

THE CERTAINTY OF THE THIRD ANGEL'S MESSAGE -PROVED BY IMPORTANT
 PRINCIPLES OF PROPHETIC INTERPRETATION- ARMAGEDDON, BEFORE +
 AFTER THE MILLENNIUM- by Louis F. Were--Excerpts by
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To know the Bible we should read it often until we become familiar with its contents

In order to receive the Holy Spirit's guidance in our study of the prophetic portions of the Scriptures we must first be obedient to God. Acts 5:31.

It should be regarded as certain that interpretation of prophecies which do not set forth in clearer light the gospel of Christ are not God-inspired. Interpretations of prophecies which do not find their centre in Jesus as the Saviour, or as the Destroyer of evil, are wrong applications of Scripture.

The Jewish religionists were masters in the outside knowledge of the Bible, yet, with all their reading of the OT, they did not understand the prophecies. D.A. 212

In the old sanctuary, and later in the temple of the Jews, only those dedicated to the holy office of the priesthood were permitted to view the wonderful glories to be seen within the sacred edifice. And only those whose lives are dedicated to God are permitted to see the inner beauties of the temple of Scripture.

The NT shows how Jesus brought fulfillment to the OT predictions.

Christ and His salvation is the central theme of the Bible, and to make plain the way of salvation was the sole purpose for which the Scriptures were written. D.A. 211.

The keenest unspiritual mind touches the surface, but cannot penetrate into "the deep things of God."

It is by prayer and the study of the Bible that we obtain power to resist evil; to go contrary to our natural inclinations.

To appreciate the arts and the sciences one must be trained. And to understand spiritual things one must be trained spiritually.

We cannot approach unto the holy ground of Biblical knowledge without first removing the shoes of our sins and worldliness. We must be in the right spiritual condition to understand spiritual things.- GC 599. D.A. 455.

Everything in nature is governed by laws or principles.

As the Bible has been inspired by God (2 Tim. 3:16; 2 Pet. 1:21) it is reasonable to believe that the Scriptures are based upon definite laws which we must study and follow if we would obtain a true understanding of the Word of God.

The great controversy between Christ and Satan is a clash of principles. See 6T352.

Amos 3:7- All texts in the Bible must be interpreted to agree with this fundamental principle. God's nature causes Him to clearly reveal His will. God did not predict that He would change His Sabbath day; therefore, the fourth commandment is still obligatory on all mankind.

The perpetuity of the Law of God is established upon the principle that God's law is the expression of His character. As God's character is unchangeable, so is His law.

As in nature new life springs from the dead, so we obtain new life spiritually now, and literally at the resurrection.

The Godhead is a Trinity, and therefore the Scriptures constantly employ the number three- not only in the many instances where such use is plainly stated, but also intricately woven into the very warp and woof of the words and structure of Holy Writ.

From the principle that the literal things are always grouped around Jesus, and the spiritual things are grouped around the Holy Spirit while He represents Christ, arises the principle that other things in the Scriptures are grouped together. In the days of literal Israel things were grouped on a literal, national basis: in the time of spiritual Israel things are spiritually grouped together. Jerusalem, which was God's centre, and Babylon, Satan's centre, and all that were grouped with them, are brought in the NT and applied in a spiritual, world-wide sense. Wherever Jesus is, there will be found the literal, the real, the tangible.

The book of Revelation is a divine example of this principle of things being grouped together, for all the places, proper names, and designations are employed symbolically--except the New Jerusalem(after Millennium).

The Christian's gaze is upon unseen things. 2 Cor. 4:18.

Our vision of God and of heaven comes as we study the Scriptures, for in them we have word pictures of heavenly things.

Spiritual vision develops as we continue to study the Word of God and pray for heavenly enlightenment. Living in the atmosphere of the inspired writers, one learns to see things as they see them.

The blessings of eyesight are very great; but the blessings of mindsight are greater. It is possible to casually see an object without observing it with the mind.

