Indeed, there always have been rumblings within the Pentecostal-type movements for the return of the old apostolic office, filled either by one man, or by twelve. Recall from chapter three that the Irvingites in 1830's-50's London felt this need! Later, others in America tried to assert their authority as apostles. For instance, there was Grady R. Kent (1909-1964) of the Church of God, Jerusalem Acres,⁵ and John Dowie (1847-1907) who, in 1904, "told his followers to anticipate the full restoration of apostolic Christianity and revealed that he had been divinely commissioned the first apostle of a renewed end-times church."⁶ In Alliance, Ohio, in 1907, Levi Lupton (1860-1929) "organized the Apostolic Evangelization Company, with him as director, carrying the title 'the Apostolic Levi'."⁷ "As Nigel Wright has written: 'If it should seem right to expect the restoration to the church of New Testament gifts, why should we not also expect the restoration of New Testament ministries? [Ephesians 4:11]?' (*The Radical Kingdom*, 1986, 76)."⁸ It is noteworthy that these people at least had thought things through, that is, they had drawn the natural inference from their fanaticism; they had carried their premise through to its logical conclusion: that a return to an apostolic Christianity required an apostolate to head it. For the time being CM still has not accepted this conclusion.

Those irresistible persuaders in the future who would occupy the office of False Prophet that, over the course of many years, could bring about the mammoth task of getting the earth to worship the papacy (Rev. 13:13), will indeed be looked upon by their benighted followers to be as great as the apostle Paul in converting masses seemingly at will. Those who would occupy the office of False Prophet in succession will be held up to the public as continuing where the apostle left off, whereas the closest affinity to Saint Paul that ever has occurred, that is, in the person of Martin Luther, will be ignored. These office holders would be looked upon as restoring Christianity to its supposed apostolic and pentecostal norm; as reintroducing the long lost days of the apostles; as returning a wayward church back onto the true apostolic path after wasted centuries. Hence the charismatics in the future will not view the Lutheran Reformation in its true light, namely, as a true renewal that restored the authentic gospel and Christian liberty to a church benighted and enslaved cruelly for centuries in popedom, but will be ashamed of it, calling it harmful and disastrous.

Indeed, charismatics already have begun to do so.⁹

Hence despite the justifiable fear of mainline Pentecostal denominations “that contemporary apostles could easily become absolute monarchs,”¹⁰ the rationale exists to establish an apostolic office to go along with the rest of their return to an apostolic Christianity.

Looking at church history there has been no such occurrence as of yet which, we could conclude, has been described by Revelation 13:11-17. What would this tell us? It will tell us that the office of the False Prophet will appear in the future.

From where within the Christian church will the office of FP arise? Revelation 13:13: “He performs great signs, so that he even makes fire come down from heaven on the earth.” Today fire is the favorite symbol of the charismatic movement (CM). Though the multitudes in this movement are excited that the whole church, regardless of denomination, is being stirred by the fires of a revival, CM is not a true, but counterfeit outpouring of the Holy Spirit. It is not like the outpouring on the day of Pentecost.

The Prototype of the False Prophet. The False Prophet has not yet come. The first one, and the men who will succeed him in office, are still in the future. Yet you have seen him. That is right, you heard me correctly. You already have seen his prototype. Where? You already have been given a preview of the False Prophet’s office by such people as Billy Graham, Oral Roberts, Jimmy Swaggart, and Jim Bakker. Look at these men! Their persuasion is just a sampling of what the FP will be like.

Therefore, to discover the beginning of the office of False Prophet, watch for this: someone with the public clout of a Billy Graham, or one of these televangelists, will have a successor that will continue his basic work, and solidify his position, all the while extending his power, justifying this from time to time with the claim of “apostolic prerogative.” The charismatic movement, or charismatic renewal, or by whatever name it will call itself in the future, will rally around him and his successors in office.

Though the False Prophet may wear several hats, that is, though he may have several, self-defined functions, his main purpose, or at least, the outstanding one which the Bible has given you to recognize him, will be that of bringing down fire from heaven, namely, of being able to make Pentecost happen all over again at will. For instance, he may cause crowds to be converted; he may induce many to speak in tongues; he may get throngs in stadium rallies to receive the Holy Spirit - not really, mind you - but through a tragic deception.

Why has the office of FP not yet arisen? Because the little gospel that is remaining from the last golden age (1840's-1950 in America), that is to say, that is still being preached and followed, is still too strong. The gospel has to be cast out further by churchmen, and darkness to have settled upon the church before these things could come to pass.

Summary. In short, then, the following is going to take place: After Protestant Christendom has abandoned the gospel, a vacuum will exist that will beg for some kind of supernaturalism to fill

it. In souls a drought and dearth will come about that will cry out for revitalization to nourish it. But, because they have forsaken the true gospel, they will not return to it. In its spiritual blindness the church will turn to something else.

Deserting the gospel of justification by faith, Protestants in the future will admire in their spiritual blindness the make-believe Holy Spirit of the charismatics and the baptism of emotional thrills, and will turn to them.

“The force that appears to be making the greatest contribution to the current Christian revival around the globe is Pentecostalism. This movement, which began several decades ago, and which in its early years was very sectarian in character, is now becoming ecumenical in the deepest sense. A new-Pentecostalism has lately appeared that includes many thousands of Roman Catholics A new era of the Spirit has begun. The charismatic experience moves Christians far beyond glossalalia There is light on the horizon. An evangelical renaissance is becoming visible along the Christian highway from the frontiers of the sects to the high places of the Roman Catholic communion.”¹¹

“‘Fire . . . from heaven . . . in the sight of men’ is an astoundingly accurate picture of American Protestantism caught up in the fires of false revivalism and Pentecostalism. Fire is the favorite symbol of the charismatic movement - and it is the symbol God uses to describe that movement because it is a counterfeit outpouring of the Holy Spirit. It is not really fire from heaven, but it appears to be fire from heaven. It is ‘fire . . . from heaven . . . in the sight of men’.”¹²

Furthermore, according to Revelation 13:13 a second, great, influential, religious office, like the papacy, will come onto the scene. The successive holders of the office which Scripture calls the “False Prophet” will perform “great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do” (verses 13-14).

Through the backing of the devil, the office of FP will come about and grow in both religious and in civil power (vv. 13-17), just as the papacy arose from obscure beginnings and gained tremendous religious and civil control. The FP will rejuvenate the influence of the papacy that had been weakened vastly by the Lutheran Reformation (v. 12).

Nevertheless, the Christian church at large will refuse to recognize this office as the biblically prophesied office of the False Prophet, or the deception used by his promoters in the charismatic movement, just as it has refused to recognize the office of the pope as the biblically prophesied office of the Antichrist, or the deception used by his promoters in the Roman Catholic church, because it would have lost an appreciation for Heaven’s high and holy justification.

From where in the Christian church will the FP arise? Today fire is the favorite symbol of the charismatic and Pentecostal movements. Though many of them have been excited and stirred by the energy of what they thought may have been the thrilling experience of the apostles on Pentecost, it has been only a deceptive outpouring of the Holy Spirit.

Verses 14 and 15.

The Icon. The False Prophet has power to give breath to an image, literally, to an “icon” of the papacy which he will convince the masses to make. As some Roman Catholic statues and paintings of the Virgin Mary with her son weep and bleed by human trickery, or by devilish intrigue, so this likeness will show similar signs of life, and thus express itself, or “speak” (v. 15).

This icon of the pope may be a little statue of him, a bust, or a picture, etc. This icon will consist of one original icon located at some cursed sight, subject to endless pilgrimages, of course, most likely with many small imitations of it manufactured to be sold to the faithful, just as you will see little statues of the Virgin Mary in people’s gardens, or pictures of her in houses.

To prove to the masses that the papacy is indeed divinely sent, the FP will cause this singular icon to be constructed, and through his clever abilities, will demonstrate that this inanimate icon of the pope can become animate by virtue of the pope’s divine powers. The FP will be a ventriloquist *par excellence*.

Perhaps the worship of this icon will be voluntary at first, but at some point it will become mandatory. Even though it is unknown at this time what this icon of the pope will be, because it will be an object unique to history, it will be identifiable and recognizable by the people in the future. Indeed, a Christian at that time could and should declare that the description of the icon as given by Revelation is an adequate and fitting description.

To repeat, in the course of time, and it, indeed, will take some time, the False Prophet, among other possible creedal innovations, will hit upon the idea of making an icon of the pope. With all of the elevations of the pope to a god-like status that have been made over the centuries, the next logical step would be to elevate the pope formally to the position of a god, and to define the dogma of his apotheosis. The FP will carry this doctrine out to its natural conclusion, and will command the church to build an icon of the pope. Indeed, because this icon and its worship will be so unmistakable, and because it will form the basis for the unmistakable protest of Revelation 14:9-11, Scripture specifically and pointedly draws your attention to it by prophesying of it. He who has ears to hear, let him hear! Of all the things of which the Lord could have prophesied, he chose this. So note it!

How could any charismatic leader ever accomplish this? The FP will perform the monumental task of moving Christianity and the world to the ghastly practice of worshiping the pope, as verse fourteen prophesies, in the manner in which verse thirteen describes. As a result of such universal obedience, the papacy at last will return to its great, Dark Ages power. Though there still remains some difficulties today between the Pentecostals, along with the various charismatics, with the Roman Catholic church, the charismatic renewal is fundamentally in agreement with Roman Catholic ideology. While Roman Catholic charismatics (Catholic Charismatic Renewal) happily have noted this fact already, it still will take years for the various charismatic groups to become united in doctrine. Yet, in the future, at the time of the flourishing FP, the charismatic renewal will consider itself to be in agreement with the pope; so much so that it will serve him.¹³

As the papacy of the former Dark Ages, so the FP will have the power to coerce the civil authorities to do his will, that is, to enforce a strict commercial boycott against (the Bible goes into detail in order to underscore its severity), even to put to death those who would not worship the pope. How many Christians at that time will not bow the knee to the papacy? Yet how many church members will offer the rationale that they must eat and live? So look for the FP to be engaged in political struggles and in intrigue with various nations, indeed, to be able to call for holy wars against various disobedient countries, so-called “crusades”!

The FP will “deceive” them. Deception is a form of lying. The FP will lie to people for his own ends to their souls’ ruin. No false prophet, major or minor, ever told his audience, “I am not telling you God’s truth. I am lying to you. Please do not believe me!” In fact, it will be only too obvious to him that in order to attract crowds and to keep them, he will have to deceive them.

Moreover, not just a few isolated people are going to be deceived, but, so that there will be no mistake about it, the text repeats, “those who dwell on the earth.” In other words, if you were to ask the average person in the days of the FP how many people there were that followed him, the typical reply would be: “Everybody.”

“Signs,” that is, miracles or wonders, will be a regular and prominent part of his activity besides the preaching and teaching.

He will perform his miracles before the first beast, that is, before the pope. In other words, the pope will know of these things, and will give his approval of them.

The FP will preach and teach to the Christian church that it should do something new that formerly had been lacking in the church, namely, that the church should make an icon to the pope; and to make no mistake about his identity, the text refers you back to verse three, and terms him “the beast who was wounded by the sword and lived.” An icon is a “holy picture, usually in miniature, mosaic, statuette, or the like, in the Greek Church, usually representing Christ, the Virgin Mary, or some saint, and profusely ornamented with jewels; used in a superstitious manner.”¹⁴

Lest any man should think that this FP would be all talk and no action, Scripture points to what he would be able to do to this icon: It was given him to give breath to the icon of the papacy so that it also should speak. Note: While some biblical translations read, “He had power to give life,” the original words in the Greek state, “It was given to him to give breath to the icon.” Likewise, in verse fourteen the words in the original Greek state, “It was given to him” to work the miracles before the first beast. In other words, someone had to give this to the FP. Who could it be? This benefactor of the FP is conspicuous by his absence. It is the devil. To be sure this is why the FP will be able to become so powerful as to endure until Judgment Day, for on his own, no evil man ever could continue so long. Even the best efforts of multitudes of evil men in unison soon would have to fail because these would bring on ruin by their own excesses. For example, the papacy would have disappeared long ago if the devils had not propped it up feverishly time and time again.

Again, “it was given to” the False Prophet to have the ability “to give breath” to this icon. This icon is reminiscent of the golden image of Nebuchadnezzar in Daniel 3. However, not only

does the image of the pope have life, that is, show signs of life or activity which only something living could do, but it also will “speak,” that is, it will make sounds. In both of these cases the casual observer in the future would describe the icon, and what it was doing, as truly having life, and of speaking - whatever this evidence may consist of; for instance, whether this animation would consist of a one-time manifestation, or of an infrequent recurrence. Indeed, metal statues could “speak” or make noise after heat would be applied to them, or if they would become heated in the hot sun. Portraits have been made to “weep” after the room temperature had been raised; for behind these pictures a hidden reservoir of oil had been affixed, the viscosity of which cold oil prevented it from draining through two small holes in the eyes of the portrait until the temperature in the room had been raised sufficiently by the deceiver.

What will this icon look like? For example, will it be a painting, a photograph, or a statue? How big will it be? Where will it be located? All of these questions are not answered by Scripture. However, these questions could be answered: Will this icon be a huge moneymaker for the corrupt church officials on a scale far beyond anything the silversmiths of Ephesus could possibly dream (Acts 19:24-26)? Will this icon become a part of the sacramental worship of the Roman Catholic system?

What is more, the worship of this icon will not be voluntary. It will be mandated. The few who would dare rebel against this decree will be punished as heretics (recall the Inquisition), and will be put to death. There will be no recourse, for both the pope and the FP will, in effect, rule the world. Recall the circumstances of the three men in the fiery furnace (Daniel 3)!

That there will be faithful Christians in the future who publicly will not worship the papal icon, is mentioned to their honor and encouragement by Scripture (Rev. 20:4). Because of their testimony of Jesus and their faithfulness to the Word of God, they will be put to death by the FP’s insistence. But praise be to God that he will stand by these martyrs, for he will maintain their faith throughout their ordeal, and finally receive them into heaven, as Stephen was!

Indeed, realize that your Savior, the Lord Jesus Christ, knows all about the False Prophet, for in Matthew 24:24 he speaks of and prophesies of, among others, the FP of Revelation 13.

Though the FP exercises all the power “of the first beast in his presence, and causes the earth and those who dwell in it to worship the” papacy (v. 12), other churches may still exist aside from the Roman Catholic/Charismatic church, as the Greek Orthodox church, for example, was not completely dislodged by the papacy, but survived in opposition to it.

Moreover, as the papacy in the Middle Ages dominated those areas where the Christian church had been most numerous (though not in heathen countries as Japan or China), so the FP will have international influence in those areas where the Christian church would be most numerous.

The *New King James Version* puts verse fifteen this way: “that the image of the beast should both speak, and cause as many as would not worship . . . should be killed.” According to this translation it sounds as if the icon would speak and cause people to be killed, which is not the case, for the original Greek has the word “also,” not the word “both.” Thus the passage should read this

way: The Second Beast “was given power to give breath to the icon of the [first] beast, that the icon of the beast should also speak, and [the Second Beast will] cause that as many as would not worship . . . should be killed.” In other words, the icon will speak, but it will be the FP that would do the killing. The FP will give life to the icon so that, in addition to showing perhaps other signs of life, the icon also will speak, and the FP, subsequently, will cause to be killed all that would not pay homage to it.

Verse 16.

Yet this will not be the end of the False Prophet’s evil activity. He also will cause everyone, and Holy Writ emphasizes this by elaborating on it in detail: the small and the great ones, the rich and the poor, the free and the slaves, “all,” everyone will be caused by the FP, some willingly, some unwillingly, to receive a mark. What will this mark be? It will not be a literal or physical mark such as a tattoo, or a branding mark, or some indelible identification mark put on the body on the forehead or on the hand, a computer chip surgically implanted inside the body, or some other such fantastic physical mark. Listen to the following, sober explanations!

“His mark is impressed, either upon their right hands or upon their foreheads. The word here used by John originally designated the imperial stamp on documents and merchandise, a red seal with the emperor’s name or effigy. The mark on the hand was to indicate that the wearer would faithfully conform all his acts to the will of his master; and that on the forehead indicated that the wearer openly proclaimed himself a servant of the beast. So far did the power of the beast go at certain times that the very commerce of states and nations was controlled by it, and men could buy and sell commodities only with his permission.”¹⁵

“This ‘mark’ of Antichrist is plainly imitative of the ‘seal of God’ which the faithful received ‘on their foreheads’ (9:4); and as that seal is identified with the ‘new Name’ of Christ (3:12) and the Name of God (14:1; 22:4), so the mark of the Beast is elsewhere called ‘the mark of his name’ (14:11).”¹⁶

Verse 17.

The FP, then, will cause people to receive a mark. That is to say, everyone will have to commit himself to be for or against the papacy. Those that would not (would refuse to) identify themselves as worshipers of the papal icon will not be able to carry on commerce without fear for their lives. Hence true Christians at that time, who obviously need to hold jobs and to buy food, will be tempted to receive the mark and to deny their faith just to survive.

The text also mentions the strict allegiance that will be required to the pope by inserting the phrase “the number of his name.” What does this mean? It means the same thing as having the mark of the first beast on the hand or on the forehead; in short, it means to pledge public allegiance to the pope.

Verse 18.

666. Moreover, the one that will supply us with the number of his name will not be the papacy in the future, for the pope's name then will not have such a number. The one that will give us the number of the pope's name here and now is verse eighteen, for it is the Holy Spirit that has created this number solely for the purpose of giving you a solvable cipher with a frank solution as to the identity of the first beast. The first beast (not the second one - the False Prophet) is 666. In other words, the Christian could and should derive the identity of the first beast from the number of 666. How?

In the old Greek language, the letters of the alphabet also were used to designate numbers. Furthermore, in order to preserve these ciphers from confusion with the letters that were in their ordinary use, a straight horizontal stroke was placed over each letter. "The dropping of the horizontal line, which in ordinary arithmetic was not needed, made these series of ciphers exactly like words, the more so as their order did not matter, and they could be arranged very often so as to be pronounceable. Hence no doubt arose the link between numbers and names, which on the one side produced mystic words like abrasax, the number of the year (since $1 + 2 + 100 + 1 + 200 + 1 + 60 = 365$), and on the other made a name numerically significant."¹⁷

Verses seventeen and eighteen "refer to numerology, which was quite familiar to the people of ancient times; according to it, since each Greek letter has a numerical value, a name could be replaced by a number representing the total of the numerical values of the letters making up the name."¹⁸

So what name in Greek can be derived from the number "666"? An early Christian by the name of Irenaeus, who lived right after the author of Revelation, the apostle John, knew the answer. The name is *Lateinos*, that is,

"the Latin one," spelled with Greek letters, the language in which Revelation was written; for "the corresponding numerical value of each of the letters in this name is: L - 30, a - 1, t - 300, e - 5, i - 10, n - 50, o - 70, s - 200. The total is 666. This is what Irenaeus says: 'Then also Lateinos has the number six hundred and sixty-six; and it is a very probable (solution), this being the name of the last kingdom (of the four seen by Daniel). For the Latins are they who at present bear rule'. Against Heresies V, 30."¹⁹

To be sure, the numeral six is the biblical number for spiritual incompleteness or emptiness, indeed, of unsacredness. It is the opposite of spiritual fullness. Thus the superlative 666 will be a designation for the most unsacred.

A Wrong Conclusion about the identity of the False Prophet.

While a number of conservative commentators correctly have held that the first beast is the papacy, things will be different when it would come to the identity of the second beast of Revelation 13:11. For instance, some have held that the second beast, like the first, has already appeared; and that it is the Jesuits, the Roman Catholic Society of Jesus. The lamb of Revelation 13:11 "finds a fit counterpart in the Jesuitical pretensions of Romanism."²⁰ "We look to the Pope's peculiar kind of theology, Scholasticism and Jesuitism, with its thousands and thousands of human agents and abettors, as the personification of the false prophet here foretold."²¹

However, for the reasons already explained above, a group of men such as the Jesuits do not fit the description of the False Prophet. Briefly: (1) As the prophecies of the Antichrist point to one officeholder at a time, so the FP prophecies indicate the same, not a society of people; (2) “Fire from heaven” does not describe the quintessence of the practice of the Jesuits; and, moreover, (3) The Society of Jesus has not caused the world to serve the pope, returning the papacy to its lofty, pre-Reformation power.

God’s Description of the Third Messenger. The following is a description of the Third Messenger as given to you by Revelation 14:9-11.

9 Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand,
 10 “he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.
 11 “And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

(The author’s translation: (9) Then a third messenger followed them, saying with a loud voice, “If anyone would pay homage to the beast and to its icon, and would receive a mark on his forehead or on his hand, (10) he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. (11) And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name.”)

God’s description of the Third Messenger includes the following points:

1. He will come after the first two messengers (v. 9).
2. He will speak with a loud voice (v. 9), just as the first messenger, Paul, spoke with a loud voice (v. 7). He will, therefore, be a person. He will be only one man, not a position filled by successors.
3. His main mission will be to deal with the harmful influence brought on by the False Prophet (v. 9). This mission will address itself to the antichristian worship of the pope and of his icon, and of the antichristian desire for the pope’s mark.
4. The Third Messenger will check the sinful desire to worship the icon and to receive the mark by preaching the law of God (vv. 10, 11). This law will state that if anyone would not prefer Christ’s redeeming blood to the icon worship of the pope and to the receiving of his mark, then there will be damnation in store for him.
5. The law in verses ten and eleven is an accurate sample and summary of what the Third Messenger will be teaching.

Explanation of and Notes on Revelation 14:9-11. The following notes in regard to the Third Messenger are based on the description given above. They also are based on the characteristics and histories of the first two messengers, Paul and Luther.

Verse twelve is not a part of the monologue of the Third Messenger, which is recorded in verses nine to eleven. It is a remark of encouragement to the reader by the apostle John to take to heart responsibly what he just has prophesied.

Verse 9.

“The third angel” will be understood better as “the third messenger.” See the remarks in chapter 2 concerning the preference for the use of the term “messenger” over “angel”!

He is called the “third” one, in order to be linked to the previous two. See verses six to eight! This is by no means an unimportant linkage, for with the high blessing of hindsight, you could and should see that the first two, Paul and Luther, were very similar. As John the Baptist was called a second “Elijah,” so Luther could be called a second Paul. With this in mind, the Third Messenger (3rd M) would be another Paul or Luther. Indeed, as Paul and Luther have stood out in church history as mountain-high figures without peers, so the 3rd M will be, not only in quantity of monumental church work accomplished, or in genius, or in capability, but as them in their unique strong points; for instance, in preaching, teaching, writing, exegesis, defending justification by faith, courage, standing one’s ground, fighting for the faith, and testifying before high governmental officials.

“Messenger” means “sent,” “sent by God.” So the 3rd M also will be sent by God. At the appropriate time, God will raise up the 3rd M, and send him to his beleaguered church. Indeed, his messenger will arrive not a second too late.

Again, as with Paul and Luther this third man will not carry the name or title in his day of “messenger.” This is simply Heaven’s description of him. The man who would receive the 3rd M as God-sent will be blessed. The man who would reject him will suffer the same fate as those who rejected the Old Testament prophets.

The 3rd M “followed them,” that is, he followed the first two in point of time. He came after Paul and Luther. Hence Revelation 14:6-11 is presented to you in chronological order.

“Saying” - he could talk, therefore, he would be a man, someone whom people could hear. Bodiless spirits do not have the mission to come down to preach the law and the gospel to audiences on earth. That office has been given to believing men.

This Third Messenger will speak with a “loud voice,” as the first messenger did. A loud voice is heard by many people; a whisper would be heard only by a few. By this description Scripture would have you know that God will see to it that many people will hear the truth spoken by his messenger, just as you know from hindsight that many heard the “loud voice” (v. 7) of Paul, and

were saved, or, in case they had failed to believe, they were condemned.

