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THE SEVEN LAST PLAGUES — REVELATION 16:10–11 — THE FIFTH ANGEL AND THE



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THRONE OF THE BEAST

The Seven Last Plagues: How the Fifth Angel Exposes the Beast's Throne, Purifies the Church, and Prepares the Bride for Christ

By Carl Timothy Wray

[Carl Timothy Wray](#) is a Bible teacher and author devoted to revealing Jesus Christ through the full counsel of Scripture. His writings trace the purposes of God from Genesis to Revelation, emphasizing the finished work of Christ, the gospel of grace, the kingdom of God, the manifestation of the sons of God, the reconciliation of all things, and the ultimate purpose of God to become all in all.

Rather than approaching the book of Revelation primarily as a prediction of outward catastrophes, Wray teaches its symbols through the revelation of Jesus Christ and the spiritual realities they unveil. His work continually distinguishes between the first Adam and the last Adam, the earthly and the heavenly, the corruptible and the incorruptible, and the governments that proceed from these two realms.

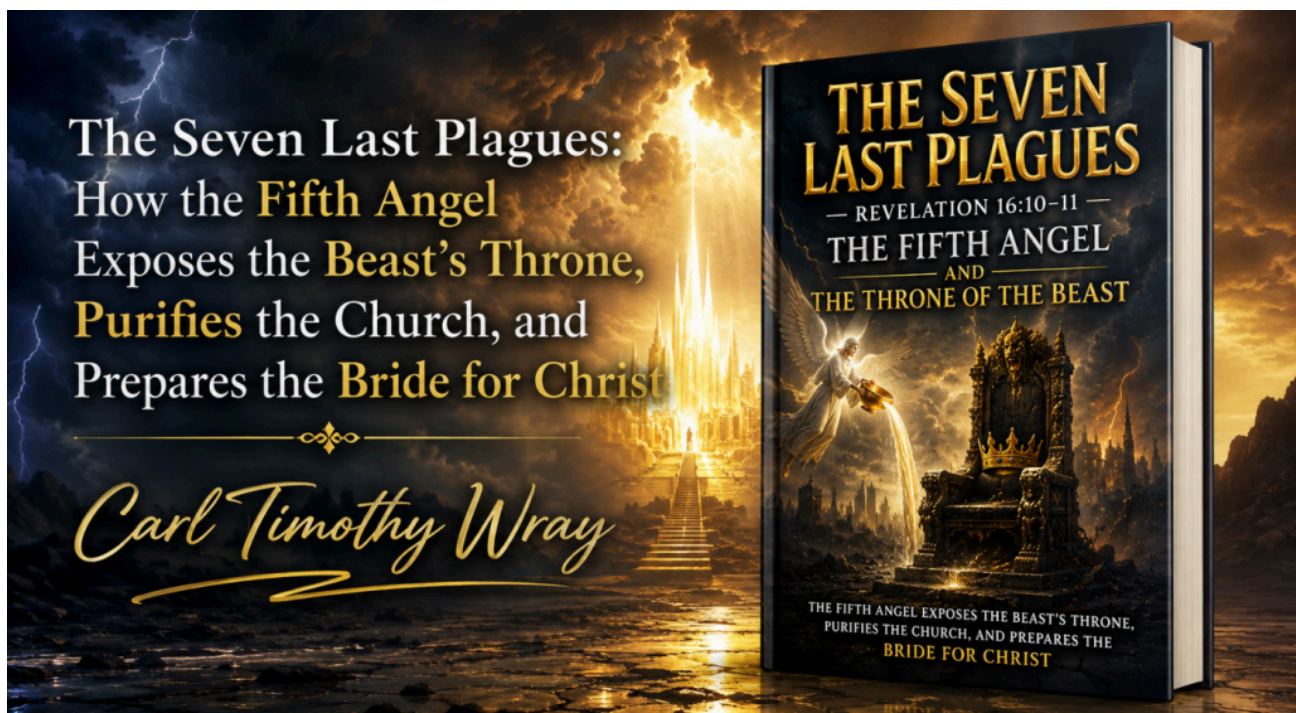
In this volume of *The Seven Last Plagues*, Wray examines the fifth angel and the pouring of the fifth bowl upon the throne of the beast. Following the biblical thread from Genesis through Revelation, he explores yielding, servanthood, spiritual discernment, the heart, the tongue, authority, government, and the throne from which the beastly kingdom operates. Most importantly, he reveals the redemptive purpose behind this judgment: the purification of the church, the preparation of the bride, and the establishment of the government of Jesus Christ.