Whether learning through the eyes or the ears, we arouse the mind to take pictures of that which we seek to memorize. The mind is a photographic plate, and is constantly taking pictures. Clear thinking is an alert mind taking clear pictures, which are stored up in the memory. Logic is the manipulator which adjusts the focus of the camera. When seeking to recall something to memory, we concentrate on making the brain throw on to the screen the pictures we have stored in our minds. We forget easily when we fail to expose the mind-plate long enough to enable the picture to be indelibly stamped upon the mind. Meditation is a Christian duty. 1 Tim. 4:15.

Two ideals are attained in the Scriptures--clarity and brevity. By word-pictures God has made the truths of His Word clear, and by them He has been able to present "much in little."

The historical incidents recorded in the OT provide us with word pictures by which God teaches us spiritual truths. See COL 17-21.

The development of spiritual vision depends upon the co-operation of human effort with Divine power.

The literal is the commencement of, or the foundation for, the spiritual. God leads our minds from the material world to the spiritual: from the seen and the known to the unseen and the things unknown to us through our physical senses. See 1. Cor. 15:46.

As the things belonging to the material world and those belonging to the spiritual realm were both created by God, the seen harmonizes with, and illustrates, the things of the spiritual realm. -See D.A. 206,266-7,336,582. PK 696

The NT writers reveal the principle for interpreting the OT: to see in the literal, types of the spiritual and world-wide.

DA 211,468-9,PP 184,277,353,373,418DA.23,77,165,756-7.AA 54,55;TM 506-7,8 T 21,etc.

Within a short space of 12 years Nehemiah had completed all his work. The "repairing" (Neh. 3) of the walls of Jerusalem was done in 52 days. See Neh. 6:15. This quick work will be repeated in the experience of spiritual Israel. 9 T 11.

The sealing brought to view in Neh. 9:38 was done in a short space of time. See EW58.

"Armageddon" is-to be considered only as it relates to Israel and her enemies. As Israel is protected in all the world, so the Armageddon slaughter from which they are sheltered is also world-wide.

Because ancient Israel was a nation, the church is said to be a nation.

In Scripture the word nation is usually employed in contrast to the nation of Israel. When mentioned in relation to the closing conflict they must be interpreted as enemies of spiritual Israel.

A person who is not a member of spiritual Israel is an "heathen man." The term "gentile" or "heathen" is used in Scripture to designate those out of Christ.

See EW 282-4 and GC 618,635.

The literal application of that which God designed should be spiritually applied is Satan's plan of substituting a counterfeit for the genuine.

In the kingdom of grace Jesus gives spiritual life. In the kingdom of glory He gives eternal life. "Life" is a synonym for "the kingdom of God." Mark 9:45,47; Matt. 18:9.

Christ not only reigns upon "the throne of grace" in heaven, but also, by His Spirit, reigns in every heart on earth subject to Him.

Predictions concerning the Messiah's kingdom are being fulfilled spiritually during this "dispensation of the Holy Spirit."

The spiritual salvation of the kingdom of grace will be followed by a literal, physical salvation in the kingdom of glory.

Paul preached the kingdom of Christ as a then reality, into which every believer of the gospel was, and is, instantly translated. By the new birth we enter into the kingdom of God.

The spiritual kingdom of Israel is world-wide. Rom. 4:13.

In the Scriptures the Sabbath is inseparable from the sanctuary. Heb 4;10:25.

Israel's literal deliverance from "the land of Egypt, out of the house of bondage", was typical of the spiritual deliverance from Satan's kingdom of bondage. Sabbath-keeping was a sign of gratitude for the deliverance God had wrought.

Spiritual Israel observes the Sabbath as a "sign" of deliverance and sanctification.

By its very nature the Sabbath must be as universal and as enduring as the unseen things. Time is both intangible and universal.

Through faith and obedience we obtain present rest of heart and mind, while looking forward to eternal rest.

The errors of Roman Catholicism are based upon the literal application of the things of national Israel.

The Papacy is Satan's counterfeit of the ministry and kingdom of the Lord Jesus. Fostered by the Papacy is that system of interpretation which literalizes, in connection with Palestine and the literal Jews, those prophecies outlining the details of the final conflict involving spiritual Israel and the Sabbath.

Whereas the Papacy-fostered system of interpretation known as Futurism applies literally the things pertaining to Israel, the Third Angel's Message follows the system of interpretation outlined in the NT and Spirit of Prophecy and applies the things of Israel in a spiritual, world-wide sense.