What will his loud voice be saying? This is given in verses nine to eleven. In fact, this will be the gist of his message.²² Just the same, this will not be the only preaching which he would do. As John the Baptist did not just preach repentance but the gospel also (John 1:29), and other biblical matters (Luke 3:11-14), so this Third Messenger will, as Paul and Luther did, teach the whole counsel of God. However, the strong call to repentance, reformation, and renewal which he will preach, teach, and write, as summarized in verses nine to eleven, is given to you and to your children for the purpose of recognizing him as the 3rd M, and to make no mistake about it. His message (in vv. 9-11) is the identifying mark by which succeeding generations may know him. The sum and substance of his warning (vv. 9-11) is that unique mark which the casual observer in his day could compare to the contemporary facts, by which he could and should draw the obligatory, God-commanded conclusion, and declare, "This man has to be the prophesied Third Messenger." As Paul and Luther wore many hats, so to speak, yet their main missions were described by God in verses six to seven and verse eight, respectively, so the 3rd M will wear many hats similar to Paul and Luther's. Yet his main, God-sent mission will be to preach repentance strongly, as summarized in verses nine to eleven. By this he will be able to be recognized by the regenerated student of the Bible. In fact, no one else's preaching in all of New Testament church history could come up to and match the description of verses nine to eleven except the preaching of the 3rd M.

The thrust of the Third Messenger's message will concern itself with the notorious church ordinance that was foisted upon Christendom years earlier by the False Prophet. The 3rd M will condemn those who would follow that false article of faith as being subject to the full fury of God's anger in hell-fire, implying that they should turn from their spiritual adultery and live.

In point of time, therefore, the Third Messenger will be raised up by God sometime after the inception, the full maturity, and the entrenchment of the FP's office, and the FP's subsequent institution of the church canon described here and in 13:15-16. Compare, for example, the length of time it took for the inception and the development of the papacy, and the sending of Martin Luther to fell it!

Obviously, the 3rd M would have to reach the conclusion that the False Prophet and the papacy are antichristian; and that they are the two beasts of Rev. 13, as Luther in time recognized and identified the papacy as the Antichrist before he had reason to attack it. Indeed, as Luther came out with the *95 Theses* in 1517 at the start of his mission, and later on, in 1520, with his broadside salvos, so the 3rd M will have his modest beginnings prior to his later, more mature thunderbolts, as summarized in verses nine through eleven. In fact, read about Paul's life in Acts; read also about Luther's life! Now you will have an idea of what kind of life the 3rd M will have. In addition, read a brief account of the history of the popes and you will have a good idea of the kind of behavior to expect from the future popes and False Prophets, and the kind of hellhole in which the church will exist!

"If anyone worships the beast and his image." Notice that while Revelation 13:15 speaks only of the worship of the icon, the 3rd M correctly extends this worship to the pope himself. By the time of the 3rd M, this peculiar worship will have grown prominent in the charismatic movement.

Verse 10.

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

This is a striking way of saying, “God will punish you.” It is one of the most severe law passages in Scripture. This should remind you of the similar warning made by the Almighty, “Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell” (Matthew 10:28).

The phrases “he himself shall also drink of the wine of the wrath of God,” and “the cup of His indignation” are imagery of God’s punishment taken from Jeremiah 25:15.

“‘Drinking the cup of God’s wrath’, is a figure frequently employed by the prophets (e.g., Is. 51:17, 22; Ezek. 23:31-34; Hab. 2:16; Ps. 60:3; Jer. 49:12; 51:7; etc.). The cup contains not wine, but wrath; and this wrath the prophet is to offer to the people by proclaiming it to them (cp. v. 27, ‘say unto them’; v. 30, ‘prophesy unto them’). The word of the prophet being God’s word caused them to drink, to suffer God’s wrath, even as the word of the judge causes the criminal’s punishment. There is as little need to think of a literal wine cup here as, e.g., in Is. 51:17, 21, 22.”²³

This imagery was first used by verse eight in connection with God’s punishment of the papacy in Rome, the New Testament version of old Babylon. Verse ten now repeats this imagery. Is there any significance to this? definitely. First of all, it demonstrates that the Babylon of verse eight is involved in the sins of unbelief that will occur later chronologically as mentioned by verses nine and eleven. Secondly, the 3rd M will know that the papacy in his day is that same Babylon which was under God’s wrath in Luther’s day. The 3rd M will agree with Luther’s writings that the papacy is an enemy of God, a Babylon. Hence the papacy will again be revealed and exposed to the benighted world as the great Antichrist by the 3rd M.

Literally, the first half of verse ten reads this way in the Greek: “He also will drink of the wine of the fury of God which is prepared undiluted in the cup of his wrath.”²⁴

The last half of verse ten, and the first half of verse eleven read: “He shall be tormented with fire and brimstone . . . and the smoke of their torment ascends forever and ever.” This is strong law taken from Isaiah 34:9-10. That is, so deeply will Christendom be entrenched in this soul-destroying idolatry, that the 3rd M, as John the Baptist had to do (Matthew 3:7-12), will have to employ the most severe law possible to tear away their pride, and to press them into repentance.

“In the presence of the holy angels” - where the holy angels are; where God is. Hence this statement is a paraphrase for “in the presence of God.”

“The Lamb” - the true lamb, Jesus Christ (John 1:29). Compare this with the false lamb-like

beast (13:11)!

Since God's Word will not return to him empty (Isaiah 55:11), this preaching of repentance will bear fruit. Indeed, as the Lord prospered Paul and Luther's work with a tremendous awakening of faith among many in many lands, so the 3rd M's mission will be met with the same phenomenal faith-success. Since a most corrupt Christendom will exist at the time of the 3rd M's birth, a Reformation like Luther's will have to be effected. Likewise, a golden age for Christianity will follow, as it happened in Paul's and in Luther's day. In fact, based on what we have seen from church history, namely, that the golden age in Luther's day gathered many more converts (millions more) than the one in Paul's day, so the golden age under the 3rd M should be one of geometric progression in terms of converts over that of Luther's. That is to say, if the pattern would hold true for the golden ages so far in the New Testament, where each succeeding age has been bigger than the previous, then the golden age under the 3rd M will be nothing short of incredible. Note Isaiah 60:1-6! Praise God for his wonderful mighty soul-saving which he will accomplish in those glorious days, upon freeing his oppressed people from the tyranny of the pope and the FP!

Predictions about the Third Messenger. The subsequent predictions also will be offered about the Third Messenger. These personal notes have been based upon the similarities of the previous two outstanding messengers.

1. The 3rd M will spread the gospel worldwide.
2. He will fight the prevalent idea of work righteousness, and will bring back to light the fact of justification by God's grace alone, through faith alone, according to Scripture alone.
3. His message will cause the influence of the False Prophet and of the pope to decline markedly.
4. He will be a powerful speaker. He will be an even more powerful and prolific writer; thus his "loud" voice (v. 9). Refer to Paul's and Luther's abilities in speaking and in writing!
5. He will have a capability on the level of Paul and Luther.
6. He will come from a charismatic church of his day that had been orthodox in years gone by, as Paul originally had been a Pharisee, and as Luther had been a Catholic.
7. Thus the 3rd M will be well indoctrinated in the laws, teachings, thinking, and emphases of the charismatics. He will know whereof he speaks and criticizes, as did Paul and Luther of the Pharisaic and Roman Catholic systems, respectively.
8. He will undergo conversion into the true Christian faith, as Paul and Luther did, before he begins his God-prescribed mission.

9. Subsequent to this, he will discover who the False Prophet is, and that the papacy is the Antichrist. He will reveal both of them to the public.
10. He will be fond of Paul's and Luther's writings above all other men's writings.
11. He will appear before mighty rulers. Refer to Paul having appeared before such rulers as Felix, Festus, and, probably, the Roman emperor himself! Luther appeared before Emperor Charles V and before other religious and governmental officials at Worms in 1521.
12. His life will be threatened, as was Paul's and Luther's.
13. He will have painful medical problems, as Luther did, and as Paul had a "thorn in the flesh" (2nd Corinthians 12:7).
14. He will be fond of music, as was Luther, and as Paul readily sang in prison (Acts 16:25).
15. The 3rd M will have a close friend, as Luther had Philip Melancthon, and as Paul had Timothy.
16. He will head another Reformation as Luther did. Indeed, there will be many similarities between these two movements because of the natural consequences of any Reformation or golden age. For instance, at the time of the 3rd M, confessions will come forth, as the *Book of Concord* appeared in 1580. Edifying theological works will be brought forth, and educational institutions will be established, as they were in Luther's day. Rich, Christian hymnody, sacred music, poetry, and art will be forth coming.
17. There will be one other unique similarity which the Third Messenger will share with the first two Messengers. He will change his name. After his conversion into the true saving faith, at the beginning of his Reformation, God will move the 3rd M to do this in order to keep meticulously the integrity of the symmetry between these three. Why? in order to reassure you that God has raised up these Three Messengers for the soul-benefit of his church. As the First Messenger changed his name from Saul to Paul, so the Second Messenger changed his.

"In his letter to Archbishop Albrecht, he spells his surname 'Luther' for the first time; up until then he had used his family name, Luder. As he also used the Greek-Latin name 'Eleutherius' ('the Free') between 1517 and 1519, Bernd Moeller and Karl Stackmann were able to prove that he took on the surname 'Luther' in order to link his own name etymologically with the former, thus transforming the idea of Christian freedom to his own person. This is evidenced in a letter dated 11 November 1517 that he wrote to his Erfurt friend Johann Lang. He signed *F(rater) Martinus Eleutherius, imo dulos et captivus nimis, Augustinianus Wittenbergensis*, which can be translated as 'brother Martin the Free [through God], or rather a vassal and prisoner [of God], Augustinian in Wittenberg', a signature that anticipates the basic idea of his treatise on freedom of 1520, *Von der Freyheytt eyniß Christenmenschen (Of the Freeddom of a Christian Man)*" (Stephan Füssel, "The Book of Books," *The Bible in Pictures*, director

and producer Benedikt Taschen [Köln: Taschen, 2009], page 20A).

In what country will the 3rd M be active? As Paul came from a hub, namely, from Palestine - the crossroads of the civilized world of Asia, Europe, and Africa - from which his preaching could spread; as the Lord chose a hub for Luther from which his teachings could spread, that is, from central Europe, so the Spirit of God will not put the 3rd M into isolation, but will place him into a hub also.

What is more, as our Lord purposely chose to be identified with humble and despised Nazareth; as Luther was steered by God to lowly insignificant Wittenberg, not to Paris or to Erfurt, so, in our Lord's characteristic practice of confounding the wise by the use of the simple and the despised to extend his kingdom, the 3rd M will be located in a humble headquarters.

Another factor in the singling out in which country the 3rd M would be active is what has been characteristic again of the first two Messengers. In blessed hindsight you are able to know that both Paul and Luther had lived where the true gospel formerly had been taught, and where the church formerly had been orthodox hundreds of years before, but where the people had fallen away from the true faith, and had left it for an antichristian belief in salvation by works while retaining the shell or veneer of the Christian church. It is in such a land that the 3rd M will be raised up and be active.

Another factor that would further narrow the list of lands in which the 3rd M could be born is the unprophesied, to be sure, yet unmistakable divine signature of the predominate, westward trek of the gospel. The gospel would be preached in all the world. Then the end would come (Matthew 24:14). Indeed, the gospel was given to Palestine, but after it was despised, it left there never to return. The gospel went westward to Greece and to Italy. After it was rejected there, it went to Germany.²⁵ After it was despised there, the gospel turned westward again, and jumped the ocean to North America. The fact remains that the gospel may jump the ocean again, for the westward trek of the gospel is pointing with a huge arrow toward Russia. If not before, at least under the rise of the 3rd M, Russia will experience a glorious golden age of the gospel. Indeed, when the gospel from the east finally would reach Russia, or, to be more fitting, when it finally would reach the region above Palestine - the Ukraine, where the authentic gospel has been preached in the past - the gospel would have completed its encirclement of the globe; it would have been preached throughout the world, completing its tour of the tents of Japheth, returning to where it had started. Then the end would be near. America well may be a part of this widespread Reformation/golden age when the 3rd M appears.

For the description of the end of the papacy and of the False Prophet, read Revelation 18:8-22, 16:19, chapter 19, and 2nd Thessalonians 2:8!

“When the Lord returns, visibly and with a full revelation of His divine glory, He will put an end to the arrogance of Antichrist forever and give him his punishment with all evildoers [The papacy and the False Prophet] were thrown into the lake of fire that burns with sulphur. This is the final overthrow of the beast, the kingdom of Antichrist, of his

false prophet.”²⁶

What could and should be your response to these facts?

The purpose for being informed about this prophesied church history between the time of Jesus’ ascension and Judgment Day is so that -

1. Believers will not be scared or surprised when these crucial and dire events come upon the church;
2. Believers will be informed ahead of time, in order to understand what is happening; and so that the
3. Believers will be comforted in knowing that God has a foreknowledge of these events; that he has advice for his elect as to what they should do; and that he has mighty messengers that he will send to provide relief from their spiritual hardships.

Therefore, always appreciate your justification, and cling to the salvation found only in Christ’s blood! Do not be naïve, or pressured to follow a different way of salvation, no matter how popular it may be! Work hard and take steps not to fall into and be deceived by the papal church’s show of holiness, since it opposes God, and God opposes it! Warn yourself, your children, and other Christians about these evils!

When the apostle John spoke of the coming of the Antichrist (1st John 2:18), he addressed not only the older Christians, but the little ones as well, because they will be the ones that would have to contend with the rise and the domination of the Antichrist. Just so your children and their children after them will be the ones that would have to deal with the rise of the False Prophet and with the continuing menace of the papacy. Therefore, forewarn them so that they will not be deceived, but will be prepared and ready for it! Comfort your descendants with the fact that God still rules in the heavens! He will not leave his church comfortless, but will send them another mighty messenger to deliver it. So prepare your children!

“Blessed *is* he who reads, and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near!” (Revelation 1:3.)

Exhortation. There are three features about scriptural prophecy: (1) God predicted that this would occur; (2) God saw to it that this would occur; and (3) God will draw your attention pointedly to it so that you would not miss it, but would draw the required inference, and subsequently, reap the spiritual benefit from it which God meant you to have.

Thus the prophecies in Revelation 13 and 14 have been given, not to entertain the curious biblical student. They are meant to be trusted. To be sure, in the case of an unfamiliar passage, it may take time for the reader to develop a stronger trust in one of the Lord’s prophecies or promises (Mark 9:24). Nevertheless, with any of the Lord’s prophecies, the believer is required by Heaven to come to the conclusion “This is most certainly true!” So do it! Receive the encouraging benediction

of your enlightening Lord: “Blessed *are* those who have not seen and *yet* have believed!” (John 20:29)!

When the time comes for the actors prophesied in Revelation 13 and 14 to appear to fulfill the prophecy, recognize them and confess that Scripture spoke of them! Until then, acknowledge that these prophecies have been given to you with a sense of urgency, with an admonition to be watchful (Rev. 22:7)! Be receptive to them!

To be sure, unlike the prophecy of the Antichrist, these two chapters of Revelation have not been promoted by the church fathers nor by the Lutheran church in the past as prophecies whose fulfillment you could and should await. For example, a prophecy of Luther in Revelation 14 was recognized and acknowledged by the Lutheran churches only after he already had come. However, as the prophecy in Revelation 14 of Luther should have been taught centuries before to the people for their comfort, so that they could await a gospel reformer and rescuer from their time of tribulation, so our people should be taught now about the Third Messenger and the False Prophet. If Revelation 13:13 and Revelation 14:9-11 have been dark to the commentators in the past, so be it! However, there is no longer any excuse for it. The FP is quickly approaching. Indeed, his prototype is here. Therefore, you must address this prophecy in your preaching and teaching, in the sermons and in your biblical studies classes. Certainly this is the reason for which this prophecy has been given to you.

In the dark days ahead, as the gospel is hidden once again from the majority of the church, and, consequently, as we head into another Dark Ages, you will need to comfort your descendants with another prophecy that a deliverer will be coming to restore the preaching of the gospel; that God will not forsake his church and leave it forever in darkness. These things are written that you might have hope. So read them, and have hope!

The Common Ground between CM and Roman Catholicism. In order for charismatic movement to be the ass on which the Antichrist is riding into his Jerusalem, both parties would have to come together first. That is to say, there would need to be a religious common ground between them. In fact, both parties would have to cement a relationship. Without this, CM and the papacy would not be able to be compatible.

But how could this be done? How could such seemingly diverse groups as these two ever come together?

The thrust of this book has been to declare that such a notorious confederacy will occur. Indeed, it could even be demonstrated that this already has occurred to an extent.

One voiced obstacle to this union has been the theory that the charismatic (CM) and Pentecostal movements have a Protestant bias, while the Roman Catholic church (RCC) has its own bias in opposition to the Protestants. Therefore, so the reasoning goes, how could these opposing groups ever agree doctrinally in order for CM to be the ass on which the pope is riding into his Jerusalem?

The answer is simple.

The Pentecostals and the Protestant charismatics are in agreement with the Roman Catholic charismatics because their doctrine is Roman Catholic at heart. That is to say, Pentecostal/charismatic doctrine is not at home in the Protestant camp, but outside it. This fact has been demonstrated in chapter three. For example, in regards to the teaching most critical to Christianity, namely, “What must I do to be saved?” Pentecostalism, CM, and RCC are wholly agreed without dispute that it must be by infused grace. They merely differ on the method (for now). Thus the maxim is borne out that “all roads lead to Rome,” that is, all false teaching ultimately leads to the RCC position.

But has CM and the RCC come to a doctrinal agreement? formally: no; informally: yes, in so far as CM and the Catholic Charismatic Renewal (CCR) within the Roman Catholic Church (RCC) are in agreement, have recognized it, and have practiced it. Any remaining doctrinal differences that may exist, such as the infallibility of the pope, or that salvation is limited to the RCC, are not deemed divisive. To be sure, CM and the RCC have a ways to go before they could be united realistically and practicably. But that could come in time.

For now CM is not adverse to such a unity. As for the pope: it well could be imagined that he is rubbing his hands together.

Thus, far from being incompatible, the Catholic charismatics and the Protestant charismatics have shown a remarkable agreement.

Four Areas of Unity. In fact, this unity could be shown in four areas:

Their definition of a baptism in the Holy Spirit (BHS), or of an experience that is pentecostal, is basically the same.

Their intent to agree on the basis of their religious experience is similar.

Their desire not to let any doctrinal differences spoil their pentecostal unity, and their desire to excuse any difference on their own terms, is the same.

The basis of their BHS and of their pentecostal or renewal ideology, is identical, namely, it is infused grace.

In the first place, the Catholic charismatics (CCR) and the Protestant ones (CM) are compatible in fellowship, because their definition of a BHS, or of an experience that is pentecostal, is basically the same. For instance, a CCR author writes, “The contemporary experience called the ‘baptism in the Spirit’ often is not a first conversion but a new departure in one’s Christian life; it involves an openness to and a seeking of one or more of the charisms [gifts].”²⁷

Another CCR writer states, “The Baptism of the Holy Spirit, as used in Pentecostalism, is an internal religious experience (or a prayer experience) whereby the individual experiences the risen Christ in a

personal way. This experience results from a certain ‘release’ of the power of the Holy Spirit, usually already present within the individual by Baptism and Confirmation Although the ‘Baptism of the Spirit’ is a new term for Catholics, the prayer experience itself has been well described by Catholic spiritual writers Sacramental Baptism and Confirmation bestow the gift of the Spirit dwelling within the Christian. However, many powers associated with this indwelling are bound up, untapped so to speak. A ‘release of the power of the Spirit’ means that the full effects of the sacraments are actually realized, as the Spirit leads the Christian into a new life of prayer, of outlook and of behavior.”²⁸

Another CCR teacher remarks, “Besides the historical links between the CCR and the older Pentecostal movement, an even more decisive reason for recognizing this renewal as ‘Catholic Pentecostalism’, is to be found in the basic identity of the experiences that Catholics have come to share with others in this movement, namely the baptism in the Spirit and the charisms that typically follow. The fact that Catholics may prefer a theological interpretation of baptism in the Spirit that differs from the Pentecostal interpretation does not negate the identity of the experience as such. What all participants in the Pentecostal movement have come to know is that in the course of Christian life one can begin to experience the power of the Spirit in a radically new way There is a sound basis for judging that the CCR is a genuine manifestation of the Pentecostal movement.”²⁹

In a similar vein the Pentecostals

“often emphasize that to be baptized in the Holy Spirit is to be immersed in the Holy Spirit. This signifies a total submergence within the reality of the Holy Spirit so that whoever is to be baptized has a vivid sense of the Spirit’s presence and power Some Pentecostals, especially charismatics, refer to this as the ‘release’ of the Spirit: the Spirit within is released for a total inward occupancy.”³⁰

To be sure, the road to acquiring a BHS is different in the Pentecostal, Protestant charismatic, and CCR camps. For instance,

“the Pentecostal tradition has commonly spoken of certain conditions Attention is often focused on such matters as prayer, obedience, and yielding.”³¹ Thus there is “a difference between the original Pentecostal pattern of ‘tarrying for the baptism’ with much soul-searching and intensity and the widespread charismatic practice of immediate ‘praying over’ people for BHS. Many charismatics, particularly Catholics, have dealt with this problem by preparing candidates for BHS by teaching and formation courses, often known as Life in the Spirit seminars.”³²

In the second place, the Catholic charismatics (CCR) and the Pentecostals and the Protestant charismatics have shown a remarkable unity in their intent to agree with one another on the basis of their religious experiences, not on the basis of biblical doctrine.

One author pointedly remarks, “What basically unites charismatics is not doctrine but experience.”³³

A CCR writer teaches that

“people can receive a lot of theory about what it means to be baptized in the Spirit, but when they can hear a story of what happened to someone when he was baptized in the Spirit, they really begin to understand what the baptism in the Spirit is.”³⁴

This is exactly what the Pentecostal does, for Gordon Fee points out that

“the Pentecostal tends to exegete his experience”; that “the Pentecostal doctrine of subsequence ‘did not flow naturally out of his [the Pentecostal’s] reading of Scripture’ but was derived from his own experiences.”³⁵

The third common ground which exists between the CCR and their Protestant comrades is that they do not let any doctrinal differences between them spoil their charismatic unity; that their tendency is to excuse on their own terms any difference that would exist.

For instance, a CCR writer explains,

“What we are concerned about are the factors that have led Catholics to propose theological interpretations of their Pentecostal experiences that differ from the interpretations that would more likely be given by Pentecostals or by evangelical Protestants There is every reason to believe that the experiences as such are substantially the same The overwhelming majority of Catholics who have had the experience of baptism in the Spirit during the past twenty years have seen in this nothing that is inconsistent with their Catholic faith. Indeed, the acceptance of a ‘Pentecostal movement’ by the authorities of their church would have been out of the question if there had been any contradiction between its basic experience and Catholic doctrine. What this means of course, is that the Pentecostal experience has been recognized as susceptible of an interpretation that is consistent with Catholic faith. Such an interpretation will most probably be different, at least in some respects, from one offered by Christians of a different theological tradition. For it is to be expected that people who are thoroughly convinced of the truth of their faith will seek an interpretation of a new spiritual experience in the light of what they already believe.”³⁶

So says a CCR writer. What does the Vatican say?

“Approximately sixty years after the formation of the first Pentecostal denominations the international dialogue between the Vatican Secretariat for Promoting Christian Unity and some members of the Pentecostal churches began A third and final preliminary meeting was held in Rome in October 1971 by the steering committee The steering committee report goes on to explain that the dialogue ‘will give special attention to the meaning for the Church to fullness of life in the Holy Spirit’. The desire is to ‘share in the reality of the mystery of Christ and the Church, to build a united Christian testimony, to indicate in what manner the sharing of truth makes it possible for us Roman Catholics and Pentecostals to grow together’ The fruit of this dialogue must not be expected immediately in terms of the unity of the church Each side is growing in acceptance, understanding, and respect for the other. Amid all the known differences there have been many surprises of agreement and harmony. One thing is sure: these ecumenical encounters have been lessons in spiritual growth for participants on both sides.”³⁷

In the fourth place, the basis of the baptism in the Holy Spirit, and the rest of

Pentecostal/renewal ideology, is identical with the basis of the Roman Catholic creed, namely, with infused grace.

In regards to the Roman Catholic position on infused grace over against the scriptural teaching on grace and justification, note the following official position. From the Council of Trent (1547):

Session 6, canon 11: "If anyone saith that men are justified, either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema" [that is, let him be damned to hell].

Session 6, canon 20: "If anyone saith that the man who is justified and how perfect soever is not bound to observe the Commandments of God and of the Church, but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the Commandments; let him be anathema."³⁸

From the *Catholic Encyclopedia*:

"Justification in the Catholic Tradition comes about by means of faith in Christ, and in a life of good works lived in response to God's invitation to believe. Against classical Lutheran doctrine, Catholic Faith holds that faith without good works is not sufficient to merit justification, for good works show one's willingness to cooperate with the initiatives of grace."³⁹

Over against this egregious error, the Bible has this to say (author's translation).