The judgment is not the destination. The prepared bride is moving toward union with Christ, the New Jerusalem, the healing of the nations, the reconciliation of all things, and the fulfillment of God's eternal purpose—that God may be all in all.



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The Seven Last Plagues — Revelation 16:10–11 — The Fifth Angel and the Throne of the Beast is a biblical study of the fifth angel, the fifth bowl, the throne of the beast, and the spiritual meaning of the seven last plagues in the book of Revelation. Carl Timothy Wray traces the biblical revelation of the first Adam and the last Adam, the serpent, the dragon, the beast, spiritual government, the heart, the tongue, yielding, obedience, and the authority of Jesus Christ. This study reveals how the fifth angel exposes the beast's throne, brings darkness upon his kingdom, purifies the church, prepares the bride for Christ, and advances God's purpose of gathering together all things in Christ. Through Revelation 15–16, Romans 6, John 10, Hebrews 5, Revelation 12–13, Revelation 19–22, Ephesians 1:10, Romans 8, and 1 Corinthians 15, the seven last plagues are revealed as part of God's redemptive work of judgment, purification, restoration, and reconciliation through [Jesus Christ](#).



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INTRODUCTION

WHEN THE JUDGMENT REACHES THE THRONE

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.”

— Revelation 16:10

There comes a point in the judgments of God when dealing merely with outward manifestations is no longer sufficient. The fruit has been exposed. The works have been revealed. The condition of the kingdom has become visible. Yet the Spirit of God continues moving deeper until the revelation of Jesus Christ reaches the very place from which the government proceeds.

The fifth angel pours his bowl upon the **seat of the beast**.

The Greek word translated “seat” is *thronos*—a throne.

This is governmental language.

A throne speaks of rule, authority, dominion, administration, and the right to govern. Therefore, the fifth bowl brings us face-to-face with one of the deepest questions in the book of Revelation:

What is governing the man?

Long before John saw the beast in Revelation, Scripture had already established the principles necessary to understand his government.

In the garden, God spoke His word to Adam. Then another voice entered the garden:

“Yea, hath God said...?”

— Genesis 3:1



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Two words were now before the man.

Two influences.

Two sources of wisdom.

Two ways of seeing.

From the beginning, therefore, the issue of government involved the word to which the vessel would yield.

Paul later revealed this principle plainly:

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...?”

— Romans 6:16

Man is a yielding vessel.

Whether he understands the principle or not, his yielding produces obedience, and his obedience reveals the government being expressed through his life.

This is why spiritual maturity requires discernment.

Jesus said:

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

The mature sheep has learned the voice of the Shepherd.

Samuel provides a beautiful picture of this development. As a child, Samuel heard God calling but could not discern who was speaking. He repeatedly ran to Eli. The voice was genuine, but Samuel’s discernment was immature.



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Then Samuel learned.

Samuel listened.

Samuel grew.

And Scripture eventually declares:

“And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.”

— 1 Samuel 3:19

The child who once could not distinguish the voice became a mature prophet whose word carried the authority of God.

This is why the writer of Hebrews connects maturity with discernment:

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

— Hebrews 5:14

God prepares His people to hear.

He prepares them to discern.

He prepares them to receive.

He prepares the wineskin before pouring the wine.