Sin is a world-wide disease. The Bible was not written for the benefit of one nation more than another--it is the world's book.

The Bible contains much repetition, for, by the principle of enlargement through repetition, the divine Teacher increases our knowledge. See Job 33:14.

Bible themes are written upon the crescendo plan. The earlier books lay the foundation for later developments.

The second chapter of Genesis enlarges on the important phases of the story of creation given in the first chapter.

In his creative and redemptive work, God commences from the lower and goes to the higher. He leads us from the material things to the spiritual; from our earthly abode to our heavenly.

Messages emanating from God are built upon the past. Amos 3:7.

The book of Matt. contains 99 direct references to the OT. The last book in the OT refers to the writings of Moses. All the NT writers refer back to the OT for their authority; and the OT writers refer to, confirm, and build upon the writings of the prophets which preceded them..

Strange doctrines may find apparent support from isolated passages or text interpreted without reference to their contexts. But the test of true doctrine is its agreement with the rest of the Scripture. A spirit of unity prevails throughout the Word of God.-1.Cor.14:32.

A God-inspired movement does not destroy the foundations of the past--it does not destroy, but fulfills.

The "double" application of prophecy is never another local fulfillment: the prophets always saw in local events the foreshadowing of world-wide events at the end of time.

When applied in connection with spiritual Israel, "double" applications are spiritual as well as world-wide.

The plagues similar to those which fell upon Egypt will fall upon the nations who (by enforcing Sunday laws), like Pharaoh, will not recognize God's authority. The 6th plague is poured out upon those who seek to destroy God's people. See 5T 451,464.

In His second advent sermon (Matt. 24) Jesus passed from literal Israel to spiritual Israel; from the literal temple and city to the spiritual temple and city; and from literal to spiritual Rome. Similarly, in Revelation, He fully demonstrates the principle of employing the experiences of ancient Israel, her city and temple, and her enemies, when outlining the experiences of the church and her enemies.

The crescendo plan of Scripture: the principle by which the past, as it becomes the future, is enlarged.

Thus we are guided in our understanding of the prophecies of Daniel by the principle of the transition from the literal to the spiritual; from the local to the world-wide; from literal to spiritual Israel; from literal to spiritual Rome.

The Greek word for abomination occurs 6 times in NT (Babylon's number). Both literal and spiritual Rome are designated by the same word: Pagan Rome was an idolatrous power, and Papal Rome, also, is an idolatrous power.

As the sign for the flight of the disciples was that literal Rome was standing where she should not have stood, so, by the principle of the "double," "spiritual," application, the sign for the flight of God's people in the last days will be when spiritual Rome also stands "in the holy place"--presumptuously stands in the place of God, by enforcing the keeping of Sunday in defiance of the command of God.

Cestius withdrew from the city on Wednesday, October 7. It was "not in the winter, neither on the Sabbath day."

The New Testament teaches that the church is now "the Israel of God."-Gal. 6:16. But there is no change in the language describing "Israel."

The word of God is not written as an argumen, but as a declaration of truth.

The three faithful Hebrews typify the people of the Third Angel's message.

Literal Babylonian lion--Spiritual Babylonian beast.

In the days of the New Covenant, the expression "thy people"-dan 12:1, refers to spiritual Israelites- in the anti-typical land of Israel, preaching God's judgment-hour message based upon the antitypucal application of the Palestinian sanctuary services of the old covenant. While the expression "thy people" of Dan.L014 referred to the Jewish nation at the downfall of LITERAL Babylon, that of Dan.12:1 has reference to SPIRITUAL Israel at the time of the downfall of SPIRITUAL Babylon.

With the transition from literal to spiritual Israel, in the prophecies of Daniel, we also pass from literal to spiritual Rome, and from literal to spiritual Babylon.

In its spiritual application, the land of Israel means the place where God's blessings are fully bestowed.

In the table of Adam's genealogy, we read 8 times "And he died."

The book of the generation of Jesus Christ is followed by "begat." The 40th birth is that of Jesus. Forty if 5 times 8. The number 5 is used by the Holy Spirit in the Bible for grace, and 8 is the number representing life from the dead--the resurrection number. By the grace of Jesus Christ the dead will be resurrected at His second coming.