All have sinned and continue to fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, Romans 3:23-24.

When we were yet without strength, in due time Christ died for the ungodly. But God proves his love for us, in that while we were yet sinners, Christ died for us. Much more then, having been justified now by his blood, we will be saved from anger through him; for if when we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, we will be saved by his life, Romans 5:6, 8-10.

It pleased the Father that in him should dwell all the fullness, and by him to reconcile all things to himself; by him, whether things on earth or things in heaven, having made peace through the blood of his cross; and you he now has reconciled, who once were alienated and enemies in your mind by wicked acts, Colossians 1:19-21.

We plead with you on Christ's behalf: Be reconciled to God! 2nd Corinthians 5:20.

The righteousness of God without the law is revealed, being witnessed by the law

and the prophets, even the righteousness of God which is through faith in Jesus Christ to all and on all who believe, Romans 3:21-22.

Believe on the Lord Jesus Christ, and you will be saved! Acts 16:31.

Having been justified by faith, we have peace with God through our Lord Jesus Christ, Romans 5:1.

In light of these passages, a Lutheran educator teaches:

“God laid all our sins on Jesus (Is. 53:6; 2nd Cor. 5:21), therefore He does not impute (2nd Cor. 5:19), does not charge (Rom. 8:33) or hold them against us, but rather He justifies the ungodly (Rom. 4:5), i.e., those who by nature and by their own deeds were wicked, sinful, and ungodly He declares just and righteous God did not forgive sins without full atonement having been made. Yet instead of demanding full payment of us, He sent His Son to be our Substitute, who in our place fulfilled the Law and paid the penalty of our guilt Our sins are not forgiven first when we believe, for they were forgiven when God accepted the sacrifice of His Son for our sins, but forgiveness is bestowed and imparted to us the very moment that we come to faith. That is what it means that we are justified by faith (Rom. 3:28), and that faith is counted for righteousness (Gen. 15:6) The Gospel does not tell us that God will forgive *if and when* we come to faith, but it offers forgiveness and righteousness as an accomplished fact, which we should believe and in which we should trust Faith, therefore, does not move God to forgive us our sins and to declare us righteous, but its only function in this matter is that it puts us into possession of the forgiveness and righteousness that is there for us.”⁴⁰

Now in regard to the renewal ideology that touches the teaching of scriptural grace, note the following examples.

“The resurrection of Jesus Christ from the dead is affirmed with unambiguous certainty throughout the New Testament Such witness does not - indeed cannot - automatically bring about belief We recognize that in addition to the testimony of Scripture to Jesus’ divine Sonship set forth through word and deed, there is the further testimony of the Holy Spirit He deepens and confirms faith by His internal witness.”⁴¹

“Regeneration . . . [is] immediately the work of the Holy Spirit.”⁴²

That infused grace is the basis of the baptism in the Holy Spirit, and the rest of Pentecostal/renewal ideology, and is identical with the basis of the Roman Catholic ideology, is demonstrated by the following biblical conclusions.

“All who separate the Holy Ghost from the means of grace and teach a revealing and sanctifying operation of the Holy Spirit that is independent of these means (the Word and Sacraments) . . . put infused grace in place of the *favor Dei* [favor of God].”⁴³

“The Papists teach an infusion of grace with human co-operation, the Reformed, however, an immediate infusion without any human co-operation. Since the immediate operation of the Spirit exists only in their imagination, the Reformed, too, are, in fact, entirely dependent

on their own efforts. For this reason Luther's opinion is fully warranted, that through their teaching of an immediate operation of the Spirit the 'enthusiasts' become entangled in the Roman doctrine of works . . . because they seek to come to God not by faith in the remission of sins earned by Christ and offered in the means of grace, but through a grace infused into and innate in them."⁴⁴

Conclusion. So how could CM and the Roman Catholic church come together so that CM will be the ass on which the pope would ride into his Jerusalem? Simply this: At heart they are both in agreement.



Objections

How could you state that Revelation 13:11-18 and 14:9-11 mean what you say they do?

The gist of your argument has as its premise that the prophecy of Scripture never could be determined, because it could apply rightly to anyone. The fact of the matter is, scriptural prophecy could not apply to anyone when it would prophesy about someone. God had the person in mind as he gave his prophecy. Indeed, his prophecy has been so designed that it could not refer just to anyone, but only and precisely to whom God had in mind. It will be a slap in God's face to say otherwise. It is the unbelief of the flesh to imply that the Lord could not make his prophecy precise. God gives exacting prophecy.

For instance, the prophecies, "Out of Egypt I called My Son" (Matthew 2:15), and "He shall be called a Nazarene" (Matthew 2:23) could apply only to one person: Jesus. They could not apply, for instance, to Judas, or to Gamaliel, Pilate, Felix, or to any other person. This fact could be proved decisively by the evidence from their lives.

What is more, those who would hold to the presupposition that the divine prophecies of Holy Writ could not be solved with divine assurance, will create problems for themselves. For instance, they never could be sure who would be meant by the prophecy.

Furthermore, with a prophecy of God in hand, you are given a help to understand it far above the mere deductive process of your intellect. You are given the almighty power of the prophecy itself to enlighten your mind with clear understanding and to obtain divine assurance as to its meaning, if only you would ponder it in your heart (compare Acts 17:11). No word of man has such an unsurpassed ability, no dictionary, no encyclopedia, or no textbook.

Why does God use symbolical language in Revelation?

He does it for this simple reason: he makes you understand something by comparing it to something else.

The book of Revelation pictures one thing in order to describe another.

That is, in Revelation the Lord Jesus pictures one thing that is familiar to you, in order to get you to understand a future matter which yet is unfamiliar to you.

Why does God tell the future in Revelation by the use of symbols, thus making the future veiled?

The true Christians would know about what he is talking; the others would not. For example, if God would have come out and stated clearly, "A man in Rome will call himself 'pope'," the institution of the papacy simply would have avoided that name.

Yet could we not permit differences of interpretation on those passages on which you have taught about the False Prophet, the First, the Second, and the Third Messenger?

Absolutely not. Let me repeat: absolutely not. As little as there could be differences on those clear passages which treat of the doctrine of the Antichrist, so could there be differences on those clear passages in Revelation which treat of the scriptural doctrines of the False Prophet, the First, the Second, and the Third Messengers. These doctrines are just as scriptural as the doctrine of the Antichrist. See it! Assent to it! Trust it! The passages themselves will convince you of their doctrinal content.

Nevertheless, could not the teachings of the False Prophet/Second Beast in Revelation 13 and of the Three Messengers in Revelation 14 be discounted as and dismissed as human teachings by someone who would reason that these prophecies rightly could be subject to a different interpretation that would produce a different narrative?

It is a biblical maxim that biblical doctrine comes from the plain bare doctrinal passages of Scripture themselves as they read, not from an interpretation of them. The matter of whether or not a passage in the Bible would teach a biblical doctrine will not be determined by the reader's interpretation of that passage, but by the passage itself as it stands. Thus, for instance, a certain interpretation rightly could not turn a non-doctrinal

passage in Revelation into a unique doctrine about unique men. Neither could an interpretation justly turn a doctrinal passage about unique men into a non-doctrinal narrative. The plain bare biblical passages themselves will testify whether or not they would have doctrinal content

In this regard, realize that an attempt at interpretation could be made from weakness, from ignorance, or from incompetence! It also could be made not in good faith, but out of malice, that is, for deceitful reasons, with the result that the explanation will contradict what the passage actually would say. Consequently, a faulty interpretation will fight against the correct message of the passage. For example, it has been an ongoing trick of false prophets in their deceitful attempt to get rid of certain biblical doctrines to teach the sophistry that biblical doctrine is based on man's interpretation, and then, deceitfully to interpret those biblical passages to serve their own ends. Just the same, though man's faulty interpretation may eclipse and hide the light of a passage, as the moon would the sun, it could not make that passage impotent, for the Word of God inherently has divine power. A doctrinal passage will shine forth and will enlighten the mind with understanding. In addition, it will give to the mind divine reassurance that it is the Lord's teaching.

Furthermore, a contradictory interpretation could not state a case that will stand. On the other hand, a faithful interpretation will state the case as the passage has it. In addition, because it is truthful, that case will stand. Moreover, this fact could and should become obvious to the reader.

Therefore, an interpretation that Revelation 13 and 14 would speak neither of Paul and Luther, nor of the future False Prophet and the Third Messenger, will not be sustainable; for such an explanation will not hold up. It will neither state the case, nor fit the facts. Furthermore, it would have to be demonstrated also that Paul and Luther would not and could not fit the statements of Revelation 14:6-8.

Nevertheless, are you not espousing new doctrines?

No; for the scriptural doctrines of the False Prophet, the First, the Second, and the Third Messengers have been around for your trust ever since the book of Revelation was written. To be sure, these may have gone unnoticed by earlier Christians, or the faithful may have been unsure of them. Just the same, these doctrines have been there. Indeed, with your blessed advantage of hindsight regarding the fulfilled prophecies of Revelation, there is no excuse for you neither to know of these doctrines, nor to be convinced of them, nor to trust them.

Then why has neither the Christian church, nor anybody in the Christian church, ever taught these doctrines in a book of doctrine before, or ever confessed them in some creed before?

Understand, first of all, that it is a biblical maxim that the Christian church itself has been given no divine authority to decide which doctrines are to be believed as biblical, and which are not! Neither could any theologian nor any author establish an article of faith. Moreover, a list of doctrines that are biblical is not established by a universal consent within the Christian church, either. Scripture alone establishes its articles of faith, that is, its own teachings, its doctrines. To be sure, for the holy purpose of instructing sinners in the teachings of Scripture (Matthew 28:20) theologians and writers may author books on Christian doctrine, but even these only could point the reader toward the obvious articles of faith which Scripture itself teaches.

In this respect creeds also have arisen. If there never would have been any false prophets, there never would have been a need for a creed to confess and to defend the Christian's belief in the biblical articles of faith. To be sure, the biblical articles of faith themselves do not stand in need of any human defense. They speak for themselves as to their integrity.

Moreover, a creed will not establish what would and what would not be Christian doctrine. The purpose of a creed is to point to the articles of faith which Scripture itself clearly teaches.

Over time local congregations calling themselves Christian have gathered about a creed on which they commonly could agree, such as the *Nicene Creed*, and have taught those biblical doctrines which their creed confessed in their schools, in their textbooks, and from their pulpits, as distinguished from false prophets who taught in their schools man-made substitutes which their creed confessed.

In addition, again as a result of the stubborn unbiblical activity of false prophets, parts of these creeds over time have been elaborated on, as the *Athanasian Creed* has done, for example, or supplementary creeds have been drawn up, such as the *Formula of Concord*, even textbooks on doctrine purposely have been published that elaborated on a biblical teaching, stating more fully what merely had been implied before, in order to refute an unbiblical teaching, to defend the biblical creed, or to address a matter at hand, for instance.

An example of this would be the following. Examine the history regarding the prophecy of the Antichrist! First of all, although the early New Testament church knew of this prophecy, and believed the Bible's teaching that the Antichrist would appear, none of the Christian congregations from the apostolic age to the end of the Middle Ages saw a need to include it in a creed, or to elaborate on it in a textbook of doctrine. However, in the year 1537 at Smalcald, representatives of Lutheran congregations saw the need to confess in a creed that the pope is "the very Antichrist" on account of the circumstances which they faced. Later on, for instance, Franz Pieper, in his textbook on Christian doctrine issued in the year 1920, taught "the doctrine that the Pope is the Antichrist" (Franz Pieper, *Christian*

Dogmatics, W. W. F. Albrecht [Saint Louis: Concordia Publishing House, 1953], III, page 469). Still later, in the creed known as the *Brief Statement of 1932*, purposely composed to contrast the differences in belief between the American Lutheran Church and the Missouri Synod, in reference to the teaching that the papacy is the Antichrist, Pieper wrote that it was a doctrine “being clearly defined in Scripture” (paragraph 44).

Would you detect a progression here? Actually, there is no progression. This was not a case, for instance, in which Pieper turned into a doctrine what formerly was not a doctrine. Indeed, the prophecies of the Antichrist always have been a doctrine being clearly defined in Scripture even before the unveiling of the papacy by the Reformation, though in these prophecies some details had remained unknown or at least uncertain for a time. Thus the early Christians had to wait and to see only in regards to how these prophecies would be fulfilled in certain of their details, that is, in certain features and events (Luke 10:24; 1st Peter 1:12).

After the various prophecies had been fulfilled, Pieper, among others, was compelled to spell out clearly what merely had been implied before in the *Smalcald Articles*, and to elaborate further as the urgency was pressed upon him to address, to confess, and to defend due to the subsequent defiance of contemporary false prophets.

Thus, in the first place, realize that prophecies in Scripture are also doctrines! For instance, the bodily resurrection of the dead, Judgment Day, and the life everlasting are all prophecies that as yet have not been fulfilled. To be sure, there are some things in these prophecies that yet remain unknown. Nevertheless, God insists that you believe these prophecies because they are doctrines being clearly defined in Scripture. In fact, the prophecy of the bodily resurrection of the dead is a fundamental doctrine, that is, in order to have saving faith, you must believe it.

Furthermore, the prophecies of the False Prophet, of the First, Second, and Third Messengers in Revelation 13 and 14 simply pertain to men and to their events. These doctrines do not introduce further additions into the domain of biblical morals, of salvation, or of the properties of God, for example.

In the third place, the prophecies of the False Prophet and of the Three Messengers are indeed, articles of faith, non-fundamental doctrines, to be sure, but teachings of Scripture nonetheless, in that they serve saving faith by warning the Christian of future evil men in the church and of their harsh oppression, and of comforting the Christian that God will send deliverers with reformations and golden ages. Therefore, though in the past Scripture’s teaching of future persons, such as the Antichrist, barely received any notice until the time came when it became compelling for the church to do so, these prophecies of men in Revelation 13 and 14 could and should be elaborated upon as doctrines, indeed, as articles of faith being clearly defined in Scripture, in order to convince and to reassure the Christian now and in the future, because “all Scripture... is profitable” (2nd Timothy 3:16).

For example, a prophecy of Luther in Revelation 14 was recognized and acknowledged by Lutheran congregations only after he already had come. Yet this doctrine, like the prophecy of John the Baptist in Isaiah and in Malachi, could and should have been taught as doctrine centuries before to the oppressed laymen for their comfort. Furthermore, when Bugenhagen preached in Luther's funeral sermon that the deceased was the angel of Revelation 14:6-7, his statement had implications. That is, by making such a profession, Bugenhagen knowingly and publicly taught it as a biblical doctrine, expecting his audience to acknowledge it as such and to believe it as an article of faith. Indeed, Bugenhagen performed a great service by drawing the attention of the church toward this biblical doctrine. Thus, in this regard, God's ongoing promise to send helpful teachers to his church was fulfilled once again (Ephesians 4:11-15).

In addition, remember that genuine Lutherans always have stressed the biblical maxim which, in theological parlance, has been termed the "formal principle"! In plain English this means, "Only Scripture determines doctrine, not men." Just the same, in practice, when put to the test, such as in the current "falling away" in America, many members calling themselves "Lutheran" simply have put their faith in the creeds of their teachers. In other cases, they have adopted the unofficial motto of the state of Missouri, and hold: "Only after it has come to pass, will I believe it." Compare 2nd Corinthians 5:7! Though you were not able to stand with Luther at Worms, nor with the Lutheran confessors at Augsburg, you have the opportunity right now to follow this biblical maxim. Would you do it?

Would you defy, for instance, what all of the commentators in the church have written regarding the book of Revelation, chapters 13 and 14? Then here it is: "Would you believe that the False Prophet/the Second Beast in Revelation 13, and the Three Messengers in Revelation 14:6-11, are teachings of Scripture; that they refer to real men?"

Do so! Mean it!

What about the maxim that "new articles of faith, which are not revealed elsewhere in the New Testament are not found in Revelation"; or "no doctrine should be drawn out of Revelation which does not have reliable and clear foundations and testimonies in other canonical books"; or even "nothing controversial could be proved out of Revelation, unless there would be other proofs and confirmations in the canonical books"?

In the first place, it is plain that there are scriptural doctrines that are found only in the book of Revelation. However, these doctrines pertain to prophesied men and to their events, both good and evil. They do not pertain to new teachings about morals, salvation, or the properties of God, for example.

In the second place, those scriptural teachings that are found only in the book of Revelation, such as the First, the Second, and the Third Messengers, and the False Prophet/Second Beast, are not to be looked upon as being mere historical statements, such as the Bible also would make in regard to events, or to geographical, geological, or astronomical matters. They are different than these. They are definite scriptural teachings. To be sure, they are different than the timeless doctrines of sin and grace, since the doctrines of Revelation deal with a specific seducer, or with a God-raised reformer, which are being introduced for the first time in church history at this rather late date. Since the doctrines of Revelation pertain to a specific time period, therefore, they should be regarded as local in point of time, in the sense that the teachings of Scripture in regard to Cyrus (Isaiah 44:28f.), or to John the Baptist (Malachi 4:5), were local. As scriptural doctrines, the teachings of Revelation will serve faith in that they would warn the believer of a serious danger threatening his Christian faith through the deceptions of the False Prophet and the Antichrist, and they would comfort the believer with the knowledge of the deliverance which the Lord would provide through the Three Messengers (Revelation 14).

In the third place, let me ask: "Are the biblical subjects of the resurrection of the dead, Judgment Day, and eternal life, just scriptural doctrines, or are they also prophecies?" They are both. "Are the biblical subjects of John the Baptist (in Malachi), and the Antichrist merely prophecies, or are they also scriptural doctrines?" They are both. Thus the subjects of the First, of the Second, and of the Third Messengers, and of the False Prophet (as well as of the Antichrist and of Luther, both of whom are mentioned prior to Revelation in 2nd Thessalonians 2:3) are not just biblical prophecies; they are biblical doctrines as well.

While the apostle Paul is mentioned throughout the New Testament, only the doctrine that he would be the First Messenger is taught by Revelation 14:6-7.

While it could and should be deduced justifiably with divine certainty from the implications of 2nd Thessalonians 2:3 that it would take indeed a mighty man of God to perform the immense task of revealing the Antichrist, and, in so doing, to give this overlord a deadly blow (Revelation 13:3a), nevertheless, it is only Revelation 14:8 that teaches of a Second Messenger out of a line of three special messengers, introduced in sequence and in chronological order, who would be Martin Luther. Thus, while Martin Luther indeed is prophesied elsewhere (for instance, in 2nd Thessalonians 2:3), only Revelation 14:8 will teach the doctrine that he would be the Second Messenger. To be sure, Luther himself believed that 2nd Thessalonians 2:3 taught of him and of whom he was revealing.

While the doctrine of the Antichrist is taught throughout the Old and the New Testaments in a number of places, giving him a number of names and descriptions, only Revelation teaches the doctrine that he is the First Beast and Babylon.

Incidentally, the canonicity of Revelation is established by its scriptural doctrines regarding the First Beast and the Second Messenger, since these prophecies have been fulfilled since the time of the writing of Revelation. Consult the Appendix at the end of this chapter on page 474 for a further presentation of this matter!

You teach such things as the westward trek of the gospel and of the coming destruction of America. Yet these things are not prophesied in Scripture. So, for what reason, then, should I accept these teachings?

To be sure, there is a difference between things that are prophesied in Scripture, and things that are signs of the times. For example, the Third Messenger and the False Prophet are prophesied in the Bible, while the westward trek of the gospel and the due punishment of America for its "falling away" are signs of the times. Just the same, your Lord expects you to recognize and to accept the signs of the times. See Matthew 16:3! To dismiss these signs, or to doubt them, would be sinful; for the signs of the times are obvious; they are facts that are meant to be taken to heart. Furthermore, they are obvious facts with sufficient bearing to fulfill the requirements of being signs of the times. To ignore them will be soul-harmful; it will bring down the Almighty's anger (Matthew 16:3).

This is why I teach these signs of the times; this is why you should accept them.

In fact, do not doubt nor deny that America soon will be punished by war! Though you may not have heard of any Lutheran synod, publication, or pastor warn you about this, do not succumb to their peer pressure! Stand on your own two feet! Recognize this sign of the times! Be a genuine Lutheran! Walk by faith!

How could you say that the False Prophet is from the charismatic movement?

To be sure there have been other enthusiastic movements in the past. However, to theorize that the FP will come from a different movement than CM in the future, long after CM has been dismantled, is farfetched, for CM is now too big to go away. It is worldwide and entrenched. It includes members of the Roman Catholic church, and is an ecumenical movement that has the intent of being one in spirit with Christendom and the corrupt, Babylonish church of Rome.

Instead of the charismatic movement, is it not the False Prophet that is the ass on which the Antichrist is riding into his Jerusalem?

Properly speaking, not CM but the marshaling figure himself, the FP, is going to be the one by whom the papacy regains his power, for Scripture has given him the notorious credit.

Just the same, CM is the ass in this sense: without CM the FP would have no power. He needs to have a mass of obedient followers.

In a sense, it could be said that the devil is the ass, since he is the one who will give the supernatural power to the FP to do the superhuman tasks. But, for the purpose of alerting our generation to the great danger which Revelation envisions, CM has been chosen as the ass.

CM is now in place. It simply awaits its leader. It is he who will take it to the height of its glory.

Will not church members stop CM and the False Prophet?

No. As little as the pastors of Rome were stopped by public objections and protests in the early centuries A.D. from erecting the papacy, just as little will CM or the FP be stopped. Scripture has prophesied.

But if everyone would be informed of the real danger, could we not put a stop to CM and to the FP?

No. The vast majority of those who call themselves Christian today have lost a love for the truth, as Holy Writ puts it (2nd Thess. 2:10).

But will not the knowledge that CM is the ass on which the Antichrist is riding into his Jerusalem become obvious now, with the result that the Christian church will be prevented from following CM in the future?

No. For instance, in Deuteronomy 31:19, 21, the Lord had the Israelites commit to memory a song of deliverance. For what purpose? So that after they forgot God in the future (despite their better knowledge) this song could convict them of their unbelief.

Will not the conservative Lutheran synods in America be able to keep out charismatic teaching from their midst?

No. For instance, having forsaken orthodoxy, the Lutheran Church - Missouri Synod is too anemic to resist the onslaught of spiritual wolves. Indeed, because the LCMS members have stubbornly refused to apply Romans 16:17, they have continued to expose themselves and their children to the teachings of *Renewal in Missouri* (RIM) in their midst, which must work its cancerous (2nd Timothy 2:17), charismatic work.

What about the other Lutheran synods, such as WELS (Wisconsin Evangelical Lutheran Synod)?

WELS also would have trouble defending itself from the inroads of charismatic teaching by the very fact that it already has accepted the charismatic premise, that is, that a Christian may follow the Holy Spirit apart from the clear words of Scripture. This position of WELS is borne out by a statement of theirs made in regards to the doctrines of Church and Ministry. In an attempt to justify its erroneous and unscriptural position on the Church and Ministry, the WELS' Commission on Doctrinal Matters on the Church and the Ministry stated the following position in 1961. Instead of

obeying the clear words of the Bible that there is a divine institution of the local congregation and also of the pastorate, but not of a synod or of synodical officers, this commission professed, "It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance." That is to say, in order for believers to know how they are to group themselves together, they are to wait for the Holy Spirit to lead them. A charismatic could agree to this. In fact, a charismatic could only stand up and cheer, exulting, "We told you so!"

Since WELS officials confess that the Spirit leads believers through the gift of their common faith apart from the clear commands of Scripture, their statement is unscriptural, against the *Lutheran Confessions*, and nothing but pure enthusiasm. It is renewal ideology. Hence, if WELS congregations truly would be concerned and conscientious, they should examine this statement by their Commission in the past, and renounce it.

Will not, at least, the smaller Lutheran synods in America stay loyal to the Bible, and reject CM?