This principle is essential to understanding the seven last plagues. The judgments of Revelation 15 and 16 are not disconnected acts of divine anger. They reveal a

work in which Jesus Christ exposes everything belonging to the



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government of the old creation and prepares a people for the fullness of His own government.

The fifth angel brings this work directly to the throne.

Revelation has already identified the origin of the beast's authority:

“And the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

The old serpent of Genesis has become the great dragon of Revelation. The dragon gives the beast power, a throne, and great authority. A kingdom develops beneath that government.

Then the fifth angel appears.

He does not merely strike the beast's hands.

He does not merely strike his feet.

He does not merely address his outward works.

The bowl is poured upon the throne.

And immediately:

“His kingdom was full of darkness.”

The throne and the kingdom are inseparably connected. The nature of a government determines the nature of the kingdom proceeding from it.



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Scripture continually brings us inward.

“Keep thy heart with all diligence; for out of it are the issues of life.”

— Proverbs 4:23

Jesus declared:

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

What fills the inward man eventually finds expression.

Thought becomes word.

Word influences yielding.

Yielding becomes obedience.

Obedience produces works.

Works reveal government.

Therefore, when the fifth bowl strikes the throne of the beast, Revelation immediately draws attention to the tongue:

“They gnawed their tongues for pain.”

Then those tongues speak:

“And blasphemed the God of heaven...”

— Revelation 16:11

Finally, the passage reaches their deeds:



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...and repented not of their deeds.”

The progression is remarkable:

THRONE.
KINGDOM.
DARKNESS.
TONGUE.
WORDS.
DEEDS.

The government is being exposed from its throne outward into its manifestation.

Yet even this is not the ultimate purpose of the fifth angel.

God is preparing a people.

Revelation 15 opens the heavenly temple and reveals seven angels coming forth from the presence of God. The bowls proceed from the heavenly administration and purpose of God. Within the prophetic framework developed throughout this series, the man-child has been caught up unto God and to His throne, while the woman continues through the wilderness experience.

The heavenly ministry now serves the purpose of purification and preparation.

Paul described this purpose:

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

Christ loves His church and works within her:

“That he might sanctify and cleanse it with the washing of water by the



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that he might present it to himself a glorious church, not having spot,

or wrinkle, or any such thing...”

— Ephesians 5:26–27

That is the spirit in which the seven last plagues must be understood.

Sanctify.

Cleanse.

Purify.

Prepare.

Present.

The judgment is serving the preparation.

The bowls are not the destination.

The marriage is.

Revelation eventually declares:

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

— Revelation 19:7

Then John sees the completed bridal picture:

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

— Revelation 21:2

The woman has been prepared.

The bride has been made ready.



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New Jerusalem comes forth.

But even the preparation of the bride is not the final boundary of God's eternal purpose.

Creation is waiting.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

— Romans 8:19

The prepared people of God become an instrument through which the life and government of Christ flow outward toward creation.

Paul declares the purpose:

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

— Ephesians 1:10

And Revelation gives us the final contrast between the two thrones.

In Revelation 16, the fifth bowl is poured upon the **throne of the beast**, and his kingdom is exposed in darkness.

But in Revelation 22, John sees another throne:

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1



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is exposed.

From the other throne flows **life**.

And beside that river stands the tree of life, whose leaves are:

“**for the healing of the nations.**”

— Revelation 22:2

This is where the judgment is going.

This is why government matters.

This is why the beast’s throne must be exposed.

God is preparing an instrument through whom His life can flow until the nations are healed, creation is delivered, all things are gathered together in Christ, every opposing rule and authority is brought beneath His feet, and the eternal purpose of God reaches its glorious fulfillment:

“**That God may be all in all.**”

— 1 Corinthians 15:28

The fifth angel therefore reveals much more than another plague.

He reveals a **change of government**.

The throne of the beast is exposed.

The church is purified.

The bride is prepared.



EN

ment of Christ is established.