Gen 15:5; Rev. 13:18. As we are thus directed to the thought of counting in the first book of Scripture and again in the last book, we take notice of this indication that within the Bible will be found a numeric system.

12 symbol. harmony and peace --the kingdom of peace.

Gen. 14:4- the number 13 is ass. in Scripture with rebellion against God. The dragon occurs 13 times in Revelation.

As in the human anatomy all the nerves lead from the extremities to the brain, so in the Bible all the threads of truth, all the laws of interpretation, meet in one splendid union in the Bökk of Revelation.

The first mention of a thing in Scripture is its literal setting. All Bible symbols have literal, familiar things as a basis.

Spiritual interpretations must not in any way deny the literality of historicity of that which is first mentioned in a "natural" way. The literalness of the past must be the solid foundation upon which rests the spiritual interpretation.

In the prophecy of Dan. chs. 10-12 eight kings, commencing with Cyrus are said to "stand up"- the eight being Jesus commencing His reign in His eternal kingdom.

Jer. 1:11-The almond tree, blossoming first of the trees, was a horticultural symbol that He was first on the scene of action, and that He would "hasten" to perform His word.

In the Revelation we are informed of the superiority of Jesus Christ over His enemies, who are couched under the symbolic term "Babylon". He is first on the field of battle against the army of wickedness--He is the "Almond" among the trees-- He "hastens" to perform His Word to save His people and to destroy evil. He will be the last on the field of conflict, for He will destroy His enemies and deliver His people. This is the message of the book of Revelation.

Spiritual Babylon's doom will be sealed when the machinery for persecutio-n is set up ready for operation. It is the attempt to destroy the church that brings about Armageddon, just as the first battle fought at Megiddo came when God's people were "oppressed" by their enemies.

Israel's oppressors and enemies were led by the "spirits of devils."-Deu.18:9-14.

Rev. 16:14.-First Megiddo see Judg. 4:16.

Messiah= the Christ or the Anointed. John 1:41-margin.

God's character is always associated in Scripture with His name.

To trust in the name of the Lord means to trust His character. Ps. 54:1;52:9. Prov. 18:10;Ps.9:10;91:14--to love and trust the name of God means to have a knowledge of His character.

The teaching of the truth of God is a declaration of His character, His nature, His attributes.

Ez. 48:35;Matt. 28:20;Mark 16:20--The companionship of Jesus in life's battles is one of the most comforting and necessary truths. All Christians need to practice the presence of Christ, to hold hourly, conscious communion with Him.

The meaning of the names of the prophets were frequently keys to their books.

Isaiah	= Salvation of Jehovah
Daniel	= God is Judge
Jeremiah	= Whom Jehovah launches forth
Hosea	= Saviour or Salvation
Joel	= The Lord is God
Amos	= Weighty burden

Adam	Man
Seth	Placed or appointed
Enos	Wretched, fallen man
Cainan	Lamenting
Mahalaleel	The Blessed God
Jared	Shall Descend or come down
Enoch	Teaching, dedicated, disciplined (obedient unto death)
Methusaleh	His death shall bring
Lamech	Power
Noah	Rest and Comfort

Throughout the writings of the NT we see the spiritual application of the OT persons, places, etc.

The name "Israel" now stands for those who like Jacob have wrestled with God in prayer until their characters have become changed into the divine similitude.

The book of Revelation is written with significant emphasis upon the spiritual meaning of names, etc.

The Revelation can be rightly understood only when OT historical events, persons, names, numbers, colors, etc. are applied spiritually in connection with Christ and His church.

God does nothing in vain. The meanings of the names He chose for the children of some of His prophets carried messages for the professed people of God in their days, and also for subsequent years.

The fact that Jesus gave names according to their meanings shows that a full understanding of the Scriptures depends upon applying the Law of the Significance of Bible Names.

The Law of the Significance of Names in the Revelation:

John-Jehovah hath granted grace., or shown favor. The name John is found five times in the Revelation. Throughout Scripture five is employed as the number representing grace.