The smaller synods, too, have their self-inflicted weaknesses. As with the larger ones, so the smaller Lutheran synods, as with all human institutions, tend to be bureaucratic and legalistic (formalistic). While in theory their doctrine may be biblical, in practice it tends to be determined by the strongest personality of their group. In fact, these synods, in their conventions and pastoral conferences, generally act like men's clubs in regards to their deliberations, with controlled agendas and outcomes; the members of which are expected to go along with the wishes of the leadership; clubs in which there rules, not the objective Christian doctrine and practice, but the position and practice of the most powerful speaker; in which any dissension from the club's official line makes one a pariah; in which, seemingly, no amount of biblical argument could persuade them to do differently.

Indeed, where the leadership leans: so follows the synod, as sheep. If the synodical officials would not fight CM biblically, neither will the membership. Why? When officials and members are infected with synoditis, they tend not to find fault with their own synod. For example, they tend to look the other way, or to excuse any wrong practice or doctrine by their own members. They tend to reason patriotically: "False doctrine may happen to other synods, but not to ours."

What is more, Lutheran synodical officials, pastors, and churches are tempted to be men-pleasers. That is, they never want to look bad. They always want to have a good public appearance. They are tempted to be afraid of adverse public opinion. Hence they do not like to admonish behavior which now is practiced commonly, but before was recognized commonly as sinful. They are reluctant to engage in public controversies or heresy trials in order to avoid the negative publicity, to avoid losing members, money, and respect. Because this has become the age of public relations, fighting for the truth no longer matters, but how best one could keep up his popularity polls and his power. As a result, synods tend to allow everyone to do whatever he would think is right (Deuteronomy 12:8).

The original founders of the Missouri Synod were, of course, highly honorable men, unlike the common corrupt church official portrayed by the Bible. Just the same, these men should have provided for the future dissolution of their synod with a provision similar to our secular sunset

laws. In fact, one of the most beneficial things that Lutheran congregations today could do for themselves would be to dismantle their synods, or to withdraw from them, and to go back to the way independent congregations practiced fellowship in the early centuries A.D. long before synods.

Indeed, in order to remain faithful to their Lord, many Lutherans are going to have to leave their congregations. Because it nearly is impossible to find an orthodox Lutheran congregation, the pious will need to set up home churches, imitating not only the tent worship of the Old Testament patriarchs, including Reuel, the priest of Midian (Exodus 3:1), whose title was “Jethro,” meaning “his excellency,” but also imitating the early apostolic church. In Philemon’s house the Christians at Colossae gathered for divine worship. Archippus, the minister, probably was the son of Philemon and Apphia (Philemon 2).

You have mentioned that in the current fall from the recent golden age in church history, the less faithful Lutherans are too anemic or preoccupied to stop the charismatics in their midst. Nevertheless, could not a reformatory movement arise within American Lutheranism, and turn back the tide of unfaithfulness, and weaken the CM in their midst, and without?

No. Again, because they are too anemic and too preoccupied with their men’s club mentality, synoditis, and church politics to listen to the Bible’s warning to them in the Epistle and Gospel readings in their weekly church services about false teachers.

Moreover, biblical history and New Testament church history bear out that a fall from a golden age in the church is followed - not by another reformation/golden age - but by severe divine punishment. Yet how many Lutheran pulpits are warning their members of this? Hence American Lutheran congregations have no idea of the firestorm which is about to descend on their sons and daughters.

The liberty with which Luther had set Christendom free soon will be gone, and another Dark Ages will set in, for American Lutheranism, tragically, following the lead of the American Reformed churches, has thrown away what Luther fought to bequeath us, even to the extent of complaining about it, as the Israelites in the wilderness. If the Israelites perished in the desert, what will the anger of God do to American Lutheranism? While the Old Testament church proclaimed a year of jubilee, American Lutherans should declare a year for humiliation and prayer. Yet have you heard of any Lutheran leader call for one?

But will not at least some conservative Protestant groups, such as the Baptists, be able to stop CM?

No; for the reason that since these non-Lutheran groups persist in their rejection of both the salvation-conferring power and the faith-working power of the divine means of grace, not only do they side with CM ideology, but they also reject the very weapon that would derail CM.

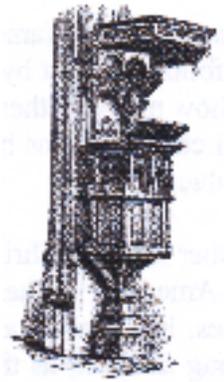
The whole contention of your book, as expressed in the title, “The Charismatic Movement is the Ass on which the Antichrist is riding into his Jerusalem,” is dependent upon the assertion that Revelation 13:13’s “fire from heaven” concerns CM and nothing else. How could you be so sure?

Because of the facts.

Daniel Webster and Rufus Choate once were the opposing counsels in a famous trial where the point of contention was the resemblance of two car wheels. Any open-minded person would have said that the wheels essentially were the same, made from one model. Nevertheless, Choate in a long, intricate oration, filled with technicalities and complicated arguments, sought to convince the members of the jury that they ought to overrule the verdict of their own eyes and decide that the wheels were different. When Webster arose in reply, he simply pointed to the wheels and remarked, “Gentlemen of the jury, there they are. Look at them!”

Revelation 13:13 speaks of CM and of nothing else, because since the first Pentecost, nothing has been visible so highly and so connected with false fire from heaven than the worldwide and entrenched CM.

Those are the facts. Look at them!



Homiletical Treatment

The following are two examples of sermons that could be made from the preceding material.

Revelation 13:11-17: *Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. And he causes all, both small and great, rich and poor, free and slave, to receive a*

mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

The book of Revelation is a book of history. It is a book of history of the New Testament church. Though most of the book is spent on describing events in heaven and the judgments that will occur on Judgment Day, there are a few chapters in which God reveals what will happen on earth. Chapters thirteen and fourteen are the ones that give the broadest history.

Last Sunday we looked at what Revelation had to say about an evil office called the “Antichrist,” which would rise from within the church. The Reformation would deal it a mighty blow, but due to the devil’s power to deceive, and due to people’s gullibility, the Antichrist, the papacy, will survive.

Today let us see what Revelation has to say about what will come next.

The Rise of the False Prophet in the Church

1. How would it take place.
2. Who would it be?

1.

The thirteenth chapter of Revelation describes the rise of a monster, the Antichrist, the papacy at Rome. This is a divinely assured deduction not only arrived at by Luther, the *Lutheran Confessions*, and Twentieth century Lutheran theologians such as Franz Pieper, Ludwig Fuerbringer, and P. E. Kretzmann, but already in the early centuries A.D. theologians such as Tertullian (150-235), Irenaeus (115-202), and Hippolytus (170-235) recognized that Rome was to be the home of the Antichrist.

Yet Revelation 13 does not quit talking about the beast of the papacy after the first few verses, but in the second half of the chapter it continues to talk about it. Our text refers to something else which will happen. This will take place after the time of the Reformation. The papacy will not remain a thin shadow of its former self till Judgment Day, but something new and sinister will arise which will renew the papacy, and raise it back to the heights of a worldwide totalitarian dictatorship which it was before. This new sinister force will be a brand new office that will arise in the church like the papacy before it, and steer all its followers to the papacy.

Text. The new beast in this chapter is called “another beast.” It is distinguished from the first which is the Antichrist, the papacy. The papacy and this second beast are the two great beasts. Later on this second beast is called by a name in Revelation. It is termed the “false prophet” (16:13; 19:20; 20:10).

The False Prophet is a lamblike beast rising from the earth. “Rising from the earth” means that it formerly did not exist, but now is born and is growing to maturity. The False Prophet is a new force that is completely different from the wild horrible looking monster which came before it, the papacy. Outwardly, the False Prophet is similar to a lamb. Lambs are gentle and innocent in

appearance.

Because this lamblike beast is called a “prophet,” he will be capable of speaking, hence a person. Just the same, since the text points to a phenomenon exceeding the span of one human life, the False Prophet will be an office filled by many men in succession, for the ability to cause the earth and them which dwell on it to worship the papacy again (verse 12) would take many years to accomplish. Thus the deception of a large number of people worldwide, plus the fact that the office of False Prophet will last until Judgment Day (Revelation 19:20), suggest a long period of time.

The nature of a prophet is to teach religion. Therefore, the False Prophet will be a teaching office, indeed, a converting office, as distinguished from a ruling capacity, such as the papacy.

Moreover, the False Prophet will restore the papacy’s power by deceiving the people worldwide into obeying the papacy (v. 12). He will do this by enacting laws which suppress religious liberty (v. 16). That is, Christians will be asked to give up their blood-bought freedoms. The power of the False Prophet will come from his deceptive threats, laws, and through fear. He will fool people into believing that what he does is legitimate, even godly. Yet since he would be a “false” prophet, his words will not be true, but lies, for he would speak like a dragon, our text says (v. 11), that is, he would speak the words of the devil (Revelation 12:3; 20:2).

Furthermore, this False Prophet will do great wonders, that is to say, he will do miracles (v. 13). However, since he would be a false prophet and not a true one sent by God, his wonders will be lying ones done by the devil, as the magicians of Pharaoh had their tricks done by the devil (Exodus 8:18-19). Therefore, he will not be like the apostles who healed and taught the pure gospel, but he will deceive the populace into believing his spiritual falsehoods by pointing to his supernatural tricks.

Another curious feature that our text brings out is that in the future the False Prophet will have the hellish power to give life to an image of the papacy which he will convince the masses to create and to worship (vv. 14-15). Perhaps this image will be a replica of the papacy in the form of a painting or a statue, for as even today some statues and paintings of the Virgin Mary weep oil or bleed blood either due to the devils’ power or to touch ups made by human hands, so this likeness of the papacy will show signs of life and thus, in a sense, “speak” (v. 15). Even though it is unknown at this point what this likeness of the pope will be like, people in the future who see it will admit that our text’s description of it is fitting and adequate.

In addition, the False Prophet will cause people to receive a mark (v. 16). This mark will designate a person as a papal subject. Indeed, without this mark a person will not be able to carry on commerce, even do simple shopping, without fear for his life (vv. 16-17). Thus faithful Christians who need to shop in order to eat and drink, will be tempted to receive the mark and deny their faith to survive. The word used by our text for “mark” originally designated the imperial stamp on documents and merchandise, a red seal with the Roman emperor’s name or effigy. The mark on the hand which the False Prophet would require in the future would indicate that the wearer would faithfully conform all his acts to the will of his master; the mark on the forehead indicates that the wearer would openly proclaim himself to be a servant of the papacy. Thus the mark of the beast (the

papacy) mentioned in our text will not be a tattoo; it will be a state of mind; a commitment to the pope. This “mark” of the Antichrist is plainly imitative of the “seal of God” which the faithful followers of Christ have received “on their foreheads” (Revelation 9:4).

In chapter nineteen we find out that the False Prophet will exist until the end of time. Then, on Judgment Day, the False Prophet, along with the papacy will be thrown alive into the lake of fire (19:20) prepared for the devil and his angels (Matthew 25:41).

As the papacy arose from obscure beginnings, so the False Prophet may have an obscure beginning, appearing to be no more serious of a threat than any other doctrinal departure in the church of the day.

How will the False Prophet be able to rise to power? Every time that the preaching of the pure gospel would decrease or stop altogether, the Antichrist or antichristian forces no longer will be held at bay, but will start to spread their control over those that are falling away. After the introduction of the Lutheran Reformation, the power of the papacy receded because and as long as the gospel was preached purely. Thus, as soon as the preaching of the pure gospel would stop, everything will go back again under the papacy. That is the nature of all theology that is not gospel-oriented. All false doctrine in the church will lead back to Rome.

Thus, in order for the False Prophet to rise, remnants of the Lutheran Reformation will have to be put out. That is to say, the authority of the Bible will have to be destroyed, the gospel shrouded, and the royal priesthood rights of all Christians will have to be revoked.

Would this be happening today? Would a return to the pope at Rome be occurring yet? Look at the articles in the bulletin! A return to Rome by remnants of the Reformation is not a far-fetched idea reserved for the distant future. It is happening here and now. At this very moment major figures in the Lutheran church right in our own area are embracing the man who publicly curses the Lord’s justification by faith. Because of its despising of the gospel, the Lutheran church is not gradually but racing at breakneck speed into an age of darkness, in which masses will not be able to find their way back to the gospel, and will prevent future generations from seeing it, also. Thus the church, once again, will find itself back in the spiritual darkness of the Antichrist’s theology, and will be enslaved by Babylon once more.

2.

Has the office of the False Prophet appeared yet? no, it has not. However, you have seen its prototype. What is its prototype and where in the Christian church has it arisen? You have seen it and its powerful manipulation and control over audiences in the church which men such as Jimmy Swaggart, Oral Roberts, Pat Robertson, and Jim Bakker have; all of these men being sort of an institution by themselves.

Indeed, all of these false prophets are charismatics. As these TV evangelists, so also the coming big False Prophet will, as our text says, make “fire come down from heaven on earth in the sight of men” (v. 13), that is to say, he will be able to make it seem like there is an outpouring of the

Holy Spirit as the tongues of fire descended on Pentecost, and the people spoke in tongues (Acts 2:1-4, 16, & 18). “Fire . . . from heaven . . . in the sight of men” is a remarkably accurate picture of the goings on in the twentieth century charismatic movement. Fire is their favorite symbol, and it is the symbol God uses to describe that movement because it is a counterfeit outpouring of the Spirit. It is not really fire from heaven, but it appears to be fire from heaven. It is “fire . . . from heaven . . . in the sight of men.” But by its deceptive power it will cause “the earth and those who dwell in it to worship the first beast [the papacy], whose deadly wound [from Luther] was healed” (v. 12). Hence the False Prophet will be a powerful, charismatic preaching office that will offer a thrilling emotional experience termed “Spirit-filled,” and will lead its followers back to the papacy.

But what will happen to those who would follow the False Prophet’s preaching? Revelation 14:10-11 states that they will be punished with eternal torment in hell. Anyone who would go along with the False Prophet’s phony, spirit-filled experience will have thrown away his justification by faith, and, consequently, “shall also drink of the wine of the wrath of God And . . . shall be tormented with fire and brimstone and . . . have no rest day or night.” Therefore, beware of the charismatics! Their teachings eclipse justification by faith; and the TV evangelists are the forerunners of the coming, sinister office of the frightening False Prophet.

In light of this, be grounded in justification by grace through faith in Christ without works! Those who would not love their justification will neither see the danger threatening it, nor care if it would be taken from them. Do not despise your justification as Esau rejected his blessing and exchanged it for a bowl of stew (Genesis 25:29-34), but hold it ever more closely by clinging to the gospel promises! Escape the “wine of the wrath of God, which is poured out full strength into the cup of His indignation”; escape the torment of “fire and brimstone” where the smoke of “torment ascends forever and ever,” and there is “no rest day or night” (Revelation 14:10-11)! Appreciate fully justification by faith without works!

Hence have a real Christian faith! Actually believe the gospel and live it! One reason that so many people are prime candidates for the charismatic churches today is that while their own faith is cold and dead, the charismatics offer an exciting, thrilling, soul-stirring experience. But if church members would only have a real Christian faith in the first place, they will have the most joyful, thoroughly satisfying and exciting Christian life they ever could have. For instance, the apostle Paul and Luther were not charismatics, yet look at the dynamic, interesting, and truly Spirit-filled lives which they had! So have a genuine faith! Be a faithful Christian!

In summary, then, our text forecasts that foolish, fleshly-minded men, masquerading in the church as Spirit-bringers, will invent an office in the church. Moreover, they will make it permanent. It will be ever filled with a line of successors until Judgment Day. It will deceive people into doing its will, gaining more power in proportion to the number of people it deceives. This office ever will work to return people to the bondage of the papacy like the horrible one in the Dark Ages.

So do not be fooled! Do not be drawn away from your faith back into bondage! You and your children should beware of the rise of the False Prophet and a return to Rome, for it is happening already today. The Lord holds out his high promise to you, “Blessed is he who reads and those who

hear the words of this prophecy, and keep those things which are written in it; for the time is near!” (Revelation 1:3.)

Revelation 14:9-11: [Author’s translation] *Then a third messenger followed them, saying with a loud voice, “If anyone would pay homage to the beast and to its icon, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name.”*

In the bulletin for last Sunday there were a number of quotes by men who compared Paul to Luther. They noticed that Luther had been very much like Paul. It was not only that Paul and Luther stood head and shoulders above the other workers in the church, but that much of their activity was similar. For instance, Paul had to battle false preachers who were attacking the very heart of the gospel (Galatians 1:6-8); so did Luther. Paul was a great defender of justification by faith; so was Luther. Both appeared before the highest rulers in their day, testifying of God’s gospel; and both of them caused the gospel to be spread worldwide.

It is this latter item that has caused some people to confuse Paul’s main mission with Luther’s. That is, some have thought that since the Lutheran Reformation caused the gospel to be spread far and wide, the prophecy of Paul, Revelation 14:6-7, should refer to Luther. But the spreading of the gospel to all nations was not Luther’s main mission. Luther’s main mission was to weaken the papacy; and that is described in verse eight. It was Paul’s mission to evangelize the vast world. Therefore, even though both Paul and Luther caused the gospel to go out to many nations, and both announced a fall of the Babylonian papacy (Paul in 2nd Thessalonians 2:8), still Luther’s main mission was to weaken the papacy, which is described by last week’s text: “Babylon is fallen, is fallen” (Revelation 14:8), not as some Lutheran churches have it: Revelation 14:6-7, which refers to Paul as being the messenger having the everlasting gospel to preach to every nation.

Thus we also see that the three prophecies in Revelation 14 are arranged in chronological order, that is, first the first messenger comes, then the second, and then the third; that is, first Paul, then centuries later, Luther, then centuries later:

The Third Messenger

Let us note

1. Of whom our text speaks; and
2. Take to heart why it does so.

1.

After God had sent his mighty messenger Luther, Revelation 13:3, 7, 8, 12, & 13 prophesies that the deadly blow given to the papacy will be healed, and after that, the papacy will regain the mighty strength it once had before the Reformation [the beast in Revelation 13 is Babylon, that is,

the Roman papacy, Revelation 17:7, 18, and 5]. Revelation 13 ominously prophesies that the papacy will become a threat once more. It will “make war with the saints and . . . overcome them.” “Authority” will be given it “over every tribe, tongue, and nation. And all who dwell on earth will worship” it, “whose names have not been written in the Book of life of the Lamb” (verses 7-8). What is more, another threat will arise, which will cause “the earth and those who dwell in it to worship the” papacy, “whose deadly wound (v. 3) was healed” (Revelation 13:12). Thus the New Testament church once again after the second messenger, Luther, will be besieged and put back into bondage under Babylon.

But our Lord has given his church another prophecy. It is that he will send yet another messenger on the order of the first two to deal with this terrible threat, and to deliver his church out of trouble.

Thus the prophecy in the text will be fulfilled. Moreover, the Almighty expects you to be aware of it after it would become fulfilled. You must not be caught by surprise. You are to be waiting for it.

In this prophecy the Lord remarks that there will be a special angel, or messenger. The word for “angel” in the Greek simply means “messenger.” It could refer either to an angelic messenger or to a human messenger, such as a pastor (Revelation 2:1), or to a mighty preacher such as John the Baptist (Matthew 11:10-11). Moreover, the Lord indicates in the text what this messenger will say. Therefore, in order to find out whom is meant by this prophecy, you must first note the description of him given in the text, and then look at the evidence which is plain to see. If this prophecy would have been fulfilled, then there will be sufficient evidence to see.

For example, is an angel spoken of in the text? What instances are there of an angel speaking an announcement in Scripture or in church history that those who worship the papacy and his icon will be punished in hell? There is no such instance. As a matter of fact, since the first two messengers in Revelation 14:6-8 turned out to be men, you should conclude that the third will be a man also, not an angel, as the text misappropriately translates.

Since both Revelation 13 and 14 proceed in chronological order, that is, since both the events in chapters 13 and 14 follow in the order in which they will occur, you would need to look for someone after the time of Luther who will be the next messenger.

Which mighty preacher after Luther has fulfilled the description in the text? What evidence is there that is plain to see? Since Scripture has nothing more to say about the third messenger than what is in our text, let us turn to church history. As we look through recent history we come across some mighty theologians and preachers since Luther’s day, such as Martin Chemnitz of Germany (1522-1586) [“If Chemnitz had not come, Luther had not stood”], also Johann Gerhard of Germany (1582-1637); in this country C. F. W. Walther (1811-1887), Walter A. Maier, the mighty speaker on the radio’s “Lutheran Hour” (1893-1950), and even the well-known P. E. Kretzmann (1883-1967). Though gifted and successful as these workers had been, they still had not been on the order of a Paul or Luther. Therefore, who else from church history do we know of that has been Luther’s equal? Who else has there been of the stature of Paul that has talked so much about the papacy, its

regained power, and an image which it would want us to worship? When we look around for a man that fits this description, we do not find any. Which means what? He has not come. Which means: he will come in the future. In other words, a mighty preacher on the order of a Paul or Luther will be coming in the future. After he would come, we will recognize him as being of the caliber of a Paul or Luther; and we will recognize him by the main mission he has.

What is his mission? It is described in our text. The main mission of the Third Messenger will be to preach repentance similar to the way in which John the Baptist did. The Third Messenger will be saying: "If anyone would pay homage to the beast [the papacy] and to his icon, and receive his mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of his name."

What is this "beast" to which the messenger refers? It is the beast that is referred to in the previous chapter of Revelation chapter 13. It is the papacy. In chapter 13 the Lord warns of two, hellish, dire dangers which will rise up against the church. In chapter 14 the Almighty promises to send the second and third messengers to save his beloved church from these dangers.

The first danger that will arise is described in chapter 13:1-3 as a beast. This beast is the papacy. Indeed, the papacy was given a deadly wound by the Reformation, as chapter 13 says, and by all rights should have died. But many foolish laypeople preferred to submit to it willingly, and cared not for the glorious gospel which had come to light in the Reformation. As a result, the papacy's deadly wound was healed, "and all the world marveled and followed the beast . . . saying: 'Who is like the beast? Who is able to make war with him?'" (Revelation 13:3-4.)

To be sure, this is being fulfilled in our ears today. For instance, as a result of a meeting in Rome just a month ago, 2 October, 1989, of the Anglican Archbishop of Canterbury, Robert Runcie, and Pope John Paul the Second, an agreement was signed pledging to unite their two churches. Their signed statement read: "We here solemnly recommit ourselves and those we represent to the restoration of visible unity and full ecclesial communion." In fact, Archbishop Runcie "insisted that he envisions a Pope who exercises 'spiritual leadership' over all Christians" (*The New York Times*). The Anglican church is junking the gospel of justification by faith alone, and is giving its love toward the papacy instead, which, to this very day, continues to damn the doctrine of justification by faith alone (see *Canons [church laws] and Decrees of the Council of Trent*, sixth session, chapter 16, canon 9). The papacy did not change its sinful stance on justification in Luther's day, and has not changed it to this day. In fact, it never will change its mind on justification, for Scripture declares that the antichristian papacy at Rome will last until Judgment day, and then the Lord himself will destroy it in person by the brightness of his coming (2nd Thessalonians 2:8), and cast it down "into the lake of fire burning with brimstone [sulfur]" (Revelation 19:20).

If some would think that the Archbishop Runcie affair is just an isolated incident, it is not. This same thing is happening right at home. For instance, I am holding up a picture from an article in the 17 October, 1989, Minneapolis *Star Tribune* of three smiling gentlemen who are getting along

jovially. The one on the left is the head of the Roman Catholic church in the Twin Cities; the other two head the Evangelical Lutheran Church in America congregations in Minneapolis and Saint Paul, respectively. At this press conference these three gentlemen were announcing plans for a future agreement like one made by some churches in Chicago, which would “begin a time of deeper relations The goals of ecumenism is a call to realize the full communion” [quote from the Chicago covenant]. It would call for joint services and prayer for “complete reconciliation of our communions.” In fact, one of the ELCA clergyman (bishop Lowell Erdahl) remarked: “We can do better than this; we can go beyond it.” Thus a return to Rome is happening among some radical Lutheran congregations right in our own community.

Why did not these ELCA clergymen insist instead that the Roman Catholic church and the papacy give up its rejection of justification by faith alone, and quit trying to destroy it? Or why did these gentlemen not ask when the papacy would give up its claim of being able to speak infallibly which only God can do? or ask when the papacy would quit its blasphemous claim that in their mass, Christ is crucified all over again? These ELCA clergymen did not ask these crucial questions because they, as thousands of others like them in the United States, have lost their love for God’s justification by faith alone. Indeed, because they have done so, they are now helpless to resist a return to subjection under Rome. This is why Scripture so earnestly warns the church many times against the insidious menace of the Babylonian papacy, and the importance of clinging to justification by faith alone. Those who defect and cast their lot with the papacy only help to contribute to the restoration of the papacy’s power. May God have mercy on the true believers after this fully would take place!