And from the true throne flows a river whose destination is ultimately **all creation**.

TABLE OF CONTENTS

Introduction — When the Judgment Reaches the Throne

Chapter 1 — Man Was Created to Yield

Romans 6:13–16

Yielding, obedience, servanthood, and the government expressed through the vessel.

Chapter 2 — Two Men, Two Governments

Romans 5:12–19; 1 Corinthians 15:45–49

The first Adam and the last Adam; the earthy and the heavenly; disobedience and obedience; death and life.

Chapter 3 — Whose Voice Governs the Vessel?

Genesis 3; John 10; 1 Samuel 3; Hebrews 5:14

The voice in the garden, the Shepherd's voice, Samuel's growth, and the development of spiritual discernment.

Chapter 4 — Guard the Heart: The Inward Realm of Government

Proverbs 4:23; Matthew 12:34; Luke 6:45; Ephesians 4:27; James 4:7

The heart as the fountain of manifestation and the relationship between thought, yielding, obedience, speech, and deeds.



EN

5 — The Dragon Gave the Beast His Throne

Revelation 12:9; Revelation 13:1–4

The old serpent, the great dragon, the beast, and the transfer of power, throne, and authority.

Chapter 6 — The Fifth Angel Pours Upon the Throne

Revelation 16:10

The fifth bowl reaches the governmental seat of the beast and exposes the authority of the old creation.

Chapter 7 — His Kingdom Was Full of Darkness

Revelation 16:10; Ephesians 4:17–18; Ephesians 5:13

The relationship between throne and kingdom and how the light of Jesus Christ exposes darkness.

Chapter 8 — They Gnawed Their Tongues for Pain

Revelation 16:10–11; Matthew 12:34; James 3

The tongue as an outward expression of the inward fountain, the resistance of the Adamic government, and the exposure of its deeds.

Chapter 9 — Seven Angels Coming Out of the Temple

Revelation 15:5–8

The heavenly origin of the bowls, the throne realm, priestly ministry, and the divine administration of purification.

Chapter 10 — Preparing the Woman for the Bridegroom

Revelation 12; 2 Corinthians 11:2; Ephesians 5:25–27; Revelation 19:7

The wilderness, purification, the chaste virgin, and the preparation of the bride for Christ.

Chapter 11 — From the Woman to New Jerusalem

Revelation 21:1–10

The glorious church coming forth in bridal fullness as New Jerusalem.

Chapter 12 — An Instrument for the Reconciliation of All Things

Ephesians 1:10; Romans 8:19–23; Revelation 22:1–2; 1 Corinthians 15:24–28

The river from the throne, the healing of the nations, creation's deliverance, the gathering together of all things in Christ, and God all in all.

Conclusion — The Throne, the Bride, and the Kingdom of God

The beast's throne exposed, the church purified, the bride prepared, Christ's government established, and the eternal purpose of God advancing toward the reconciliation of all things.

CHAPTER ONE

MAN WAS CREATED TO YIELD

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

— Romans 6:16

MAN IS A YIELDING VESSEL



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yield ye your members as instruments of unrighteousness unto sin: yourselves unto God, as those that are alive from the dead, and

your members as instruments of righteousness unto God.”

— Romans 6:13

Before we can properly understand the fifth angel and the throne of the beast, we must understand something fundamental about the state of being in which man lives. Paul reveals this principle with remarkable clarity in Romans 6.

Man yields.

Man receives.

Man obeys.

Man serves.

Man manifests the government to which he has yielded himself.

This principle is essential to understanding **the Seven Last Plagues**, because the fifth angel does not merely deal with outward actions. His bowl is poured upon a throne—the seat of government from which a kingdom operates.

If we do not understand the yielding nature of the vessel, we will struggle to understand how government operates through the vessel.

Paul does not present man as an isolated creature existing independently from every influence. He presents man as someone who can yield his members either as instruments of unrighteousness or as instruments of righteousness unto God.