The meanings of the names Jesus Christ, John, Israel and Jew teach that THE REVELATION is the message from THE ANNOINTED, JEHOVAH, Who is SALVATION to those who wrestle in prayer and find GRACE and the PRAISE...OF GOD, and thus becomes PRINCES WITH GOD.

JERUSALEM meaning FOUNDATIONS OF PEACE is mentioned 3 times in Rev.
MICHAEL means THE ONE LIKE GOD and is revealed in Scripture as Jesus our Lord.
EL signifies STRENGTH, or THE STRONG ONE.

God does not predestinate persons, but He does predestinate character. The privilege of each is to co-operate with God to obtain the character predestinated to measure up to the meaning of the name written in the book of life from the beginning. The redeemed will bear names which designate them as belonging exclusively to God.

SATAN means ADVERSARY. Satan's heavenly name LUCIFER meant DAY STAR.

Gen. 29:32	REUBEN	See a son	Rev. 7:5	JUDAH	Praise
29:33	SIMEON	Hearing		REUBEN	A son
29:34	LEVI	Joined		GAD	A company
29:35	JUDAH	Praise	7:6	ASER	Happy
30:6	DAN	Judgment		NEPHTHALIM	Wrestling
30:8	NAPHTHALI	My wrestling		MANASSES	Forgetting
30:11	GAD	A troop or company	7:7	SIMEON	Hearing
30:13	ASHER	Happy		LEVI	Joined
30:18	ISSACHAR	An hire		ISSACHAR	Servants
30:20	ZEBULON	Dwelling	7:8	ZABULON	Dwelling
30:24	JOSEPH	Adding		JOSEPH	Added
35:18	BENJAMIN	The son of the right hand		BENJAMIN	Sons of the right hand

The number 6 is used in the Revelation for Satan's spiritual kingdom: it is not employed as a national number.

AA 585- The cities were literal, and Asia is literal. Yet they are used in a symbolic, world-wide sense.

If ARMAGEDDON referred to a specific locality, it would be the only prophetic name in the Revelation used in its literal sense.

The enemies of spiritual Israel will UNITE or GATHER their forces around Jerusalem--the spiritual dwelling place of the Lord-- and there IN THE VALLEY OF JEHOSHAPHAT, meaning THE VALLEY OF GOD'S JUDGMENT, spiritual Israel's enemies will be cut in pieces in one vast MOUNTAIN OF SLAUGHTER.

The inspired interpretation of Ez. 38 and 39 is given in the book of Revelation. Rev. 20:8.-Number 4 is employed in Scripture for the whole world.

The prophecy of Ex. 38 and 39 refers to the great multitudes of the people of the world who are in the army of Satan, whose earthly, visible ecclesiastical representative is the Papacy.

In the Scriptures wine is a symbol of blood.

Edom and Bozrah: the grapes and their juice, represent the blood of the multitudes who have not made Jesus their Saviour, and so must suffer the wrath of God.

The Euphrates is employed to symbolize only a strong, vigorous, invading force-- never to symbolize a stationary or dying nation.

The river Euphrates is mentioned 21 times (3x7) in the Bible. In 7 of these it is definitely said to be the boundary of the promised land.

Euphrates is the boundary between the two centres: Jerusalem and Babylon.

1 Kings 4:24,25.

Solomon was a type of Jesus. Matt. 6:29, 12:42.

In fulfilment of the threatened judgment God's people were removed from the promised land to the land of their Babylonian captivity beyond the Euphrates.

The Edomites joined in with the Babylonians in destroying Jerusalem, and are typical of the enemies of Israel who ally themselves with Babylon. The destruction of the Edomites typifies the annihilation of the unsaved.

The land of Israel is the place of God's blessing; outside it rests the curse of God. As it was typically in the days of national Israel, so it is in a spiritual sense today--God's blessing rests everywhere His obedient people dwell.

Jerusalem and Babylon are both spiritually employed in the Apocalypse in a world-wide sense.

Euphrates is referred to as the river over which those called out of Babylon had to cross to return to the land of Israel.

The expression "this side of the river" occurs 8 times in Ezra. The number 8 is the number for the new life in Christ--the resurrection life.