What is the beast, then? It is the papacy. Its restoration to absolute power is being fulfilled as I speak.

What is the icon that our text says will be worshiped? This part of the prophecy has not been fulfilled yet. It still is coming.

Furthermore, a second office similar to the office of the papacy will be established in the future, also. This is the thing that really will rejuvenate the papacy. This new position will cause “the earth and those who dwell in it” (Revelation 13:12) to hand over back to the papacy absolute power. This position will be the office of the False Prophet (Revelation 16:13; 19:20; 20:10). As our bulletin describes it the office of the False Prophet will “make fire come down from heaven on the earth in the sight of men,” and will deceive “those who dwell on the earth by . . . signs” [miracles] . . . “telling those who dwell on the earth to make an image to the beast [papacy] who was wounded by the sword and lived” (Revelation 13:13-14).

Has this office of the False Prophet appeared yet? When we look at the evidence, we come to the conclusion that it has not. As the papacy had an obscure beginning and gradually developed its power, so the office of the False Prophet will probably develop likewise.

However, we have seen its prototype. Therefore, all that is left now is for the False Prophet’s office to develop and reach its plateau of power.

What is its prototype, and where have we seen it? We have all seen it in the powerful manipulation, hold, and control over audiences which men such as Jimmy Swaggart, Oral Roberts, Pat Robertson, Jim Bakker, and Kenneth Copeland have - all of these men being sort of an institution by themselves, and wielding terrific clout in the visible Christian church.

Indeed, all of these false prophets are charismatics. As these TV evangelists so also the coming False Prophet will be a preaching office - "prophet" meaning "teacher," "preacher." As these TV evangelists do, so also the office of the False Prophet will make "fire come down from heaven on earth in the sight of men" (Revelation 13:13), that is, he will be able to make it seem like there is an outpouring of the Holy Spirit as the tongues of fire descended on Pentecost Day (Acts 2:1-4, 16, & 18). "Fire . . . from heaven . . . in the sight of men" is an accurate picture of the goings on in the charismatic movement. Fire is their favorite symbol, and it is the symbol which God uses to describe this movement. But since it is a false prophet that will be doing this, it also will be a counterfeit outpouring of the Holy Spirit. The False Prophet will be a powerful, charismatic, preaching office in which its occupants will foist antichristian doctrines on the church, and bring it back to subjection under Rome.

We may think that the shameful exploits of Jim Bakker, Jimmy Swaggart, and Oral Roberts are disgusting; but this is exactly what is in store for the church in the future. Adulterers, swindlers, liars, and hoodlums once again will gain control of the church and satisfy their bellies (Romans 16:18), destroy souls, and enslave the church through their charismatic teachings.

What will happen to those who follow the False Prophet's doctrine and practice? As our text states, they will be punished with eternal torment in hell. Though the False Prophet will rise up within the visible Christian church and be as innocent looking as a lamb (Revelation 13:11), because his charismatic doctrines will be so hellish, anyone who would go along with him not only will throw away his justification by faith, but "also will drink of the wine of the fury" of God And . . . shall be tormented in fire and sulfur and . . . have no relief day and night." Therefore, beware of the charismatic TV evangelists! Their teaching eclipses justification by faith, and they are the forerunners of the coming, sinister, ominous office of the terrible False Prophet.

2.

What must you do? You must take to heart the words of the text, and react accordingly!

Why has the text given you the prophecy of the Third Messenger? because God has wanted it to do so. Your Lord considers the Third Messenger to be a very important person. Take note of it!

Secondly, the Lord wants to demonstrate to you that he is not sleeping, but when the time arrives to rescue his church, he will arise and send forth a mighty messenger who again will deliver the elect Christians.

Thirdly, the Savior has given you this prophecy in order to comfort you that you or your children will not be left to the mercy of these faith-destroyers, but that he will send a mighty preacher of justification to shield and to free you from their tyranny.

Fourthly, the Lord has revealed these future facts to you so that you will not be caught off guard, become scared, or be perplexed after the twin threats of the papacy and the False Prophet threaten to exterminate your liberties and faith. You could know now what is in store for the church, and how everything will proceed. Instead of panicking and despairing, you could know that the Lord will be doing something, and cling confidently to the promise that a mighty messenger will arrive soon. Therefore, do not forget this prophecy, but teach yourself to look out for the twin dangers that will come from the corrupted church! Keep yourself from charismatic teaching!

To this end, be grounded in the only, true salvation: justification by faith alone without works! Those who would not love this justification will neither see the dangers threatening it, nor complain when their justification is torn from them. Do not give up your justification as Esau despised his blessing and exchanged it for a bowl of stew (Genesis 25:29-34)! Be cemented in it ever more firmly by trusting in the gospel pledges! What air is to the natural life of man, justification by faith is for his spiritual life. So escape “the wine of the fury of God, which is mixed undiluted in the cup of his anger”; escape the torment of “fire and sulfur before the holy angels and . . . the Lamb,” where the smoke of “torment will go up forever and ever,” and there is “no relief day and night”! So appreciate justification by faith alone!

Hence have a real Christian faith, not a phony one! Truly believe the gospel, and live it! Realize that one reason why so many people are prime candidates for the charismatic sect is that while their own faith is cold and dead, the charismatics promise them an exciting, soul-stirring experience. However, if church members only would have a real Christian faith in the first place, and live it, they would have the most joyful, thoroughly satisfying, and, yes, even the most exciting Christian life which they ever could have. Paul and Luther were not charismatics. Yet look at the dynamic, interesting, and Spirit-filled lives which they led! Have a real faith! Do not pretend! Be a genuine Christian!

Fifthly, though you could not stop the papacy and the False Prophet from gaining control of the Christian church in the future, and wreaking havoc on it - since God has prophesied it - try to delay it for as long as possible instead of lying down and doing nothing! Try to lessen its power and the damage it will cause! Slow it down, let out its air, take away its sting, and drag your feet as much as possible! That much you could do.

In addition, you must instruct your children! If you would not live to see these things happen, your children or theirs surely will. Therefore, warn them of the dangers which lie ahead! Furthermore, point out to them the comfort which this important text gives, that is, that God will rescue his church out of its dire trouble by sending it one, last, mighty messenger! In fact, this messenger will head a reformation and a golden age of orthodoxy unlike the world has ever seen since the last Reformation. So do not leave your children thoughtlessly and recklessly to the wolves in sheep’s clothing, but indoctrinate them, ground them in justification by faith alone, warn them of the twin dangers that will be coming upon the church in the future, and reassure them of God’s prophecy of the Third Messenger!

In fact, would it not be a most God-pleasing demonstration of diligent watchfulness and

faithfulness if, after the Third Messenger were to come and to fulfill the text by going public against the papacy and the False Prophet, that he would receive a note from our congregation, which would read: “Greetings, in the name of Christ! We have been expecting you. What could we do to help?” Nevertheless, when the Third Messenger would come, will he find anyone with faith?

The risen Redeemer promises in Revelation, “Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near!” (Revelation 1:3.) Therefore, be blessed by remembering that the Third Messenger will be a coming gift from the Lord! Believe this prophecy, and look forward to the day when the Third Messenger will come, thanking and praising the Lord for all of his superb kindness!



Liturgical Components

To complement a sermon on this chapter, the following liturgical components could be used in the service on Pentecost Eve:

In regards to the False Prophet:

Introit: The 23rd Sunday after Trinity.

Psalm: Psalm 110:6.

Gradual: 23rd Trinity.

Collect: Dear Lord Jesus: While in your holy book of Revelation, which you have preserved for us graciously, you warn us of the awful office of the False Prophet, that Second Beast, which, like the first, the papacy, the old dragon would raise up. May we, consequently, take this dire dread to heart, be prepared for it, warn our children of it, view it as a divine chastisement upon your unfaithful church, and do spiritual battle against the False Prophet, if only you would help us by purging out our weakness and blindness, and by strengthening us by your powerful gospel and holy sacrament to keep us faithful until death. Amen!

Old Testament: Habakkuk 2:16b-20.

Epistle: Revelation 13:11-17.

Gospel: Matthew 24:24, 25.

Hymns: 512, 260, 263, 283 (*The Lutheran Hymnal*, 1941).

In regards to the Third Messenger:

Introit: 23rd Trinity.

Psalm: Psalm 110:6.

Gradual: 23rd Trinity.

Collect: Dear Lord Jesus: What great mercy you have shown your future, afflicted church, and what comfort you have extended it in your prophecy in Revelation 14 of the Third Messenger, for you will raise him up! He will come as a Moses to your enslaved Christian church, which will be anguishing in an Egyptian darkness. In the spirit of Paul and Luther he will bring liberty to the spiritual captives by resurrecting the forgotten doctrine of justification by faith, all the while smashing down the power of the False Prophet and of the papacy, reforming your church, and bringing on a magnificent golden age of gospel purity and preaching far beyond anything which church history ever has seen before. May your people take comfort, then, in your prophesied promise of his coming. May we teach future generations not to forget him; and may we praise you for promising a champion to your afflicted church. Amen!

Old Testament: Habakkuk 2:16b-20.

Epistle: Revelation 14:9-11.

Gospel: Matthew 7:15-23.

Hymns: 512, 260, 263, 283 (*The Lutheran Hymnal*, 1941).

Or —

Introit: 5th Sunday in Lent.

Collect: 15th Sunday after Trinity.

Old Testament lesson: Jeremiah 23.

Epistle: Revelation 13:11-18 or Revelation 14:9-11.

Gospel: Matthew 24:24.

Hymns: 260, 265, 377 (*The Lutheran Hymnal*); and the following:

If God were not upon our side
 When round us foes are raging,
 Were not himself our help and guide
 When bitter war they're waging
 Were he not Israel's mighty shield,
 To whom their utmost craft must yield,
 We surely must have perished.

But now no human wit or might
 His chosen people frighten,
 God sits yet in the highest height,
 And has their counsels stricken;
 When craftiest snares and nets they lay,
 God does his work another way,
 And makes a path before us.

Against our souls they rage and mock,
 Exciting great commotion;
 As billows meet with angry shock
 Out on the stormy ocean,
 So they our lives with fury seek;
 But God has pity on the weak,
 And him they have forgotten.

They call us heretics, and then
 Their Christian name are flaunting;
 They seek our blood, while to all men
 Their fear of God are vaunting.
 O God, how much your precious name
 Is now profaned and brought to shame,
 But you will soon avenge it!

They open wide their ravenous jaws,
 And threaten to devour us,
 But thanks to God, who rules our cause,
 They shall not overpower us;
 Their snares he yet will bring to naught,
 And overthrow what they have taught;
 God is too mighty for them.

The poor in spirit God befriends
When no one else will do it.
The comfort which to them he sends
Has none of our sense to it.
Our reason thinks the cause is lost
When through this very cross a host
Of champions God is raising.

Our foes, O God, are in your hand,
You know their firm endeavor;
But only give us strength to stand,
And let us waver never,
Though reason strives with faith, and still
It fears to wholly trust your will,
And sees not your salvation.

But still you sit upon your throne,
Your might cannot be shaken.
So come now to your sons who groan
And in their sorrows aid them;
Relight our hearts to love and faith
That shall stand firm now, and till death,
Howe'er the world may threaten!

(“Wo Gott der Herr nicht bei uns hält,” by Justas Jonas, 1524,
translated by Catherine Winkworth, altered.)



Sacred Music

The following selections of music are recommended for your listening edification.

The cantata of J. S. Bach: Ach Gott, vom Himmel (BWV 2)

Felix Mendelssohn: Elijah

Michael Praetorius: Der Tag vertreibt die finster Nacht



Sunday School Lessons

The following are examples of Sunday school lessons which treat of the subjects under study.

The False Prophet

Could you name some of the biblical stories in the Old Testament which you have learned? Did you know that in the Old Testament times Hebrew children were taught the same stories that you are? for God had ordered their fathers to be their teachers, and to teach them these stories. These fathers taught not only the stories that already had happened, but they also taught about events to come. For example, they taught their children about the coming Savior. That is, the fathers took what the many prophets had said about the Savior, assembled it together, and gave their children a very good description of the coming Christ. Because the Scriptures had foretold of the Savior, the fathers were to teach about him.

Likewise, in the New Testament, the Scriptures have foretold about someone. They have done so in the book of Revelation. He is not the Savior. This person is called the "False Prophet." The Bible has given you a good description of him. Holy Writ has told you about him ahead of time. It wants you to know about this man before he would come so that you will be prepared for him. Today you will learn about the coming False Prophet. You will learn that he will fool a lot of people. In fact, he will murder the souls of millions in the church through unbelief because he will lead them away from their trust in the Savior alone.

Three Scriptural Lessons on how the False Prophet will be. First of all, Revelation 13:11 describes him as the Second Beast. Why is he called the "second"? because there was another beast before him: the first who is the Antichrist, or the pope (Revelation 13:1-3). Why is he called a "beast"? because Scripture wants to warn you about him: that he is not a nice godly man to follow, but someone of whom a true Christian would be very scared, and should run away from, as one would run from a dreadful monster. The Bible gives you a terrifying picture of this man because this is the way he really is. God sees it and tells you of it. So this is how you should think of him: that the False Prophet is a very harmful person. This is the first lesson which Scripture would teach you.

The second lesson which you should learn is that while God could see this man for the terrible person that he is, this future man will not make himself appear to be terrible. The Bible knows all about this and warns that this man will make an effort to appear to be a lamb, that is to say, to be a gentle innocent person - just the opposite of what he really is.

In what way would this man be harmful? He will harm people in the way the Bible most often speaks of harm, namely, in the harm done to the soul; that is to say, in making a Christian fall from faith, or in keeping him fallen away from the true faith. How do you know this? The book of Revelation elsewhere speaks of this lamb-like monster as the "False Prophet." A prophet is one who teaches the true way to heaven in Christ. A false prophet is one who would appear to teach the true way to heaven, but will not. The Bible has many warnings for you about false prophets. This is because so many of them have appeared in every age; because they teach so convincingly; because they have robbed so many people of their home in heaven.

So how could you keep yourself from being fooled by a false prophet? Do as the Bereans did: they checked every teaching that was preached or taught to them with what the Bible taught; and only after it agreed with the Bible did they accept it.

Where will this False Prophet be found? in the Christian church. Indeed, if he were found outside the Christian church, Christians immediately could recognize that he was not a godly teacher.

When will the False Prophet come? in the future. This is why you and your children must be taught about him. In fact, the False Prophet will be not just one man, but a number of men, who will fill the office of False Prophet one after another.

How will you be able to recognize him after he would come? This is the third important lesson about him which the Bible would have you to learn. Scripture has given you a telltale mark by which any Christian would be able to recognize. It is a specific sign by which the average believer could and should identify him and stay away from him. This sign is given in Revelation 13:13. This prophecy describes the peculiar activity of the False Prophet. Briefly it would this: he will bring about a false Pentecost.

How would this fool many Christians? The False Prophet will appeal to their sinful flesh. He will teach that every Christian could and should have the miraculous power which the apostles had on Pentecost Day. Moreover, he will promise that he could give it to them. It is this false and empty promise, rather than the true gospel promise of an open heaven for all in Christ's saving blood, that will be taught by the False Prophet. Unfortunately, the False Prophet will be heard not by just a few. He will be heard worldwide. Sadly, also many in the Christian church will be persuaded by their flesh to follow him, for he will do great miracles, and will deceive many people, the Bible prophesies. Why would these people not want to listen to God's Word instead? The Lord replies, It is because they would not accept the love of the truth, that they might be saved (2nd Thessalonians 2:10).

What is more, in the course of time the False Prophet will decree that an icon, that is, a replica of the pope should be made (Revelation 13:14). In fact, he will become so powerful that he could command that all should worship this icon, and that whoever would not should be put to death. In addition, no one will be able to buy or to sell anything unless he would confess publicly to be a follower of the pope and of the False Prophet. How terrible those days will be! See what a terrifying monster the False Prophet will be! At the end of time, though, the Lord has promised to throw the False Prophet and the pope into the lake of fire for eternal punishment.

Exhortation. So do not listen to the False Prophet after he would come! Resist his appeal and powerful persuasion! Warn your children! Stay faithful to Christ! Do not lust after the seeming glory of the miracle-working powers of the apostles, but keep only Christ as your highest desire, and glory in the hardships and the sufferings which he sends to keep you strong and faithful to him! If you would follow the False Prophet the Almighty will punish you with damnation. So reject the phony Pentecost of the False Prophet, and stay loyal to your Lord!

Memory. [The False Prophet] does great miracles, so that he makes fire come down from heaven on the earth in the sight of men (Revelation 13:13).

Catechism: What is the False Prophet?

The False Prophet is that future deceitful office in the Christian church, instituted by the devil himself, arising after the time of Luther and after the recovery of the papacy from the Reformation, which will appear to be innocent, yet will teach against Christ's gospel. Filled by a succession of men, the office of the False Prophet will make fire come down from heaven on earth, cause practically the whole human race to worship the papacy as the lord of the earth, and eventually will introduce an icon worship of the pope. These are the marks by which I could and should recognize the False Prophet after he would arise.

When would you properly observe the scriptural doctrine of the False Prophet?

After I will know it, will agree to it, and will trust in it to be a doctrine of Scripture. Also I properly will observe it after I would take its warning to heart, namely, that I should not follow or obey this evil office which will be installed in the church, and filled by a line of terrible faith-destroying men, who will appear to be innocent as a lamb; who will introduce a false pentecostal fire of the Spirit, and delude the church; who later will force upon the church an icon of the pope, and cause all to worship it upon threat of death. Yet God greatly will weaken this office after he has sent his Third Messenger; and, finally, will throw the False Prophet, along with the pope, into the burning lake of fire. Of this prophecy may God keep me vigilant!

Questions.

1. Whom does Revelation 13 predict will arise in the future? 2. Why is he called a "False Prophet"? 3. Why is he described as a beast? 4. Why is he called the "Second Beast"? 5. Why does Scripture, though, picture him as a lamb? 6. What significant mark does Scripture give you about his teaching? 7. What else will the False Prophet later command people to do? 8. What will happen to them if they would refuse? 9. What will God finally do to the False Prophet at the end of time?

Fill in the blanks.

1. In the future, Revelation 13:11 teaches the scriptural doctrine that a second _____ will arise. 2. He is called the "second" because the first one, an earlier one, is the _____. 3. Though Scripture calls him a "beast," he actually will be a _____. 4. The Bible calls him a "beast" in order to warn you of how _____ he will be. 5. Just the same, he will pretend to be the opposite. So Scripture pictures him as a _____. 6. Another name which the Bible gives him is the _____. 7. This tells you a few things. First of all, a _____ is one who teaches the true way to heaven in Christ. Secondly, a _____ is one who would teach the wrong way. 8. The Bible gives you an unmistakable sign by which you will be able to recognize this future person, that is, he will be teaching about and causing a phony _____. 9. Later he will cause people to make an _____ of the pope, and command them to _____ it. 10. But, at the end of time, God will punish the False Prophet by throwing him into the _____.

Answers. 1. beast. 2. pope. 3. man. 4. terrible. 5. lamb. 6. False Prophet. 7. prophet;

false prophet. 8. Pentecost. 9. icon; worship. 10. lake of fire.

The Third Messenger

Who is He? In the past whenever his people were in great danger, God would raise up a mighty hero of faith to rescue and to lead his church out of trouble. Who could remember the names of Moses, Elijah, John the Baptist, Paul, or Martin Luther? These were mighty men of faith who called sinners to repentance, and gave them forgiveness of sins. They led many out of darkness and slavery into spiritual freedom. Realize, then, that it is characteristic of the mercy of God to provide fearless leaders and great preachers at dangerous periods in church history! Have we seen the last of these giant reformers? no. Scripture teaches that God will provide one last hero of faith before the Last Day, who will arrive none too late at a time when the church is in great danger.

In his last book in the Bible God gives a glimpse into the future. He tells of some important things that will be happening to his church. He does this because he wants you to be prepared for them. The Lord does not want you to get hurt. So he warns you ahead of time to look out for some dangerous things that will be coming; to know that he will send a special person to bring relief to all of Christendom from these evils.

Who would He be like? For the church's high comfort, and to push all fear out of its mind, Scripture teaches in Revelation 14:6-11 that God has sent the apostle Paul and Martin Luther, and will send a similar giant of faith as these two men. By lumping these three messengers (or "sent-ones") together, the Lord would teach you that the third of these three men prophesied in Revelation 14 is like the second, who, in turn, was like the first. Indeed, from our viewpoint in history, we could look back and see how similar the Second Messenger, Luther, was to the First Messenger, Paul.

When will He come? When this third giant of faith will come, we do not know; but we have God's promise that he will. Who he will be, what will be his name, we do not know. We would have to wait and see. But he will come, for God has given his promise in Scripture. What is more, you will recognize him by his preaching and by his doings. Therefore, you should look for him and tell your children also to watch for him, for he will come and help the church mightily. He will bring people back to hear and to believe the true pure saving Word of God. He will warn against the evil words which wicked ministers will be preaching, especially against one very powerful, world-famous preacher, that is, the False Prophet.

The Third Messenger will be sent after the False Prophet has arisen (see Revelation 13:4-17) and has caused the pope to return to great power as lord of the earth. He will come after the church has been thrown back into abject spiritual slavery and deep ignorance, as in the Dark Ages of Luther's time. This means that in the future people belonging to the Christian church will not be permitted to preach or to hear the true gospel of justification by faith, nor will they commonly be able to find it or to know about it. As a result, millions upon millions of souls in the future will never know about God's precious salvation, nor enter heaven. What a horrible danger! How awful the times will be in the future!

What will He say? The Bible describes the Third Messenger in this way: in Revelation 14:9-11, it gives a summary of his preaching. This summary will be his main message and purpose. This summary is what will identify him as the Third Messenger. His message is a very severe and strong preaching of God's law. It warns all Christendom against following the False Prophet's demand to worship the First Beast (Revelation 13:1-3), namely, the pope, along with his icon, that is, an image of the pope which the False Prophet would have ordered Christendom to make and to worship, for such worship would be idolatry. The Third Messenger will warn that damnation will follow anyone who would participate in this idolatry, and who would receive "his mark" (14:9), that is to say, who would pledge allegiance to the pope and to his false teachings. This idolatry, and the pope's anti-gospel teachings are ways in which Christendom will be enslaved in thought, in word, and in act in the future.

What will the Third Messenger do? In fact, this soul-slavery will be so great that the Savior, out of his great mercy, will decide that nothing less will do than to raise up another man like Paul and Luther, to lead his church out of this slavery into the freedom which the authentic gospel alone could give. As God commanded Moses to lead the children of Israel out of slavery in Egypt to their promised land, so the Lord will raise up a mighty leader to bring the church which calls itself "Christian" into a new wonderful life of gospel enjoyment.

How do We know this to be True? Revelation 13 and 14 speak of it. Since it has not yet happened, it must lie in the future. How do we know that there will be a Third Messenger? Revelation 14:9-11 speaks of him. Since the first two messengers already have come (Revelation 14:6-8), namely, the apostle Paul and Luther, but the third one has not, his coming must lie in the future. Moreover, since he speaks against the icon of the pope, and against the worship of it, his coming must lie in the future for these things also have not yet happened.

Exhortation. So know about these things! Think about them! Take them to heart, for these events are going to happen! Be on your guard, then, and warn your children about them! Do not follow the rest of Christendom when it runs after the False Prophet, his false Pentecost, and his later icon-worship of the pope! Stand firmly! Be faithful to the true gospel! Then you would be the true apostolic church. Moreover, thank God for his comforting pledge to send a man like the apostle Paul and Luther, for he will help the future church through a very dangerous period!

Memory. Revelation 14:9-11

[Author's translation] Then a third messenger followed them, saying with a loud voice, "If anyone would pay homage to the beast and to its icon, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name."

Catechism. Who is the Third Messenger?

The Third Messenger is that future gracious gift of God to his church for its spiritual liberty and salvation. It is a man whom God will raise up to combat the power of the False Prophet and of the pope. His main mission will be to warn against them, and, thereby, to lead souls out of unbelief into faith, out of slavery to false church authority into Christian freedom, and away from man's lies back to the Bible.