The members are instruments.

An instrument does not determine its own purpose. It becomes available to the one



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Paul therefore says:

“Yield yourselves unto God.”

This is not merely a command concerning improved behavior. It is a revelation concerning government.

Something is going to be expressed through the vessel.

The question is:

What are we yielding to?

That question will eventually lead us directly to the throne of the beast in **the Seven Last Plagues**.

TO WHOM YOU YIELD, YOU SERVE

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...”

— Romans 6:16

Paul does not leave much room for neutrality.

He says:

“His servants ye are.”

The servant may understand what is happening, or he may not.



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...ess revelation concerning his condition, or he may remain completely t.

His awareness does not create the principle.

His obedience reveals it.

This is tremendously important.

A man does not become a servant when he discovers that he is one. Revelation simply turns on the light so that he can discern the government his obedience has been expressing.

This is why **the Seven Last Plagues** are revelatory.

God is bringing things into the light.

The bowls expose.

They uncover.

They reveal.

They bring hidden governments into manifestation so that what has operated in darkness can be seen beneath the light of Jesus Christ.

Romans 6:16 gives us a foundational key:

YIELDING PRODUCES OBEDIENCE, AND OBEDIENCE REVEALS SERVANTHOOD.

The servant manifests the government to which he yields.

**THERE ARE TWO DIRECTIONS OF
SERVANTHOOD**



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“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”

— Romans 6:17

Paul describes a transition.

“Ye were the servants of sin.”

Then something changed.

They heard.

They received.

They obeyed.

And notice where Paul locates that obedience:

“From the heart.”

Already we are moving inward.

The government of God is not merely producing external religious conformity. The word enters the heart, the heart responds, the vessel yields, and obedience follows.

Paul continues:

“Being then made free from sin, ye became the servants of righteousness.”

— Romans 6:18

Notice what Paul does not say.



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He does not say:

“You were servants, but now you are no longer servants.”

He says:

You were servants of sin; now you have become servants of righteousness.

The change is a **change of government**.

This distinction will become increasingly important as we move toward the fifth angel in **the Seven Last Plagues**.

God’s purpose is not merely to tell a servant to stop serving.

God brings the servant out from under one government and establishes him beneath another.

FREEDOM IS A CHANGE OF GOVERNMENT

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

— Romans 6:22

Biblical freedom is not independence from God.

Freedom is deliverance from the government of sin so that the life of God can freely operate through the vessel.

Paul says:

“Made free from sin.”



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liately:

“Become servants to God.”

This is crucial for understanding **the Seven Last Plagues**.

God is not simply destroying one government and leaving creation without government.

He is bringing everything beneath the rightful government of Jesus Christ.

The false government must be exposed because the true government is being established.

The darkness must be revealed because the light has appeared.

The throne of the beast must be judged because another throne is being revealed—the throne of God and of the Lamb.

Freedom, therefore, is not the absence of government.

Freedom is life beneath the rightful government of God.

THE FIRST MAN YIELDED TO ANOTHER WORD

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said...?”

— Genesis 3:1

Romans 6 reveals the principle of yielding, but Genesis shows us the principle in operation.



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God had already spoken.

His word was present.

His government had been established through His word.

Then another voice entered the garden.

“Yea, hath God said...?”

Before there was fruit in the hand, there was another word in the ear.

Before there was an outward manifestation, there was an inward reception.

Before there was an act of disobedience, there was another voice seeking the yielding of the vessel.

This is where government begins to become visible.

WHOSE WORD WILL RULE THE MAN?

That question runs from Genesis all the way into **the Seven Last Plagues**.

The serpent did not begin by physically forcing the woman to take the fruit.

He spoke.

He presented another word.

Another interpretation.

Another wisdom.



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Understanding.

Then the vessel yielded.

This reveals something tremendously important:

Government seeks agreement before it produces manifestation.