The term "beyond the river" occurs 7 times in Ezra. Seven is the number for completion, or continuity to the end, and Babylon will exist till the end. There will be a "beyond the river"--the place of the worship of false gods--until Babylon is overthrown in the final destruction of Armageddon.

There were three calls out of Babylon away from the river Euphrates. Zerubbabel and Joshua headed the first return to Jerusalem, Ezra led the second; and Nehemiah the third.

The first time the Euphrates is referred to as "the flood" is in Joshua 24.

Euphrates was also that river so many of Israel's northern enemies crossed in order to invade Israel's land and attack God's people.

In the OT the Euphrates was not employed to represent Assyria and Babylon as nations occupying the territory through which it ran, but they were symbolized by it ONLY WHEN THEY BECAME INVADING, DESTROYING NATIONS--the enemies of Israel.

Gen. 14:3- from then on 13 is associated with the great rebellion against God.

The number four is used throughout Scripture as the number for the world.

The Euphrates--"the fourth river (Gen. 2:14)--is the symbol of the world-wide forces of Babylon.

Every passage of Scripture has to be studied in the light of its context and association.

The trumpets present the overthrow of the literal Roman Empire; the seven plagues deal with the overthrow of the spiritual Roman Empire--Babylon.

The Ottoman Empire has no OT imagery and, therefore, no typical significance.

As the angel of the Lord slew the hosts of the Assyrians, so the host that tries to kill God's remnant church will be destroyed by angels executing the divine command. As the overflowing of the Euphrates of Isa. 8:7-8 represented the invasion of Judea by the Assyrians, so their destruction was the drying up of those waters.

Seven last plagues--GC references: pp. 627-44.

PP. 627, 628 deal with plagues 1-4. On page 635 ref. is made to the literal darkness of the 5th plague. The 5-7 plagues are really parts of one picture, giving the final acts in the great drama and occur within a very short time.

See 5T 665--principle of interpretation.

The cup containing the wine of God's wrath is for Babylon. The cup is mentioned 3 times in the Book of Revelation.

Bible themes are connected with a series of chain texts. Rev. 12:15 is one of the links connected with Is. 59:19. Rev. 13:7 and Dan. 7:21, 25.

The unfulfilled conditional prophecies now apply spiritually in relation to the church.

Spiritual things are world-wide in scope, whereas literal things are limited in time and place.

Satan counterfeits by limiting to Palestine in relation to the literal Jews that which the Third Angel's Message applies spiritually in relation to spiritual Israel in all the world.

The church is now a temple. 9 T 180. The church is also the spiritual New Jerusalem, in which God now dwells, as He will dwell eternally in the visible, literal New Jerusalem, the metropolis of the new world.

There is a spiritual temple on earth, and a visible, literal temple in heaven. See Rev. 11:1; GC 266, TM 17, AA 595, PK 36.

The literal things of Israel have their spiritual application on the earth until the second advent.

The spiritual application in connection with the church comes before the literal application to the eternal kingdom.

The Spirit of Prophecy teaches that the church is the bride of Christ; but it also teaches, just as plainly that the New Jerusalem is Christ's bride. Christ is now married to His church: His "marriage" to His kingdom (The New Jerusalem is the capital and representative of the kingdom) takes place just before He returns to earth. Christ's marriage to the spiritual bride (the church) precedes His marriage to His kingdom, with its literal things.

His spiritual glory in the church precedes the manifestation to the church of His literal glory. See PK 689 (Is. 40:5) and 733.

Texts describing the new earth have a present spiritual application in the experience of the church. 6 T 24, 308.

Spiritual birth precedes the regeneration of the physical world.

Spiritual salvation, or redemption, occurs before physical redemption.

Spiritual robes of salvation are worn now, eternal robes are to be worn from the time of the second advent.

God's people now spiritually "follow the Lamb whithersoever He goeth"; they literally follow Him in His eternal kingdom.

Spiritual fire precedes literal fire. D.A. 107, 108.

The spiritual kingdom of grace precedes the literal kingdom of glory.

We mount up on spiritual wings before we mount on literal wings.

The pure in heart see God spiritually--see His character revealed everywhere in the Scriptures and in nature--before they actually see Him.