Hymn.

But still you sit upon your throne,
Your might cannot be shaken.
So come now to your sons who groan
And in their sorrows aid them;
Relight our hearts to love and faith
That shall stand firm now, and till death,
Howe'er the world may threaten!

Questions.

1. According to Revelation 14:9-11 who will come in the future? 2. How do you know he will come in the future? 3. How many men like him does Scripture say were sent by God to his New Testament church? 4. Revelation 14:9-11 gives you a summary of his preaching. It tells you why God will send him. What does this preaching warn people not to do? 5. What will happen to people if they would do it? 6. Is this preaching law or gospel? 7. When God sends someone to preach the truth, is this a good or a bad thing? Is it a comfort? Why? 8. After God gave his Old Testament church a prophecy of the future, what were they to do with it? What are you to do with a prophecy of the future?

Fill in the Blanks.

1. In the future, Revelation 14:9-11 teaches the scriptural doctrine that a third _____ will appear. 2. He is the third because the first one was _____, and the second _____. 3. The Bible calls him a _____ because he has been sent by God on an important mission. 4. His mission will be to warn people against a new _____-worship which the _____ will introduce into the Christian church. 5. By doing this people will be worshiping the person of the _____. 6. Yet if they would do this, they will receive _____, the Third Messenger warns. 7. The same thing would happen if anyone would receive the _____ of the first beast, that is, if anyone would pledge allegiance to the _____ and to his false teachings. 8. This preaching in Revelation 14:9-11 is very strong _____.

Answers. 1. messenger. 2. Paul; Luther. 3. messenger. 4. icon; False Prophet. 5. pope. 6. damnation. 7. mark; pope. 8. law.



Catechetical Treatment

The False Prophet

1. According to biblical prophecy, what will happen after the time of the Second Messenger?

After the Second Messenger, the First Beast's deadly wound would be healed, and a second horrible beast would arise.

1 I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. Revelation 13:3a.

2 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. Revelation 13:11.

2. Why do the Scriptures refer to him as a beast?

By this description the Scriptures would move you to be filled with dread of this evil person, and not be attracted to him.

3. Why do the Scriptures refer to him as the Second Beast?

The Scriptures refer to him as the *Second* Beast because he will be like the First Beast in many respects. Moreover, he will come after the First.

4. Yet why do the Scriptures refer to him as a lamb?

The Scriptures refer to him as a lamb for while in his heart he is horribly evil as a beast, he will make an effort to give the appearance of a person with innocent motives, that is, with purely Christian motives.

5. Who is the First Beast?

The First Beast is the papacy, the Antichrist.

3 I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and

on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power, his throne, and great authority. Revelation 13:1-2.

4 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders. 2nd Thessalonians 2:9.

The “lawless one,” that is, the Antichrist, the papacy, is the same as the First Beast.

I. THE OFFICE OF THE FALSE PROPHET

6. Why do the Scriptures refer to the Second Beast as the “False Prophet”?

The Scriptures refer to the Second Beast with the title of the “False Prophet” in order to describe to you the work which he would be doing.

5 Then the beast was captured, and with him the *false prophet* who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. Revelation 19:20.

6 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the *false prophet* are. Revelation 20:10.

The Second Beast is evidently the False Prophet because of the intimate and the dependent association which the two have according to the narrative of Revelation 13. To phrase this negatively: it would be strange if the papacy would be thrown into the lake of fire with someone other than that most prominent and terrible Second Beast; with someone on which, up until now, Scripture had been silent completely. By the title “False Prophet” the Bible would have you to be further instructed as to what this second monster would be doing so that you could identify him further with scriptural certainty. Thus, by this title, the Word of God would teach you exactly what his activity will be in the Christian church. That is, it will be a *teaching* office (prophet); and this office will be *false*, in other words, its preaching will not consist in the true words of Christ, but in devilish doctrines that are opposed to Christ.

7. What is the False Prophet?

The False Prophet is that future deceitful office in the Christian church, instituted by the devil himself, arising after the time of Luther and after the recovery of the papacy from the Reformation, which will appear to be innocent, yet will teach against Christ’s gospel. Filled by a succession of men, the office of the False Prophet will make fire come down from heaven on earth, cause practically the whole human race to worship the papacy as the lord of the earth, and eventually will introduce an icon worship of the pope. These are the marks by which I could and should recognize the False Prophet after he would arise.

The False Prophet is a deceitful teaching office in the Christian church that formerly did not exist but will begin in the future. In this office false doctrine will be taught to the damnation of many in the church. As in the case of the papacy, this office will last longer than the span of one man’s life.

Therefore, the False Prophet will not be a solitary man, but a teaching office filled by a succession of men lasting until the end of time. Moreover, it will be false, that is, it deceitfully will give the impression that it teaches the true words of Christ, all the while that it teaches lies - serious lies that make men follow the Antichrist to their souls' damnation.

8. Who is the False Prophet?

The first officeholder has not yet appeared.

After the False Prophet would appear, however, those of the elect who will be alive at that time could and should be able to identify him definitely and confidently with biblical certainty according to his description in Scripture.

9. When could the False Prophet be expected to appear?

The False Prophet will make his appearance after the severe power-weakening wound given the papacy by the Lutheran Reformation has been healed.

7 I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. Revelation 13:3a.

8 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. Revelation 13:11.

10. Where will the False Prophet be found?

He will be found in the Christian church, not outside of it.

9 He exercises all the authority of the first beast in his presence. Revelation 13:12.

Non-Christians could not exercise all the authority of the first beast, that is, of the papacy.

II. THE WORK OF THE FALSE PROPHET

What do you believe about the False Prophet according to these words (Revelation chapters 13 and 14)? I believe that God has given this prophecy to me, as to the rest of the church, to alert and to warn me of a dire threat to my faith; that I may know with assurance who this false teacher will be; that though he would appear to be innocent, my faith in the true gospel will be destroyed if ever I would follow his false fire and his icon-worship; that though all Christendom may be fooled by his signs and miracles, I will not be. I believe that he will be weakened greatly by the Third Messenger, and, finally, that the Almighty will destroy his office at the brightness of his coming, casting both him and the pope into the burning lake of fire.

11. What identifying mark have the Scriptures given by which the average Christian could

and should be able to recognize the False Prophet?

The specific peculiar mark of the False Prophet which the Scriptures have given is his ability to bring fire down from heaven on the earth in the sight of men.

10 He even makes fire come down from heaven on the earth in the sight of men. Revelation 13:13.

12. To what event are the Scriptures referring when they use the biblical metaphor “to make fire come down from heaven”?

They are referring to the New Testament event of Pentecost.

11 He even makes fire come down from heaven on the earth in the sight of men. Revelation 13:13.

12 There appeared to them divided tongues, as of fire. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came altogether. That day about three thousand souls were added. Acts 2:3, 4, 5, 6, & 41.

The book of Revelation uses this metaphor to describe a singular, identifying mark of the False Prophet. “Fire from heaven” refers to Pentecost. Since the Second Beast will be a *False* Prophet, his Pentecost, likewise, will be phony. In other words, it will imitate the bestowal of the extraordinary powers and gifts upon the disciples that day. It will be a counterfeit outpouring of the Spirit, and thus, lack the blessed building-up effects of the real Pentecost. Since the verb “makes” is in the present tense, this Pentecost will be a reoccurring one. Nevertheless, you must not overlook or rule out the probability that this ability to bring about a counterfeit outpouring of the Spirit is part of that “strong delusion” (2nd Thessalonians 2:11) which God himself will send as a punishment on those who are “fallen away.”

13. What movement today fits the description of false “fire from heaven”?

It is the charismatic movement.

14. According to the Scriptures what else will the False Prophet do?

He will perform great signs, that is, he will perform great miracles and wonders, real, or only apparently so.

13 He performs great signs. He deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast. Revelation 13:13, 14.

15. According to the Scriptures what is the evil which the False Prophet will introduce later on into the Christian church?

The False Prophet will introduce an icon-worship of the pope. That is, he will cause an icon of the pope to be made, and will insist that everyone worship, adore, venerate, and, to be sure,

look to it for divine aid. Thus the pope will be worshiped as a god. It will be like the worship of the Virgin Mary.

14 Telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. Revelation 13:14.

15 [Author's translation] Then a third messenger followed them, saying with a loud voice, "If anyone would pay homage to the beast and to its icon, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name." Revelation 14:9-11.

16. Will anyone consent to this icon-worship?

Yes, the whole earth will consent to it.

16 [The False Prophet] was granted power to . . . cause as many as would not worship the image of the beast to be killed. And he causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads. Revelation 13:15-16.

17. What great deliverance from the False Prophet will God bring about for his church?

God will raise up another great messenger to deliver his church from the False Prophet.

18. How do you know this?

I know this because God has given his New Testament church the prophecy of this special messenger.

17 [Author's translation] Then a third messenger followed them, saying with a loud voice, "If anyone would pay homage to the beast and to its icon, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name." Revelation 14:9-11.

19. What do the Scriptures teach about the end of the False Prophet?

They teach that at the end of time the False Prophet will be thrown into the lake of fire along with the papacy.

18 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. Revelation 19:20.

The end of the False Prophet will not be caused by the powerful law and gospel preaching of the

Third Messenger (17), but by our Lord Jesus Christ, who will destroy him by the brightness of his coming (2nd Thessalonians 2:8). To be sure, the power of the False Prophet and of the papacy will be diminished greatly by the preaching and teaching of the Third Messenger so that a deadly wound, so to speak, will be given both of them. This must happen consequent to the Third Messenger's preaching. Just the same, since both enemies of the church will be around until Judgment Day, their deadly wound must needs be healed.

III. THE PROPER USE OF THIS DOCTRINE

When would you properly observe the scriptural doctrine of the False Prophet? After I will know it, will agree to it, and will trust in it to be a doctrine of Scripture. Also I properly will observe it after I would take its warning to heart, namely, that I should neither follow nor obey this evil office which will be installed in the church, and be filled by a line of terrible faith-destroying men, who will appear to be innocent as a lamb; who will introduce a false pentecostal fire of the Spirit, and delude the church; who later will force upon the church an icon of the pope, and cause all to worship it upon threat of death. Yet God greatly will weaken this office after he has sent his Third Messenger; and, finally, will throw the False Prophet, along with the pope, into the burning lake of fire. Of this prophecy may God keep me vigilant!

THE THIRD MESSENGER

I. WHO THE THIRD MESSENGER IS

Who is the Third Messenger? The Third Messenger is that future gracious gift of God to his church for its spiritual liberty and salvation. It is a man whom God will raise up to combat the power of the False Prophet and of the pope. His main mission will be to warn against them, and, thereby, to lead souls out of unbelief into faith, out of slavery to false church authority into Christian freedom, and away from man's lies back to the Bible.

1. What is prophesied by the Bible in Revelation 14:9-11?

The Bible prophesies of a third messenger.

1 [Author's translation] Then a *third messenger* followed them, saying with a loud voice, "If anyone would pay homage to the beast and to its icon, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the beast and to its icon, and if anyone would receive the mark of its name." Revelation 14:9-11.

2. Why do the Scriptures refer to him as a "messenger"?

They refer to him as a “messenger” because he is someone who will be sent.

God is the one who will send him. God will send him on a divine mission. That mission will be to deliver a message from God. This message is recorded in Revelation 14:9-11.

3. What does the title “Third Messenger” mean?

The title “Third Messenger” refers to that last messenger of three of which the Scriptures prophesy in Revelation 14:9-11.

“Messenger” is the Scriptures’ deliberate way of describing him according to his mission. “Third” is to indicate not only his chronological relationship to the other two in point of time, but also to his exclusive resemblance to the other two in regards to monumental mission.

4. Who were the first two messengers?

The first Messenger was the apostle Paul. The Second Messenger was Martin Luther.

2 [Author’s translation] Then I saw another messenger flying in mid heaven, having the eternal gospel to preach to those who live on the earth: to every nation, tribe, tongue, and people, saying with a loud voice, “Fear God and give glory to him, for the hour of his judgment has come; and pay homage to him who made the heaven and the earth and sea, and the springs of waters.” Revelation 14:6-7.

3 [Author’s translation] And another messenger followed, saying, “Babylon the great city is fallen, is fallen, because of the fury of the wine of her adultery which she had given all nations to drink.” Revelation 14:8.

To be sure, the apostle Paul was a special messenger sent from God to be noted above all others in the New Testament. God had hand-picked him in a remarkable conversion to carry out a mighty missionary job. The Scriptures in passage 2 describe Paul and the influence which he had in the spread of the gospel by his several missionary journeys, and by his New Testament epistles. The main mission of the apostle had been to spread the gospel especially to all of the non-Jewish people in the known world around the Mediterranean (Romans 15:19; 16:26). Indeed, Paul had, as the text in 2 remarks, a “loud voice” which carried far to many people regarding the salvation of their souls. He also spoke mainly to the gentiles about Judgment Day, repentance, and God the Father almighty, maker and ruler of heaven and earth. For instance, in Acts 14:15 and 17:24 & 31 Paul preaches, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these vain things to the living God, who made the heaven, the earth, the sea, and all things that are in them.” “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.” “He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained.” The First Messenger had “the eternal gospel to preach to those who live on the earth.” This again refers only to the apostle Paul and to the terrific spread of the gospel which God accomplished through him. Hear Paul report in Romans 15:15, 16, & 19 of this missionary success: “Because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of

God . . . in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ” (see also Romans 10:18; 16:26).

If you would compare what the apostle accomplished with his four missionary journeys throughout the civilized world, you could and should come to the biblical conclusion to which God has intended you to come, namely, that 2 is speaking of the apostle Paul and of no other.

Passage 3 bears out that Martin Luther was a chosen vessel of God, for he was raised up by God at a critical time to clean house in the church, and to restore the cheering gospel to a troubled, peace-robbled, and guilt-burdened world. “Babylon” refers to the papacy at Rome, a New Testament power similar to that of the great, city/state, world power Babylon of old that captured the church of God, and enslaved it for years. Indeed, the papacy had made millions over centuries become unfaithful to the gospel by getting them drunk with its wine, that is, by deceiving, tempting, and spiritually seducing them with clever false doctrines and with an act of godliness, with the result that this wine of unfaithfulness also brought with it, as a consequence, God’s fury, which always becomes kindled against spiritual unfaithfulness, that is, against unbelief and blasphemy. So, as punishment for leading so many souls captive into damnation, the Almighty struck the papacy a mighty blow. Consequently, this new version of Babylon fell mightily, namely, its power and hold over millions of church members through its clever godless hoaxes were broken after it was exposed (2nd Thessalonians 2:8) as a hoax by Luther and by his Reformation. This tremendous turning point in church history, this remarkable, earth-moving reform was accomplished by Martin Luther, who, by his writings, such as, *On the Babylonian Captivity of the Church in 1520*, got millions to see the faith-killing fraud of the Roman Catholic system, and the true path to heaven. Understandably, the right to announce the fall of Rome has been given by Holy Writ to the one who has done it. Therefore, the imagery in passage 3 is that of a spiritual conquer greater than Joshua standing before the toppled walls of a city power greater than Jericho; it is that of a spiritual victor greater than David standing before an enemy greater than Goliath who is lying at his feet. Hence the Second Messenger predicted by passage 3 who caused and then announced the results of Rome’s disastrous demise, was none other than Martin Luther, for nothing in church history fits this prophecy except Luther and his Reformation.

5. Who is the Third Messenger?

The Third Messenger is the title of a definite and specific man whose identity still is not known for he has not yet come.

6. How are the first two messengers compared to the Third Messenger?

The first two messengers are similar to the third in that God has prophesied that he would raise up three men to be teachers of outstanding capability without peers for his church.

All three messengers share in this, that all of them would have been raised up by God for a special extraordinary service to his church at each of three, dire, and super-critical junctures in church history. This could be seen from the biblical history of Paul and from the church history of Luther. As the Third Messenger subsequently is mentioned in Revelation 14 following the first two, the biblical reader could and should be led to conclude that the third will be a unique highly-gifted

worker in the church on the same mountaintop level as that of the other two. Just the same, as Paul's main mission as described by Revelation 14 was different than Luther's, so the Third Messenger's main mission will be different than the others'.

7. Where would the Third Messenger be found?

The Third Messenger will be found in the Christian church.

8. When could the Third Messenger be expected to appear?

The Third Messenger will make his appearance in the future sometime after the rise of the False Prophet, and after the latter's introduction of the icon-worship of the pope.

4 I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. He deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to *make an image* to the *beast* who was wounded by the sword and lived. Revelation 13:11, 14.

5 [Author's translation] Then a third messenger followed them, saying with a loud voice, "If anyone would pay homage to the *beast* and to *its icon*, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger." Revelation 14:9-10a.

II. THE WORK OF THE THIRD MESSENGER

9. According to Scripture for what mission will God raise up the Third Messenger?

According to Scripture God will raise up the Third Messenger in order to draw the deluded millions in the Christian church away from the damnable worship foisted upon it by the False Prophet.

6 [Author's translation] Then a third messenger followed them, saying with a loud voice, "If anyone would pay homage to the *beast* and to *its icon*, and receive a mark on his forehead or on his hand, he also will drink of the wine of the fury of God which is mixed undiluted in the cup of his anger, and he will be tormented in fire and sulfur before the holy angels, and before the Lamb. And the smoke of their torment will go up forever and forever, and they will have no relief day and night whoever would pay homage to the *beast* and to *its icon*, and if anyone would receive the mark of *its name*." Revelation 14:9-11.

10. What identifying mark have the Scriptures given by which the average Christian could and should be able to recognize the Third Messenger?

The identifying mark of the Third Messenger which the Scriptures have given is the stern law message which he will preach and teach to reform the Christian church in his day in answer to the False Prophet and to his terrible icon-worship of the pope. See passage 6.

11. Will the influence of the Third Messenger put an end to the office of the False Prophet?

The Third Messenger will not put an end to the office of the False Prophet for both it and the papacy will survive until Judgment Day.

7 The beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. Revelation 19:20.

Just the same, the tremendous power which both the False Prophet and the papacy will have at the ascendancy of the Third Messenger, will be removed greatly, as Luther weakened the papacy in his day with a “deadly wound” so great that it became a source of amazement after the papacy recovered from it (Revelation 13:3).

What do you believe about the Third Messenger according to these words (Revelation 14)? I believe that God has given me in these latter days the prophesy of the Third Messenger to comfort me, since he will raise up another Luther-like reformer to counter the False Prophet and his false Pentecost, especially his icon-worship of the pope, and to bring back Christendom to justification by faith.

How will this be done? I believe that the Third Messenger will use strong law to warn the church not to follow the False Prophet and his icon-worship. Moreover, because he is God-sent, the Third Messenger’s efforts will be as successful as were Paul’s and Luther’s. That is to say, his gospel preaching will convert many, and thereby reform the church from antichristian teachings, it will weaken the power of the pope and of the False Prophet, and it will usher in an incredible golden age of widespread faith for the church.

May God help me to believe this!

III. THE PROPER USE OF THIS DOCTRINE

When would you properly observe the scriptural doctrine of the Third Messenger? I properly will observe it after I will know it, will agree to it, and will trust in it to be a doctrine of Scripture.

I also will observe it after I would take to heart its law and gospel, that is, its warning and its comfort. This means that I should refuse to follow the False Prophet and his false Pentecost, along with his icon-worship, knowing that my belief in such things will result in my damnation.

On the other hand, I should listen to the preaching of the Third Messenger, whom God will raise up to drive out the epidemic of infused grace and the darkness of unbelief from the church, and will cause to shine again the glorious light of justification by faith.

May God help me to observe this!

12. Why has Holy Writ prophesied to you of the Third Messenger?

Holy Writ has prophesied to me of the Third Messenger -

A. To assure me that the coming Dark Ages will not last indefinitely, but will come to an end at the time of the Third Messenger;

B. To comfort and to assure my descendants, as well as the rest of God's elect in the future, that divine help will be sent to lead them out of the darkness of spiritual captivity;

Also -

C. To warn and to scold the erring and the fallen away in the church that they should repent;

D. To warn the papacy and the False Prophet publicly that they will be punished; and

E. To teach and to assure all that the mission of the Third Messenger is heaven-sent.

13. Why is the scriptural teaching of the Third Messenger of such great comfort to you?

It is comforting to me because this teaching shows -

A. That God knows what is going on;

8 The Lord's throne is in heaven; His eyes behold. Psalm 11:4.

B. That the forces of evil are not in control; God still sits on his throne; he will prevail;

9 God reigns over the nations; God sits on His holy throne. Psalm 47:8.

C. That the Lord will raise up the Third Messenger for the aid of his future elect;

D. That God will assist his church in times of trouble, and will not leave it comfortless;

10 Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Luke 12:32.

E. That the Lord will keep his pledges to his believers in all centuries; and

F. That the mission of the Third Messenger is truly heaven-sent.

Confessions

In regards to the material under study, the following are two examples of confessions which Lutheran congregations could and should publicly profess and adopt.

I. FIVE BRIEF ARTICLES

A. Of the First Messenger.

As to the First Messenger, we teach that the plain prophecy of the Scriptures concerning the First Messenger, Revelation 14:6-7, has been fulfilled in the apostle Paul. The description of the apostle, as made by God himself in this prophecy, by which he would have us to know his apostle whom he raised up, is given by way of a terse summary of his preaching. That is, the First Messenger's strong and severe law preaching of repentance, which is directed toward gentile ears, along with the preaching of the eternal gospel, is the outstanding and exclusive feature of the apostle Paul, as is demonstrated in such passages as Romans 15:15-17, 19; 16:26f; 2:2ff; Acts 14:15; 17:24, 31; 13:2; 20:21. In Revelation 14:6-7 God would have us come to the conclusion that it is the apostle Paul whom he has in mind, and no one else; that by introducing the apostle in Revelation, God has furnished the church with a standard by which it could and should be assured of the likeness to the two messengers who would follow. Therefore the doctrine of the First Messenger has been defined clearly in the Scriptures. It is not a subject for exegetical differences or for debate; nor is it an open question; nor is it a newly invented doctrine, for it has been around for our faith ever since the book of Revelation was written.

B. Of the Second Messenger.

As to the Second Messenger, we teach that the plain prophecy of the Scriptures concerning the Second Messenger, Revelation 14:8, has been fulfilled in Martin Luther, and in no one else, for the description of Luther, as made by God himself in this prophecy, by which he would have us to know of his reformer whom he raised up, is given by way of a metaphor of his reformatory effect. That is to say, God would leave his church an identifying mark by which it could and should recognize his Second Messenger and the purpose of his mission, namely, that this messenger would use the biblical metaphor of Babylon, pronouncing the downfall of the papacy as his purpose; likening the papacy to the ungodly corrupt city/state of Babylon. Therefore, the doctrine of the Second Messenger has been defined clearly in the Scriptures. It is not a subject for exegetical differences or for debate; nor is it an open question; nor is it a newly invented doctrine, for it has been around for our faith ever since the book of Revelation was written.

C. Of the Baptism in the Holy Spirit.

We reject the charismatic, or renewal teaching of a baptism in the Holy Spirit (BHS), that is, the false unscriptural presumption that Jesus has provided for a definite after-conversion experience for the Christian upon which the Spirit is released in him for a total inward occupancy; in which the Spirit either makes his

presence felt, or else he becomes a fact of conscious experience for the believer; in which filling, the believer enters into a new dimension of the Spirit's presence and power; in which the believer is given various new extraordinary spiritual experiences, capabilities, or charisms (that is, gifts of the Spirit), such as, the speaking in tongues, which he otherwise could not have without a BHS.

Over against this lie, we teach that the Lord Jesus Christ has given us no command or promise for such a BHS. Without the command or promise of Christ, the BHS is only a man's idea, advanced merely by his sinful flesh and by the devil.

D. Of the False Prophet.

As to the False Prophet, we teach that the clear prophecies of the Scriptures concerning the False Prophet in Revelation 13:11-17; 19:20; 20:10, have not been fulfilled as of yet. However, they certainly will be fulfilled in the future. God has in mind the future office of the False Prophet, and of the men who would fill it, and lists its features adequately for us in Revelation, from which the average Christian could and should recognize the False Prophet and identify him with scriptural certainty after he would arise. These features include, first and primarily, an unmistakable metaphor, that is, that the False Prophet "makes fire to come down from heaven." Moreover, by means of miracles, he deceives the populace. He introduces an icon of the pope, gives it life, and causes the populace to worship it and the pope. He not only effects a strict commercial boycott against those who would refuse to worship the icon and the pope, but he even persecutes them to death. These features are the outstanding characteristics of the False Prophet, or the Second Beast, as the Scriptures call him. Of course, the actual title which he will use will be different. This doctrine of the False Prophet has been defined clearly in the Scriptures. It is not a subject for exegetical differences or for debate; nor is it an open question; nor is it a newly invented doctrine, for it has been around for our faith ever since the book of Revelation was written.