THE WORD PRECEDES THE MANIFESTATION

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat...”

— Genesis 3:6

Notice the progression.

The serpent speaks.

The woman hears.

Her perception changes.

She sees differently.

Desire develops.

She takes.

She eats.



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Fact is the final manifestation of something that has already been working inwardly.

This pattern is critical to understanding **the Seven Last Plagues**.

God does not merely judge outward fruit while ignoring the root from which that fruit proceeds.

The revelation of Jesus Christ moves progressively toward the source.

That is why the fifth angel eventually pours his bowl upon the **throne** of the beast.

The judgment has reached the place of government.

But before we arrive at that throne, we must understand how government manifests itself:

WORD → HEARING → RECEIVING → YIELDING → OBEDIENCE → MANIFESTATION.

What begins as a voice eventually becomes a deed.

JESUS REVEALED THE SAME PRINCIPLE

“I speak that which I have seen with my Father: and ye do that which ye have seen with your father.”

— John 8:38

Jesus goes beneath outward works and identifies source.

He does not merely ask what people are doing.

He reveals what is producing the doing.



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S:

“Ye are of your father the devil, and the lusts of your father ye will do.”

— John 8:44

Look carefully at the progression.

FATHER.

DESIRE.

DOING.

Source.

Nature.

Manifestation.

Jesus is tracing the outward work back to the inward source.

This is precisely the direction in which **the Seven Last Plagues** take us.

The bowls reveal progressively deeper dimensions of the old creation until the fifth angel reaches the throne itself.

The revelation is moving toward government.

THE LAST ADAM REVEALS PERFECT YIELDING

“I can of mine own self do nothing... because I seek not mine own will, but the will of the Father which hath sent me.”

— John 5:30



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Jesus Christ reveals what perfect yielding to God looks like.

He does not live independently from the Father.

He lives in union with the Father.

He hears the Father.

He sees the Father.

He speaks the Father's words.

He performs the Father's works.

He seeks the Father's will.

This is not bondage.

This is true freedom.

The Son is perfectly yielded to the Father, and therefore the life of the Father is perfectly manifested through the Son.

Jesus said:

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

— John 14:10

There is our principle again.

INDWELLING → WORD → WORK.



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within becomes expressed outwardly.

This gives us the positive side of the revelation we will eventually encounter in **the Seven Last Plagues**.

The purpose of God's judgment is not merely to expose the wrong government.

It is to establish the right government.

THE FIRST ADAM AND THE LAST ADAM

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

— 1 Corinthians 15:45

Paul brings the entire human story into two men.

The first Adam.

The last Adam.

One earthy.

One heavenly.

One associated with death.

The other with life.

Paul continues:

"The first man is of the earth, earthy: the second man is the Lord from



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1 Corinthians 15:47

These two men reveal two realms of government.

This is why the biblical story does not require an endless number of competing sources.

The great contrast is between the old creation in Adam and the new creation in Christ.

As we proceed through **the Seven Last Plagues**, this distinction becomes increasingly important.

The judgment is exposing everything belonging to the government of the old creation so that the government of the new creation can be fully revealed.

THE MIND REVEALS THE GOVERNMENT

“For to be carnally minded is death; but to be spiritually minded is life and peace.”

— Romans 8:6

Now Paul takes the two realms inward.

There is a carnal mind.

There is spiritual-mindedness.

One produces death.

The other produces life and peace.

Then Paul says:



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“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

— Romans 8:7

Notice the governmental language:

“Not subject.”

The issue is submission.

Government.

Authority.

Yielding.

The carnal mind resists the government of God because it belongs to another order.

This resistance will become visible when we eventually reach the fifth angel in **the Seven Last Plagues**.

When the throne of the beast is struck, the old government does not quietly surrender.

It resists.

It speaks.

It manifests.

Yet its resistance cannot preserve its throne forever.



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Christ must reign.

SUBMIT YOURSELVES TO GOD

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

— James 4:7

Notice the divine order.