We stand before the throne of God spiritually (in the Investigative Judgment, etc. 1 Kings 17:1) before we literally stand there. 2 Cor. 5:10, Rom 14:10.

God's name is spiritually written on our foreheads before it is literally written there.

The Bible is now the spiritual tree of life: the eternal, literal tree of life will be literally seen and partaken of by the saved after the second advent.

We drink of the spiritual water of life before we drink of the literal water of life which "proceeds out of the throne of God and of the Lamb."

The spiritual shaking occurs before the literal shaking. The literal shaking of the mountains of the earth at the second advent is mentioned in PP 340, 1T184, etc.

The spiritual wall of Babylon (the false Sabbath) will fall when the beast's power collapses; the literal walls of the Babylonian cities will also fall.

Spiritual fire is to devour spiritual Babylon. At Christ's second advent and at the end of the millennium literal fire is employed in the destruction of Babylon.

To the Christian there is a spiritual east before the literal east. Joel 3:14 has a spiritual application now.

We stand with Christ on spiritual Mt. Zion before we stand with Him on the literal Mt. Zion.

Thus we see that the literal of the past--of Israel's literal kingdom--and the literal things of the future kingdom of glory have their spiritual application in this "dispensation of the Holy Spirit." If this principle is not followed when interpreting prophecies, confusion and error will result.

The principle revealed in the NT and in the Spirit of Prophecy shows that the

things of Israel are to be literally applied until the time of Christ's death-- which terminated the law of types and shadows pertaining to Israel in Palestine--and then, with the literal things of the eternal kingdom, applied spiritually until the second advent.

Those things which are introduced in the early parts of the Bible are repeated and enlarged until, in the NT and especially in the Revelation, they are employed in a world-wide sense(AA 583-4)

The principle of triple application enables us to "rightly divide the word of truth":

1. The national kingdom of God, in the time of the literal economy:centered in Jerusalem, and pertaining to the land of Israel.
2. Christ's spiritual kingdom:centered in spiritual Jerusalem, the church, and embracing the world.
3. Christ's eternal kingdom: with His seat of government literally centered in the New Jerusalem.

Christ is the centre of each of the three-fold applications of the prophecies of the blessings to, and the designations, etc., of Israel.

This triple application ,which arises out of the nature of the Trinity, simplifies the understanding of the Scriptures, as it causes all things to automatically fall into their proper places.

The millennium is the dividing line between the spiritual application of this dispensation and the future literal application. That which is literal after the millennium has a spiritual application before the millennium. We need to apply this principle to understand the Scriptural teaching concerning Armageddon, before and after the millennium.

The 1,000 years between the events associated with the spiritual Jerusalem at the time of the second advent and those associated with the literal Jerusalem at the third advent are not symbolic years--not 360,000 years, reckoned by the day for a year principle,employed in prophetic symbolism--because the spiritual dispensation ends at the second advent.

The prophecies which have a fulfilment at the second advent have their complete fulfilment at the end of the 1,000 years. Though the prophecies concerning Armageddon have a spiritual fulfilment at the second advent, they have their complete fulfillment after the millennium .

To correctly understand the Revelation,Jerusalem must be interpreted as the centre of the battle between good and evil. In the OT Jerusalem was the literal centre of national Israel. In this we see typified the church as a whole, and also each individual. Through their allegiance to the God of Israel,the church, and individual Christians become the centre of attack by foes who are stirred to "war" against the Holy Son of God within. But, while spiritual enemies gather outside the walls of "the holy city", the heart is at peace with God. At the end of the millennium, Jerusalem will still be the centre within which "the Prince of Peace" reigns, but the enemies, bent on "war", will literally gather outside.

All the proper names, places and designations of the Revelation are employed in a symbolical sense until the Revelator's description of the holy city-New Jerusalem- at the end of the millennium.

The Apocalypse, which is "The Revelation of Jesus Christ" in His work, past present and future, is a revelation of the whole Bible, and shows the true interpretation of all that pertains to Israel-past,present, and future. The prophecies of Ezekiel, Daniel, Zech.,Joel,etc. should be interpreted in harmony with the principle of the triple application of the things of Israel so clearly revealed in the Revelation.