E. Of the Third Messenger.

As to the third Messenger, we teach that the plain prophecy of the Scriptures concerning the Third Messenger, Revelation 14:9-11, has not been fulfilled as of yet. However, it certainly will be fulfilled in the future. God has in mind the identity of the Third Messenger, and describes him for us in Revelation 14:9-11. The description of this man, by which God will have us recognize him when he would be raised up by God, is given by way of a summary of his preaching. That is, the Third Messenger's strong and severe law preaching of repentance, which is directed toward the church in regards to its worship of the pope, and to its spiritual allegiance to the pope (to "receive his mark"), is the outstanding and exclusive feature of the future Third Messenger. Therefore, the doctrine of the Third Messenger has been defined clearly in the Scriptures. It is not a subject for exegetical differences or for debate; nor is it an open question; nor is it a newly invented doctrine, for it has been around

for our faith ever since the book of Revelation was written.

II. THE CONCISE CONFESSION

THESES.

We believe and teach –

That God will grant his Spirit or grace to no one, except through or with the preceding outward Word and the two sacraments (that is, the means of grace); that whatever would be extolled as Spirit without these will be the devil himself, and no grace, but infused grace (see the “Smalcald Articles,” *Triglot*, page 495 paragraph 3; page 497 paragraphs 9 & 10);

That the Lord is the sole judge of the need of the kind and the degree of the gifts which would be given to the believer (1st Corinthians 12:11: “as He will”);

That the charisms, that is, the extraordinary gifts and powers of the apostolic age, will not be needed in the ordinary work of the church today;

That possessing and using the means of grace, the church is outfitted fully to do its work;

That God gives out his gifts of grace without any demands on the believer (without the deeds of the law, Romans 3:28);

That it will not be for the true Christian to presume when, how, or how great of a charism he should receive from the Spirit;

That when Luke 3:16 promises that Christ will baptize with the Holy Spirit, it means that the Savior will pour out his Spirit upon sinners (Titus 3:5-6); which Spirit will regenerate, justify, sanctify, and preserve men through the power-filled means of grace, through which also he will give them the gifts which he determines that they would need for their various callings (1st Corinthians 12:4, 11), but that he will baptize with hellfire whoever would despise this;

That the Christian will have all of the gifts and powers which he will need in his Christian calling, and will come “short in no gift” (1st Corinthians 1:7), though he may not possess an extraordinary charism;

That it is the powerful Scriptures themselves that will make the man of God complete, outfitted totally for all good works (2nd Timothy 3:16), and that the Lord has bound the Christian to the power-filled Scriptures to achieve this end;

That while water baptism and communion are commanded, and their blessings

promised by Scripture, the acquisition of “the gift of the Holy Spirit,” or rather, the “baptism in the Holy Spirit” (BHS) is neither;

That there is one baptism (Nicene Creed): water baptism;

That those who would seek a BHS or an extraordinary charism will be an evil and adulterous people (Matthew 12:39);

That the internal testimony of the Spirit is faith itself (1st John 5:9, 10), and that the external testimony of the Spirit is the good works by which faith is shown; that it will be through the Word and the sacraments alone that the Spirit would produce these testimonies;

That what the Holy Spirit would want to do in our lives we will learn and teach authoritatively, not from our own experiences, but from scriptural doctrine alone; that what the Spirit would have us to know about him and about his workings, he has bound us to know and to be assured solely from Scripture;

That only the means of grace will create or will maintain spiritual life, not the charisms of the Spirit; charisms, such as an authentic gift of tongues, will benefit a believer (1st Corinthians 14:4: “edifies”; compare Numbers 23:5) inasmuch as he will be aware that the Spirit has filled him to speak of God;

That justification by faith is to be emphasized above all, because it is the chief and greatest blessing in the life of the Christian, and because the Lord emphasizes it in contrast to an extraordinary charism (Luke 10:20);

That the work of the powerful living Word (Hebrews 4:12) and sacraments (1st Peter 3:21) is to build up the church by way of igniting faith and by maintaining it, for not only are these means of grace capable of doing so, but Scripture has assigned them the prerogative to do so;

That a teacher, who would separate the Spirit from the means of grace and would teach a revealing and sanctifying operation of the Spirit that is independent of these means, will put infused grace in place of God’s justifying grace;

That God wills to bring men to faith through the Word of the apostles;

That “God does not wish to deal with us otherwise than through the spoken Word and the Sacraments” (Luther, *Triglot*, page 497 paragraph 10);

That the signs and wonders of false prophets, which would simulate the Spirit’s charisms, will not confirm that what they teach is the Word of God (Deuteronomy 13);

That biblical doctrine will be found in those clear passages of the Bible which would

treat of that doctrine;

That the commands and promises of the Word of God will not need to be tested first by a sign in order to determine if they would be reliable;

That what makes a sinner righteous is the merits of Christ; that possessing the merits of Christ, a Christian could not become more righteous (Matthew 20:1-15);

That to effect a reformation of the Christian church in our age, what would be needed will not be extraordinary charisms, but repentance and a return to the true gospel, and a return to all of the Bible's teachings (orthodoxy);

That those who would insist on the need of extraordinary charisms will be part of the "falling away" (2nd Thessalonians 2:3), and will not be reformers;

That the unity of the Christian church consists of agreement in biblical doctrine and practice (1st Corinthians 1:10); and

That it will be blasphemy to say that the Spirit would use the BHS to draw the factions in Christendom together.

ANTITHESES.

We reject as an anti-scriptural error the teaching –

That we could and should look for the Spirit's coming to us apart from the means of grace;

That the Lord will give higher powers and gifts, or charisms, such as the speaking in tongues or miraculous healings, not "as He wills" (1st Corinthians 12:11), but as men would want them;

That the extraordinary charisms and powers of the apostolic age belong to the necessary equipment of the church for all ages;

That the fullness of the Holy Spirit as the church's enduring profession (Luke 3:16), and the duty of every Christian to make use of it, will mean that the extraordinary charisms of the apostolic age have been promised by the Lord to be made available and attainable generally today, and that a diligent Christian could and should seek them;

That our preparations will bring on these extraordinary charisms from the Lord;

That there is an after-conversion experience called either the "baptism in the Holy Spirit" (BHS), or "the gift of the Holy Spirit," which was instituted by Christ for the church, by which a man, after certain preparations by him (such as, prayer), will be

filled by the Spirit, and thus will be able to do or to experience supernormal charisms and apostolic powers which he otherwise could not do or experience as a nominal Christian without a BHS;

That this “BHS”, or “the gift of the Holy Spirit,” will occur when the Spirit, already present in a believer, would become a fact of conscious experience (sacramental definition), or when the believer would have an additional reception of the Spirit in which he would experience a vivid sense of the Spirit’s presence and power (Pentecostal definition);

That either the BHS is more or less a direct operation of the Spirit apart from the means of grace; or else that a Christian could and should get a BHS from the use of the means of grace;

That the Spirit will refuse to fill a Christian until he would do something first to unbind the Spirit;

That unless a believer would seek to experience more fully the release of the power of the Spirit in his life, he could not become a more effectual Christian, for without this release of power, he will not have the vital components for a full-orbited ministry;

That a BHS will clear a way at last for God to operate in a more fruitful way in a Christian’s life; that it will be a gateway into a new dimension of the Spirit’s presence and power;

That the BHS will equip the believer with extraordinary charisms for further service;

That such extraordinary charisms themselves will cause a deeper spiritual experience, or a deeper spiritual relationship with God than one through the means of grace alone, or that these charisms will give a Christian a greater spiritual life, such as, a deeper level of praying, a higher mode of worship, or a more intense adoration than one normally obtained through the means of grace alone (Luke 10:20);

That the acquirement and the possession of these charisms should be emphasized more than justification by faith;

That these extraordinary charisms will do the work which has been assigned biblically and solely to the means of grace;

That God wills to bring men to faith directly by both his presence and action;

That a man could and should find a deeper assurance of faith, more than he ever had known, through a direct inward act of the Spirit, that is, after the Spirit’s release in him for a total inward occupancy through a BHS:

That the display of extraordinary charisms by the charismatics today will confirm the scripturalness of their words;

That biblical doctrine could be derived from a man's own experiences, from a movement's teachings, from a man-made, so-called, "perspective of the Holy Spirit's strategy," and/or from an inner supernatural communication or revelation;

That the Word of God must be tested first with a sign; that is to say, a believer must need physical evidence of the presence of the Spirit, or he must need the Spirit's internal presence or power for the purpose of feeling it, or for the purpose of being assured by it; or that after an extraordinary charism (for example, the speaking in tongues) would result in accordance with a teaching, that teaching (for instance, the BHS) must be accepted as the Word of God (Mark 8:11);

That a Christian will be lacking in righteousness if he would refuse or would deny the gift of the Holy Spirit, that is, the BHS, or would refuse to desire extraordinary charisms from the Spirit;

That a Christian will become more righteous, or will fulfill all righteousness, if he would have a BHS, or would be given an extraordinary charism;

That what would make the inward change in a believer in which the Spirit is released in him to claim him totally, will be the works of the law, that is, prayer, or prayer, obedience, and yielding;

That since men in various denominations contemporaneously have received a BHS after praying for it, this must be the Spirit's holy doing;

That the unity of the Christian church today will be accomplished by a BHS across denominational boundary lines;

That an openness to the supernatural quality of Christian life as exhibited by the early apostolic church will be the only prevention against a deterioration into conventional formalism; and

That an apostolic office will be necessary for the well being of the church today.

Nowhere in Scripture have these teachings been commanded or promised by the Lord. Those who would teach such things, therefore, will be false teachers, false prophets, and fanatics. Those who would hold to these same teachings, and would not be willing to give them up, will be false brethren.

These errors, moreover, will cause faith to look away toward an experience, rather than to focus solely on the bare promises of God. They will tempt true Christians to fall away from the true saving faith. They will confirm in their unbelief those already fallen

away. They will blaspheme God, will falsify Christ's words, will extort charisms from the Spirit, and will cause the unchurched to scoff.

Therefore, we condemn these renewal teachings in no uncertain terms as lies, as a rehash of old errors, and as devils' doctrines.

Subscribe to these confessions!



Appendix

Why has God seen to it that such men as the Antichrist, John the Baptist, and Martin Luther have been prophesied in the Bible, and hence are biblical doctrines, while other, prominent men in the Bible, such as Pontius Pilate and Herod, have not been?

To be sure, Pontius Pilate and Herod were men who were used by God as his agents in the parts which they were to play in his saving acts of salvation. Yet these men either posed no spiritual threat to God's people which was uncommonly dangerous enough, or no spiritual benefit of a magnitude great enough for God, in his providence, to prophesy of them, as compared with the dangerous, spiritual threat of the Antichrist, or with the spiritual benefits of his messengers John the Baptist and Martin Luther.

Furthermore, realize that God prophesied of John the Baptist not for his own benefit! The Lord knew what he would do. Instead, his intent was to inform you for your benefit. Thus while the Lord sparingly will prophesy of men, he will do so for the spiritual benefit of you, the redeemed sinner.

The purpose for a prophecy of a godly man, such as John the Baptist, will be for God's people, as well as for unbelievers, to sit up and to take notice of him, to repent of their sins, to believe the gospel, to do so ahead of time, to do so for their comfort and assurance, and to look forward to his godly preaching and activity. After the prophesied man would appear, the purpose then will be for these same reasons, that is, that God's people will be built up in the faith (edified) by his spiritual preaching, all the while being assured that he has been divinely sent. He is to be listened to, and his message is to be obeyed because he has been sent by God as his special messenger on an important, divine mission to sinners.

In biblical texts that should sound familiar to you, since they will be read in church as the Gospel readings for the Third and the Fourth Sundays in Advent, namely, Matthew 11:2-10 and John 1:19-28, our Lord Jesus and John the evangelist taught that John the Baptist was that messenger, that "voice of one crying in the wilderness" who fulfilled those prophecies of Scripture given about him in the Old Testament (Malachi 3:1; 4:5; Isaiah 40:3-5) and in the New (Luke 1:13-17). See also Matthew 11:14 and 17:10-13!

Therefore, realize that a prophecy is also a biblical doctrine, or teaching: the same thing as an article of faith! For example, understand that the doctrines of the resurrection of the body, and of the life everlasting, which you confess each Sunday in the creeds, just the same, are prophecies that not yet have occurred!

Hence the prophecies of the Old Testament taught about John the Baptist, that is, the Bible taught of him; he was a biblical teaching, a doctrine, not in the sense that the Bible taught that there was a king called "Herod", but with this difference: it first prophesied of John, directing the people to watch for him. Then God sent him. In other words, prophecy and fulfilled prophecy are to serve saving faith among God's household according to God's saving purposes, while at the same time they will act as a public, divine judgment of condemnation on those who would resist this preaching of repentance and faith by a hardening of their hearts.

Nevertheless, while the scribes could inform Herod of the birthplace of the Messiah (Matthew 2:4-6) from their knowledge of this Old Testament prophecy, a religious delegation, however, had to be sent to John the Baptist in order to discover his biblical identity, if any, since from their knowledge of the Old Testament they did not know it, though they could and should have known it (John 1:19-27). Thus those scribes who came across the prophecies of John the Baptist in their work of transcribing Isaiah 40:3-5, and of Malachi 3:1 and 4:5, did not recognize them as prophecies either because they were unsure of them, or else because they failed to notice the prophetic nature and meaning of these passages.

Even the disciples of our Lord did not identify John the Baptist from the Old

Testament's testimony of him (Matthew 17:10-13). It is a question, therefore, just how many Jews ever did conclude scripturally and correctly that John the Baptist was prophesied by Isaiah and by Malachi. Just the same, the Lord still prophesied of John the Baptist for the spiritual benefit of the people, though the common result would appear to be: "Who has believed our report?" (Isaiah 53:1) and "Hearing you will hear and will not understand, and seeing you will see and not perceive; for the heart of this people has grown dull. Their ears are hard of hearing, and their eyes they have closed" (Isaiah 6:9-10).

For what purpose did God in the past raise up special messengers? Look at John the Baptist, Luther, and Elijah! It was to reform his corrupted church, which outwardly called itself God's kingdom, but whose intent was only a salvation by works. These fearless, strong-willed, peer pressure-ignoring messengers were sent to demand repentance out of the people. Even Jonah and Paul, who were sent to the heathen, preached the same repentance and faith. Furthermore, twice our Lord Jesus on earth found it necessary to drive thieves physically from his house of worship. Indeed, all of the Old Testament prophets were sent to enact reform, warning commonly that if each of the two kingdoms of Israel would not repent and believe, they were to be annihilated by an invading army. In fact, even Luther prophesied of the Thirty Years War (Ewald M. Plass, *What Luther Says* [Saint Louis: CPH, 1991], page 532A & B). Yet God did not have to send Luther a vision first, in order for Luther to know this. Luther knew his Old Testament history in which nation upon nation "chose new gods; then there was war" (Judges 5:8) sent by God as a divine punishment (Isaiah 13:11; Exodus 15:3) on account of their rejection of his gospel.

Again, the prophecies of John the Baptist, of the Antichrist and of Martin Luther are indeed, articles of faith - non-fundamental doctrines to be sure - but teachings of Scripture nonetheless, in that they serve saving faith by warning the Christian of future evil men in the church and of their harsh oppression, and of comforting the Christian that God will send a deliverer with a reformation and a golden age. Therefore, though in the past Scripture's teaching of future persons, such as the Antichrist, barely received any notice until the time came when it became compelling for the church to do so, these prophecies of men in Revelation and elsewhere could and should be elaborated upon as doctrines, indeed, as articles of faith being clearly defined in Scripture, in order to convince and to reassure the Christian now and in the future, since "all Scripture... is profitable" (2nd Timothy 3:16).

For example, a prophecy of Luther in Revelation 14 was recognized and acknowledged by Lutheran congregations only after he already had come. Yet this

doctrine, like the prophecy of John the Baptist in Isaiah and in Malachi, could and should have been taught as doctrine centuries before to the oppressed laymen for their comfort.

In the second place, Scripture's prophecies of men are not to be looked upon as being mere historical statements, such as the Bible also would make in regard to other men, such as to Pontius Pilate or to Herod. They are different than these. They are definite, scriptural teachings. To be sure, they are different than the timeless doctrines of sin and grace, since the doctrine of the Antichrist deals with a specific seducer, or the doctrine of Revelation 14 deals with a God-raised reformer, both of whom are being introduced for the first time in church history at this rather late date. Since the doctrines of John the Baptist and of Martin Luther pertain to a specific time period, they should be regarded as local in point of time. As scriptural doctrines, the prophecies of these men will serve faith in that they would warn sinners in general, and unbelieving, church members in particular that they should repent of their sins (Matthew 3:1-6). In addition, they would comfort the believer with the gospel of forgiveness which would be preached by these men (John 1:29), and also, as a consequence, the deliverance of that believer from his spiritual oppression (2nd Corinthians 3:17).

What has happened to the doctrine of the Antichrist from the year of Luther's death until today?

For instance, in his mimeographed text for his English dogmatics class at the Saint Louis seminary (W. H. T. Dau, *Doctrinal Theology*, Volume II [no place: mimeographed, 191-]), Dau (1864-1944) lists a number of German Lutherans who down through the years taught in their published religious books the biblical doctrine that the papacy is the Antichrist. For example, he quotes to this effect Johann Gerhard (1582-1637) on page 177, Johann Konrad Dannhauer (1603-1666) on page 181, Johannes Andreas Quenstedt (1617-1688) on page 180, Johann Adam Osiander (1622-1697) on page 181, Scherzer (Johann Adam Schertzer, 1628-1683) on page 175, Philipp Jacob Spener (1635-1705) on page 180, and Ferdinand Philippi (1840-1890) on page 177.

Likewise, those American Lutherans who have remained more faithful to the biblical doctrines and to the Lutheran Confessions than others, call them orthodox or conservative, consistently from the 1860's or earlier until at least the 1940's, have taught that the papacy is the Antichrist in their publications and in their sermons, that is, in their seminary textbooks on biblical doctrine, in the seminary classroom itself, in their theological journals, and in their Reformation sermons when the subject has come up regarding what the Bible teaches about the Antichrist, commonly referring to the statement "the pope is the very Antichrist" from the Lutheran creed, the *Smalcald Articles*. For the location of this statement, see Martin Luther, "The Smalcald Articles," *Triglot*

Concordia (Saint Louis: 1921, Concordia), page 475, paragraph 10! Furthermore, the *Christian Dogmatics* by Franz [Anglicized: Francis] Pieper (1852-1931), and the *Evangelical Lutheran Dogmatics* by Adolf Hoenecke (Hönecke, 1835-1908), both of which are still in print in English as of this writing, have a chapter on the Antichrist.

What has happened to the doctrine that Luther is the angel of Revelation 14:6-7 from the year of Luther's death until today?

As I have noted previously (chapter 2, page 106; chapter 4 page 428), Bugenhagen's declaration from the pulpit at Luther's funeral that the deceased was the angel of Revelation 14:6-7 had implications. That is to say, it would have been a conclusion which he would have reached already prior to his sermon. Furthermore, by making such a profession, Bugenhagen knowingly and publicly taught it as a biblical doctrine, expecting his audience to acknowledge it as such and to believe it as an article of faith. In other words, the biblical and confessional practice of a genuinely Lutheran minister will be to teach and to preach only the Word of God from the pulpit, never his private opinions, but to declare to his congregation simply, "Thus says the Lord God" (Isaiah 7:7), and to insist that the hearers accept it as a teaching of God, that is, as a biblical doctrine, an article of faith which the hearers could and should believe.

Later, this doctrine was contained in a Bugenhagen-influenced liturgy, for one area of Bugenhagen's endeavors had been in the field of liturgics. What is more, one of the countries where he labored for the Reformation, where his influence was mightily felt, was in his homeland of Pomerania. Thus, twenty-two years after Luther's death, in the year 1568 (Bugenhagen had died in 1558), the Pomeranians put out an *Order of Worship* which included a festival of thanksgiving for the Reformation to be held on 10 November, the date of Luther's birth, because, as they explained, "on that day, God, in these last times, gave the church his servant, Dr. Martin Luther, the true angel who flew in the midst of heaven with the everlasting Gospel" (Henry Eyster Jacobs, "Reformation, Celebrations of," *The Lutheran Cyclopedia*, editors Henry E. Jacobs and John Hass [New York: Charles Scribner's Sons, 1899], page 405A). The Epistle and Gospel lessons appointed were Revelation 14:6-7 and Luke 12:35-48.

Thus, as a consequence, not only Bugenhagen's public teaching on Revelation 14:6-7, but also the Pomeranian *Order of Worship's* use of Revelation 14:6-7 as an Epistle lesson for a Reformation festival in church has influenced to this day the American Lutheran synods in their selection of an Epistle reading for their respective hymnals. For instance, the hymnal of 1941 for the Lutheran Synodical Conference gave Revelation 14:6-7 as its sole, Epistle reading for a Reformation service. Today, the respective, synodical hymnals

of the LCMS, of the WELS, and of the ELS still will give Revelation 14:6-7 as one of two or three choices for their congregations to use. The ELCA hymnal offers only Romans 3:19-28. These texts have been chosen not only for the congregation's spiritual benefit of hearing a teaching from the Lord, but they are intended also to be sermon texts on which the minister could and should preach the Lord's teaching for this occasion.

To my knowledge this declaration from the pulpit by Bugenhagen, repeated later by Pomeranians in their published *Order of Worship*, never was challenged. This is significant. After Luther's death the Lutherans did not remain silent about new, subjective, false doctrines among themselves. Indeed, public polemics frequently broke out between the conscientious, genuine Lutherans and Philip Melancthon, and other members of the Wittenberg faculty, of which Bugenhagen also was a professor.

To be sure, ever since Bugenhagen preached this teaching from the pulpit, Lutheran commentators have said that Revelation 14:6-7 refers to Luther. For example, Abraham Calov (1612-1686) "took the first angel to be Luther, the second Chemnitz, and since he, Calov, took a leading part as a witness of the Gospel against the Pope, he was . . . the third" (George Stoeckhardt, *Lectures on Revelation*, translated by H. W. Degner [Lake Mills, Iowa: Graphic Publishing Co., Inc., 1964], page 57). Likewise, C. F. W. Walther, F. Kuegele, C. M. Zorn, W. H. T. Dau, and P. E. Kretzmann, whose published writings were read throughout the old Missouri Synod, confessed that Luther was taught by Revelation 14:6-7.

For instance, Carl Ferdinand Wilhelm Walther taught from the pulpit in 1867 that Luther was the angel of Revelation 14:6-7 in a sermon that later was published in a book of sermons (C. F. W. Walther, *Old Standard Gospels*, translated from Walther's *Evangeliumpostille* by Donald E. Heck [Fort Wayne: Concordia Theological Seminary Press, 1984], page 382). Likewise, Frederick Kuegele, in a preached and published sermon on Revelation 14:6-7, confessed that "this vision of John was fulfilled in Luther" (F. Kuegele, *Country Sermons*, Volume III [Crimora, Virginia: Augusta Publishing Company, 1908], page 321).

C. M. Zorn, in a published book, publicly taught that Revelation 14:6-7 "is the **Reformation** achieved through Martin Luther" (Carl Manthey-Zorn, *Questions on Christian Topics*, translated by J. A. Rimbach [Milwaukee: Northwestern Publishing House, 1918], page 299). Similarly, William Dallmann noted "How the prophecy concerning the Reformer, the Angel of the Everlasting Gospel, was fulfilled is well known to all Lutherans from the yearly Reformation Festival sermons" (William Dallmann, *Why Do I Believe The Bible Is God's Word?* [Saint Louis: Concordia, 1946], page 35).