Scripture does not begin with resistance.

It begins with **submission**.

“Submit yourselves therefore to God.”

Rightful submission establishes rightful government.

Then:

“Resist the devil.”

And the result:

“He will flee from you.”

This is another dimension of the yielding principle.

We do not overcome the wrong government by becoming independent creatures who refuse every form of authority.

We overcome the wrong government by coming beneath the government of God.



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Paul says:

“Neither give place to the devil.”

— Ephesians 4:27

Do not give place.

Do not yield the territory.

Do not provide opportunity for another influence to govern what belongs beneath the authority of Christ.

This becomes especially significant when studying **the Seven Last Plagues**, because the fifth angel is going to deal directly with a **place of authority—a throne**.

THE HEART MUST BE GUARDED

“Keep thy heart with all diligence; for out of it are the issues of life.”

— Proverbs 4:23

Why guard the heart?

Because something flows from it.

The heart is not presented as an insignificant part of man’s spiritual existence.

It is a fountain of manifestation.

Jesus says:

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34



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the inward realm eventually speaks.

Then Jesus says:

“A good man out of the good treasure of his heart bringeth forth that which is good...”

— Luke 6:45

Notice the words:

“Bringeth forth.”

The outward manifestation proceeds from an inward treasure.

This is another foundational principle for understanding **the Seven Last Plagues**.

When the fifth angel strikes the throne of the beast, Revelation soon draws attention to the **tongue** and then to the **deeds**.

Why?

Because the outward expression reveals what has been governing inwardly.

EVERY GOVERNMENT HAS A VOICE

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

Government speaks.

The Shepherd has a voice.



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has a voice.

The serpent had a voice.

The Father has a voice.

The question is not merely whether we hear something.

The question is whether we can **discern the source of what we hear**.

Jesus says His sheep know His voice.

They have grown into recognition.

They are not merely hearing sounds.

They recognize the Shepherd.

And because they recognize Him:

“They follow me.”

Here again we find the same progression:

VOICE → RECOGNITION → YIELDING → FOLLOWING.

This is why maturity is essential.

MATURITY PRODUCES DISCERNMENT

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”



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vs 5:14

The mature have exercised senses.

They have grown.

They have experienced.

They have learned.

They have become able to discern.

This is not condemnation against the babe.

The babe is being prepared for maturity.

The immature servant may hear without fully discerning the source. The mature servant has learned through experience to recognize the voice of the Shepherd.

This is precisely why God prepares His people before bringing deeper revelation.

The purpose of teaching is not to condemn people because they cannot presently receive strong meat.

The purpose is to feed them until they can.

That same principle governs our approach to **the Seven Last Plagues**.

Before we pour the fifth bowl upon the throne, we must understand the vessel through which government operates.

Before we identify the throne, we must understand yielding.



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Understand yielding, we must understand servanthood.

Before we understand servanthood, we must recognize that every servant ultimately expresses the government to which he yields.

THE SERVANT IS NOT THE ENEMY

“For we wrestle not against flesh and blood, but against principalities, against powers...”

— Ephesians 6:12

This distinction protects the gospel from becoming an accusation against people.

The person is not the government.

The captive is not the captivity.

The vessel is not the throne.

Jesus could look upon those crucifying Him and say:

“Father, forgive them; for they know not what they do.”

— Luke 23:34

Stephen could be stoned and pray:

“Lord, lay not this sin to their charge.”

— Acts 7:60

They could discern the manifestation without making the people themselves the ultimate enemy.

This is the spirit in which **the Seven Last Plagues** must be taught.



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God's judgment exposes governments that hold creation in bondage.

The purpose is not accusation.

The purpose is deliverance.

The purpose is purification.

The purpose is reconciliation.

GOD IS CHANGING THE GOVERNMENT

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

— Colossians 1:13

There is the movement.

FROM THE POWER OF DARKNESS.