Moreover, William Herman Theodore Dau, in his mimeographed text intended for the classroom of his English dogmatics class at the Saint Louis seminary (W. H. T. Dau,

Doctrinal Theology Volume II [no place: mimeographed, 191-], page 174) teaches that "No single individual either before or after his time has so thoroughly understood and so completely unmasked the papacy as Luther, who, according to all the evidence in the case, was undoubtedly the chosen instrument of God for the spiritual overthrow of antichrist, and the angel whom John in the Apocalypse saw flying through the midst of heaven, with the everlasting gospel." (Yet compare Dau's contemporaneous remark made in 1909 in an address in a worship service which was later published as a booklet and as an article in the Missouri Synod's *Theological Quarterly*, Volume XIV [Saint Louis: Concordia, 1910], page 105, in which he merely stated, "The angel whom John beheld flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, has been understood by the Lutheran Church as a type of Luther.")

Furthermore, P. E. Kretzmann remarked in his widely-sold *Commentary*, "This passage has been understood by Lutheran commentators, and undoubtedly correctly, to apply to Dr. Martin Luther and the Reformation" (Paul Edward Kretzmann, *Popular Commentary of the Bible*, New Testament, Volume II [Saint Louis: Concordia, 1922], page 631B).

Later Franz Pieper twice in the Missouri Synod's theological journal taught that Luther was prophesied in Revelation 14:6-7, the second time quoting Walther with approval to this effect; in which citation it also was taught that Luther was prophesied additionally in 2nd Thessalonians 2. Consult F. Pieper, "Eroeffnungsrede zum neuen Studienjahr 1930-1931," *Concordia Theological Monthly*, Volume I, number 11 (Saint Louis: Concordia, 1930), page 801; and F. Pieper, "Das Fruchtbare Lesen der Schriften Luthers," *Concordia Theological Monthly*, Volume I, Number 2 (Saint Louis: Concordia, 1930), page 81! For an English translation of these citations see Matthew C. Harrison, *At Home in the House of My Fathers* (Saint Louis: Concordia, 2011), pages 333f. and 687!

To my knowledge these declarations never were challenged publicly in print. Indeed, the censors at the Lutheran publishing houses would have struck out such statements if these had been considered false doctrine.

Thus as the American Lutherans in the old Missouri Synod in the 1800's and the 1900's preached and published that the Bible taught that the pope is the Antichrist, so they also preached and published that the Bible taught of Luther in Revelation 14:6-7.

Furthermore, as C. F. W. Walther, F. Kuegele, and others preached a sermon on Martin Luther and pointed to his divine prophecy; as P. E. Kretzmann commented that the passage in Revelation 14 applied to Martin Luther, so also to be consistent they could and should have preached a sermon on John the Baptist pointing to his divine prophecy, and remarked in a commentary that he fulfilled a divine prophecy - which they did. For

instance, see F. Kuegele, *Country Sermons*, Volume IV (Crimora, Virginia: Augusta Publishing Company, 1908), pages 36 & 43! Likewise, consult P. E. Kretzmann, *Popular Commentary of the Bible*, New Testament, Volume I (Saint Louis: Concordia, 1921), pages 63A, 95A, and 409A & B!

Why then, has the person of the Antichrist been considered a doctrine to be taught in books on doctrine, to be taught in Lutheran seminary classrooms, and to be included in two Lutheran creeds: the Smalcald Articles and the Brief Statement of 1932, while the persons of John the Baptist and Martin Luther have not been?

In other words, why, on the one hand, has the doctrine that Luther is the angel of Revelation 14:6-7 been taught as a biblical doctrine either by published Lutheran commentaries on the book of Revelation, or by published Lutheran sermons on Revelation 14:6-7, yet, on the other hand, it never has been incorporated into any Lutheran book of doctrine down to this day, nor commonly taught in seminary classrooms, nor been made a part of any creed after Luther's death, such as The Formula of Concord of 1580, or the Brief Statement of 1932?

In my readings I never have run across a discussion of this matter. However, the answer to this question, obviously, could be only one of two things. That is to say, either it would have been a negligent inconsistency on the part of the above-mentioned, Lutheran authors, or else they purposely made a distinction in this case, and subsequently, treated the two subjects differently. They did the latter. That is, they must have believed that there was a difference in the way the doctrine of the Antichrist should be treated, and the way the doctrines of John the Baptist and of Luther should be treated.

So what would be the answer to this question?

The answer would have to be this: That the influence of the Antichrist is still present, alive, and active. His diabolical mission still is ongoing, and is a dangerous, present threat to be reckoned with, not only due to the current successor in office, but to all those successors until Judgment Day. This is why the Lutherans must have treated it the way they have. They considered it to be an ongoing, active doctrine, not an inactive one, so to speak.

On the other hand, the missions of the persons John the Baptist and Martin Luther, which God had given them to do at a previous time in the past to a specific generation, have been completed. Their missions are over; their time has passed and belongs to the past.

With this in mind, therefore, a Christian might be inclined to conclude: Back in

their day, it indeed would have been spiritually beneficial to have taught and to have confessed in a creed, in a classroom, and in a textbook of doctrine, the divine mission of each of these two, Heaven-sent messengers, in order to impress upon the spiritually asleep generation at that time to take to heart the divine messages of these two, God-prophesied, God-sent messengers. However, since those periods now have passed, and the actors, events, plot, and speech are gone, it no longer would be that spiritually necessary, urgent, or sufficiently beneficial to treat of John and of Luther today as it would have been in their day.

This had been the conclusion of these Lutheran authors. They assumed that the situation for Luther would be the same as for John the Baptist; that is to say, that the biblical doctrine of Luther now also was inactive.

Nevertheless, this conclusion was not correct; for this conclusion which these men reached is one where none was called for, and where none was to be found, for Scripture has provided us with none in this regard. On the other hand, there always have been present other, biblical matters to be factored into a correct, biblical conclusion regarding this case; matters which Scripture has provided for us all along.

So why have you been different? If the Lutheran authors felt justified in a different recognition of and treatment of the prophecy/doctrine of Antichrist over against the prophecies/doctrines of other men, why have not you?

That is to say, why have you elevated the doctrines about men in Revelation chapters 13 and 14 from mere sermons about them, and from mere comments on the book of Revelation, into a current, active doctrine, and have formulated an ongoing creed about them?

First of all, Scripture's prophecies of the Three Messengers (angels) are connected to one another because Scripture itself has connected them (Revelation 14:6-11). Though they would have different missions given to them at those points in time at which God would choose to raise them, there still would be a remarkable similarity between them, humanly speaking, but intentionally created by God for the purpose of being yet another identifiable mark for people to recognize in the upcoming Third Messenger, as the similarities between Paul and Luther, the First and the Second Messengers, have been pointed out in chapter 2 pages 86-88. Just as the mighty prophet who called sinners to repentance, John the Baptist, would be created so much like his predecessor (Luke 1:15-17) that he could be termed a "second Elijah," and that the people watching for him could take to heart this description of him and identify him with biblical certainty after he would appear, so Luther could be called a "second Paul," or the Third Messenger "another Luther."

What is more, though Luther's mission is over, it would be valuable for it to be confessed as a biblical doctrine yet today because the missions of Luther and of the Third Messenger deal with the same subject: the papacy; that in order to understand the prophesied mission of the Third Messenger in the future as God wants it to be biblically understood and respected, the average Christian would need to recognize the divinely-prophesied mission of Luther in the past regarding the papacy, since the Babylon which the Second Messenger warned against following (Revelation 14:8) is the same beast which the Third Messenger will warn against following for the same reasons (Revelation 14:9-11).

In addition, the prophecy of the Third Messenger (Revelation 14:9-11) and of the Second Beast/False Prophet (Revelation 13:11-17; 19:20) have not been fulfilled. Their fulfillment lies in the future. This means that these men have not come and gone, as John the Baptist has, but are to be expected. Therefore, Scripture wants us to anticipate them, since this is the purpose for which they have been prophesied. Hence for this reason these two prophecies are active, so to speak. They are subjects intended by God for the Christian's belief now and into the future as the Christian awaits them. Thus these prophecies simply should not be ignored or dismissed.

Moreover, since the False Prophet will be active until Judgment Day (Revelation 19:20), the biblical doctrine of the False Prophet, like that of the Antichrist, will be ongoing until Judgment Day.

Furthermore, the Christian could and should not ignore what was prophesied in the past, but teach it and confess it presently, because Paul and Luther, along with the future Third Messenger and the Second Beast (Revelation 13:11-17), that is, the False Prophet (Revelation 19:20), are important parts of the doctrine of the Antichrist, since included in the doctrine of the Antichrist Scripture also teaches its history, which would include the important actors: Luther, the future Third Messenger, even Paul, who prophesied of the papacy (2nd Thessalonians 2), and the future False Prophet. See this history also in Daniel 12:10-12, in Revelation chapters 13 and 17, and in Matthew 24:15, for example!

Indeed, Scripture's doctrine of the Antichrist could not be maintained apart from its biblical history. That is, this doctrine could not be divorced from its biblical history. What is more, the contention that whatever history that would be found in the book of Revelation should be disqualified because it could be doubtful or controversial, will be in disagreement with Scripture.

The "abomination of desolation," which you will hear spoken of in the Gospel reading in church on the Twenty-fifth Sunday after Trinity (Matthew 24:15), will refer to that kind of rule which the papacy will exercise, indeed, to the entire, historical rule of the papacy. As an abomination, it will be the opposite of everything divine. As a desolation, it

will be the opposite of salvation, namely, it only would destroy saving, gospel faith anywhere it ruled, and would keep anyone, anywhere ever from having it. Thus this rule of the papacy would murder not merely the physical life of believers (martyrs, Revelation 17:6), but it would prevent or take away from them the saving, gospel faith as well.

This is why these prophesied men actively could and should be taught today as biblical doctrines in books on biblical doctrine and in seminary classrooms, as well as be confessed in creeds. See this!

To be sure, the above-mentioned, Lutheran authors did recognize correctly and biblically the divine mission of Martin Luther because of the gigantic, obviously divine event which God caused by his use of Luther: the Reformation. Nevertheless, one thing which these authors have chosen to do ever since Bugenhagen's first profession of Luther's divine mission in his funeral address, is to agree with the conclusions of their teachers before them, all the way back to Bugenhagen. However, if these teachers would have erred, then the subsequent students also will have erred. This is just what has happened. While Bugenhagen, indeed, performed a great service for the church by directing it to Revelation 14 for a prophecy of Luther, he was off by one verse and by one messenger. That is to say, Luther was prophesied in verse eight, not in verses six to seven.

Moreover, as a consequence of accepting Revelation 14:6-7 as a prophecy of a man, namely, of Luther, the aforementioned, Lutheran authors would have to conclude also that the two, subsequent messengers in verses 8-11 were individual men. After this, the question naturally would arise: "Who were these men?" or "Who would be these men? What would be their missions? If Luther did what he did, what would these other two do?" Aside from P. E. Kretzmann's remark in his *Commentary*, "The "effect of the Reformation . . . brought about the exposure and the fall of Rome.... Of this effect and result of the Reformation and of the fall of spiritual Babylon the next [two] angels made announcement" (P. E. Kretzmann, *Popular Commentary of the Bible*, New Testament, Volume II [Saint Louis: Concordia, 1922], page 632A), the various, Lutheran authors, from my readings, commonly have not ventured into these matters in print. They have not offered an explanation or a description regarding the Bible's prophecy of these following, two messengers, the prophecy of which we are in duty bound to inform ourselves, and for which we could and should be awaiting its fulfillment, since, as they understand it, these two men would come after Luther.

Walther, however, is another exception. This is his explanation: "Thus what the Revelation of St. John predicted of the three angels flying through the heavens happened. The first was Luther, who filled the whole Christian Church, the kingdom of heaven on earth, with the Gospel. The second was the great host of true teachers who after Luther's death remained with this eternal Gospel and after the victorious battle of the Reformation

sang in their writings the song of triumph, which has resounded through the whole Christian world: 'Babylon the great is fallen, is fallen'. Rev 18:2. The third angel is the despised little flock of the confessors of the old Lutheran teaching. They have remained in our days, in this time of apostasy. They have the call to cry throughout all Christendom, the woes upon all who again worship the beast and his image and have the mark of his name on their forehead and on their hands" (C. F. W. Walther, *Old Standard Gospels*, translated from Walther's *Evangeliumpostille* by Donald E. Heck [Fort Wayne: Concordia Theological Seminary Press, 1984], page 382, from his sermon on 2nd Thessalonians 2:1-12).

In other words, in the case of any prophesied man, such as John the Baptist, which prophecy God has entrusted to his church for its spiritual benefit, he will expect that there would be careful preparation for this man's arrival by a regular preaching and teaching of him in the churches to prepare the people's hearts for him, and to help them to identify him with biblical certainty after he would arrive. Yet none of this has been done by the Lutheran authors in regards to these other, two messengers. Why not? Obviously, this is just one of those things to which these men never gave much thought. That is, they never thought it through to its natural conclusion, and then reported back on their findings.

What is more, to regard Luther to be the First Messenger (angel) of Revelation 14, problems and conflicts also would be created regarding the chronology of events and of the prophesied men involved, for Scripture uses definite, chronological framework in Revelation chapters 13 and 14. This framework imposes limitations upon the actors and the events. While Revelation chapter 14 is a complement to and coincides with chapter 13, in chapter 13 the Lord reveals what specific ungodly men would do to his church. In chapter 14 he reveals what specific godly men would do in response to these ungodly men.

For example, the God-sent, Second Messenger in Revelation 14:8 announces a great loss of strength to Babylon, the papacy, at a certain point in time, obviously due to some event, while Revelation 13:3 also notes this great loss of strength to the papacy, which in that place is described as the First Beast, of which more information is given in Revelation 17:3-18 that this same beast is Babylon. On the other hand, the First Messenger (Revelation 14:6-7) preaches an entirely different message: gospel mission work. Since he comes before the Second Messenger, there must have been in his time no papacy with which to deal. Thus it would not make sense to conclude that Luther would be the First Messenger. Read again chapter 2, pages 103-105! The subsequent Third Messenger also brings up the subject of the papacy, the First Beast, who is still active, but this time it is in connection with a unique icon-worship of him, which occurs after his great loss of strength, and also after later, historical events and activities have occurred, as reported (prophesied) by Revelation 13:12-17.

Yet if these Lutheran authors would have been asked, or even if the common, Lutheran teacher of today would be asked, “What prophesied events still need to occur in the future?” they will reply, “The next prophesied event will be Judgment Day.”

Just the same, are you not inflating the importance of something rather insignificant, and elevating something of little consequence, all for personal reasons?

The full recovery of the papacy, and its return to its pre-Reformation height of power, pomp, and oppression (Revelation 13:2), which is inseparably connected with the devastating revelation by Luther in the first Reformation, is not something insignificant or of little consequence. It is valuable, historical, biblical information. See this!

Incidentally, when in his presentation of the doctrine of the Antichrist in his *Christian Dogmatics*, which he used in his seminary classroom, in which he taught that the papacy “will never fully recover from the deadly blow dealt it by the Reformation” (*Christian Dogmatics*, Volume III [Saint Louis: Concordia Publishing House, 1970], page 466), Franz Pieper not only contradicts this, but his doctrinal statement will be, in fact, a teaching about the history of the Antichrist, which would confirm that biblical maxim which I presented three pages ago: that included in the doctrine of the Antichrist, Scripture also teaches about its history. Note this! For a further discussion of Pieper’s position, refer to chapter two, pages 110-111!

Neither is the rise of the False Prophet insignificant (Revelation 13:11-12), who will be that notorious leader who will marshal the masses to obey the papacy once again, and will introduce an icon-worship of him; nor the rise of the Third Messenger (Revelation 14:9-11) who will be sent to deal yet another devastating blow to the papacy and to his team mate, the False Prophet (Revelation 19:20), by yet another Reformation and golden age greater than Luther’s. Consult chapter 4, page 413!

Finally, the death of Lutheranism is not something insignificant.

To be sure, I am well aware that any Lutheran, who even would dare to utter such a repugnant phrase as the death of Lutheranism, would be considered a traitor and a heretic. Nevertheless, the death of Lutheranism will occur in the future when it merges with or is absorbed by the charismatic movement, either before or after the rise of the False Prophet. At that time there will no bell peals of mourning and the hanging of black crape, or a day declared for repentance from God’s anger. Rather the Lutheran leaders will be rejoicing with great joy over the fact that they now have helped Western Christianity to take yet another important step toward its unification once again. On that occasion there will be faces brimming with smiles, with handshakes and congratulations all around. They will be your traitors.

CHAPTER 4

Endnotes

-
1. "Lamb," *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, editors John McClintock and James Strong (Ann Arbor; Baker Book House, 1981), V, page 205B.
 2. "The earth" is used in the same sense as "in the world" in Colossians 1:23, and "every creature under heaven" in 1st Timothy 3:16.
 3. George Stoeckhardt, *Exegetical Lectures on the Revelation of Saint John*, translator H. Degner (Lake Mills, Iowa: Graphic Publishing Co., Inc., 1964), page 53f.
 4. Should the use of the English term "miracle" be reserved for and restricted to those acts only which would produce supernatural events, and the use of the word "wonders" be saved to describe those abnormal acts which would be performed with human sleight of hand? To be sure, persuasive cunning individuals may feint or imitate a *bona fide* miracle, in which case the result would be only a wonder to the minds of the audience, that is, something which could call forth amazement on the part of naïve onlookers, without causing a supernatural event, however, to occur. In fact, this may be the rule generally in the case of sign-worshiping false prophets, including, perhaps, the case of the infamous one in Revelation 13:11-17. Just the same, because what Jannes and Jambres performed in Exodus were not fakes but real supernatural events, so the acts of the FP in Rev. 13 also may be real supernatural events. Hence the use of the words "miracle" or "wonder" may be used interchangeably to describe these acts.
 5. H. D. Hunter, "Church of God, Jerusalem Acres," *Dictionary of Pentecostal and Charismatic Movements*, editors Stanley M. Burgess and Gary B. McGee; associate editor Patrick H. Alexander (Grand Rapids: Zondervan, 1988), page 206A.
 6. E. L. Blumhofer, "Dowie, John Alexander," *Dictionary*, page 249B.
 7. Gary B. McGee, "Lupton, Levi Rakestraw," *Dictionary*, page 561Bf.
 8. P. D. Hocken, "Church, Theology of the," *Dictionary*, page 217B.
 9. Charismatic renewal "is not simply a sovereign divine intervention for this age but a grace that is healing and repairing the wounds and weaknesses of many centuries" (P. D. Hocken, "Charismatic Movement," *Dictionary*, page 159A). Michael Harper: "It is the recovery of New Testament Church life which is our greatest need today" [Harper, 1964, 5]" (P. D. Hocken, "Church, Theology of the," *Dictionary*, page 215A).

-
10. P. D. Hocken, "Church, Theology of the," *Dictionary*, page 217B.
 11. *Christianity Today*, 1 February, 1972.
 12. Robert D. Brinsmead, "Protestant Revivalism, Pentecostalism and the Drift Back to Rome," *Present Truth*, special issue, 1972, page 29.
 13. Verse 14b as verse 12b refers back to verse three, "I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed," which is chapter thirteen's summary of the Lutheran Reformation, of its effectual damage to the papacy, and of the papacy's startling survival.
 14. "Ikon," *The Concordia Cyclopedia*, Editors L. Fuerbringer, Th. Engelder, and P. E. Kretzmann (Saint Louis: Concordia Publishing House, 1927), page 346A.
 15. P. E. Kretzmann, *Popular Commentary of the Bible* (Saint Louis: CPH, 1922), New Testament II, page 630A.
 16. Revere Weidner, "Annotations on the Revelation of St. John the Divine," *The Lutheran Commentary*, editor Henry E. Jacobs (New York: The Christian Literature Co., 1898), page 184.
 17. James Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1979), II, page 169.
 18. Walter Bauer, *A Greek-English Lexicon of the New Testament*, translators William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1974), page 106A.
 19. William E. Georgi, *The Revelation to St. John*, translator Erwin W. Koehlinger (Fort Wayne, Indiana: Concordia Theological Seminary Press, late 1980's), page 120. In a newspaper column from the 4 April, 1992 Minneapolis *Star Tribune*, the remark was made that Minnesota license plates with the numbers 666 were one of the plates most often returned. Drivers are dissatisfied with them presumably because they believe that 666 refers to the devil or to satanism.
 20. "Lamb," McClintock and Strong, V, page 205B.
 21. George Stoeckhardt, *Exegetical Lectures on the Revelation of Saint John*, translator H. Degner (Lake Mills, Iowa: Graphic Publishing Co., Inc., 1964), page 53.
 22. The woes of Habakkuk 2:16, 19 would have to be given all over again.
 23. Theodore Laetsch, *Jeremiah* (Saint Louis: CPH, 1988), page 211.
 24. Archibald Thomas Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1960), page 412.
 25. "Luther very aptly compares the true Gospel with a summer shower which falls now at one place, then at another, but nowhere stays long, because the ingratitude of men will not let the Word

remain... God has His Word preached that people should turn from darkness to light, but if they will love the darkness more than the light He takes His Word and goes to others. The countries of Asia once had the Word, they now have the Turk. Rome had it, now it has the pope. We have it, so let us buy while the market is at the door. The Lord will have a church upon earth at all times, and if one nation refuses to be His people he turns to another. When the Galileans would not hear Him the Lord turned Himself about and wended His way toward the coasts of Tyre and Sidon; for there he knew a soul that did want Him. As surely as He turns from those who do not want Him, so surely does He come unto those who do desire Him. This Canaanite woman did crave His help, and He dreaded not the long journey to go to her neighborhood” (Frederick Kuegele, *Country Sermons* [Crimora, Virginia: August Publishing Company, 1908], IV, page 203f.).

26. Kretzmann, pages 363A, 647B.

27. Killian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit* (Collegeville, Minnesota: A Michael Glazier Book published by the Liturgical Press, 1991), page xii.

28. Monsignor Vincent M. Walsh, *A Key to Charismatic Renewal in the Catholic Church* (Philadelphia: Key of David Publications, 1974), page 35f. *Nihil obstat*: James McGrath; *Imprimatur*: John Cardinal Kroll, Archbishop of Philadelphia.

29. F. A. Sullivan, “Catholic Charismatic Renewal,” *Dictionary*, page 115A & B.

30. J. R. Williams, “Baptism in the Holy Spirit,” *Dictionary*, page 41A.

31. *Ibid.*, page 47A.

32. P. D. Hocken, “Charismatic Movement,” *Dictionary*, page 157A.

33. Michael Harper, *The Three Sisters* (Tyndale House, 1979), page 33.

34. *The Life in the Spirit Seminars Team Manual* (Ann Arbor; *Servant Books*, 1979), page 107. *Imprimatur*: Leo A. Pursley, Bishop of Fort Wayne-South Bend.

35. F. L. Arrington, “Hermeneutics,” *Dictionary*, page 384A.

36. F. A. Sullivan, “Catholic Charismatic Renewal,” *Dictionary*, page 117A.

37. J. L. Sandidge, “Dialogue, Roman Catholic and Classical Pentecostal,” *Dictionary*, pages 240A, 240Bf., & 244A.

38. *Dogmatic Canons and Decrees*, translator Canon Waterworth (Rockford, Illinois: Tan Books, 1977), pages 51f., 53f. *Imprimatur*: John Cardinal Farley, Archbishop of New York.

39. *Our Sunday Visitor’s Catholic Encyclopedia*, editor The Reverend Peter M. J. Stravinskas (Huntington, Indiana: Our Sunday Visitor Publishing Division, 1991), page 549.

40. Edward W. A. Koehler, *Luther's Small Catechism, Annotated* (Fort Wayne, Indiana: Concordia Theological Seminary Press, 1981), pages 205, 206, 208, 209, 210.

41. J. Rodman Williams, *Renewal Theology* (Grand Rapids: Academie Books/Zondervan, 1988), I, pages 310B & 311B.

42. *Ibid.*, II, page 39A.

43. Franz Pieper, *Christian Dogmatics*, translator Theodore Engelder (Saint Louis: Concordia Publishing House, 1951), II, page 12.

44. *Ibid.*, III, page 188.

45. That the Roman Catholic is not the true Christian church, but the whore of Babylon, was proven by Luther. Because of widespread unbelief, the Third Messenger will have to demonstrate this all over again. What is more, and pay attention to this, you future scoffers of the Third Messenger, who are contemporaries of him: the fact that there will be a Third Messenger is by itself biblical proof that the Roman Catholic sect is antichristian!