INTO THE KINGDOM OF HIS SON.

Deliverance is governmental.

Translation is governmental.

Kingdom is governmental.

And this prepares us to understand what God is doing through **the Seven Last Plagues**.

He is exposing everything that belongs to the government of darkness and bringing
... beneath the government of His Son.



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The fifth angel will eventually pour his bowl upon the very throne of the beast.

But we are not ready to pour that bowl yet.

First we must understand the government.

First we must understand the two men.

First we must understand the voices.

First we must understand the yielding servant.

And Romans 6:16 has given us the foundation:

“To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.”

Man yields.

The servant obeys.

The government manifests.

And when Jesus Christ begins revealing what has governed the vessel, the light reaches deeper and deeper until eventually it reaches the throne itself.

That is where **the Seven Last Plagues** are taking us.

The judgment is moving toward the seat of government.

And when the fifth angel finally pours his bowl, the throne will no longer remain



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CHAPTER TWO

TWO MEN, TWO GOVERNMENTS

“For as in Adam all die, even so in Christ shall all be made alive.”

— 1 Corinthians 15:22

THE BIBLE BRINGS THE HUMAN STORY INTO TWO MEN

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

— 1 Corinthians 15:47

The revelation of the two men is one of the great foundational truths necessary for understanding **the Seven Last Plagues**.

The Scriptures do not leave us wandering through an endless maze of unrelated powers, competing sources, independent kingdoms, and disconnected spiritual forces.

Paul brings the entire human story into two men.

The first man.

The second man.

Adam.

Christ



EN

The earthy.

The heavenly.

The corruptible.

The incorruptible.

The old creation.

The new creation.

One is associated with sin and death.

The other is associated with righteousness and life.

One represents the realm from which the beastly government emerges.

The other reveals the government of God.

If we fail to understand these two men, **the Seven Last Plagues** can become little more than a collection of frightening prophetic images. But once we understand the two men, the symbols begin to take their proper place within the larger revelation of Jesus Christ.

God is not merely showing us monsters.

He is revealing governments.

He is revealing natures.

He is revealing kingdoms.



EN

NEW.

ing the passing away of the old creation and the establishment of the

THE FIRST MAN IS OF THE EARTH

“The first man is of the earth, earthy...”

— 1 Corinthians 15:47

Paul identifies the realm of the first man.

Earthy.

The first Adam belongs to the earthly order.

His origin, state, nature, mind, works, and fruit belong to the corruptible creation.

This does not mean that everything physical is evil. Paul is revealing a spiritual contrast between two orders of humanity.

One is earthy.

The other is heavenly.

One is mortal.

The other possesses the power of an endless life.

One is corruptible.

The other is incorruptible.

This distinction becomes increasingly important as we move through **the Seven Last Plagues**, because the judgments of God progressively expose everything that cannot remain beneath the government of Jesus Christ.



EN

The first man cannot inherit the kingdom in his corruptible condition.

Paul says:

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

— 1 Corinthians 15:50

Something must change.

Something must be swallowed up.

Something must be brought beneath the life and government of Christ.

THE SECOND MAN IS THE LORD FROM HEAVEN

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

— 1 Corinthians 15:47

Paul does not merely reveal what humanity was in Adam.

He reveals what God has brought forth in Christ.

The second man is the Lord from heaven.

This is not merely another improved version of Adam.

Jesus Christ is the beginning of an entirely new order.

He is heavenly.



EN

He is incorruptible.

He is life-giving.

He is the image of the invisible God.

He is the firstborn of a new creation.

This is why **the Seven Last Plagues** must always be taught as part of the revelation of Jesus Christ.

The judgments are not centered in Adam.

Christ is the center.

Adam is being exposed because Christ has appeared.

Darkness is being revealed because light has come.

The false throne is being judged because the true King is reigning.

The old government is being displaced because the government of the Son is being established.

THE FIRST ADAM WAS MADE A LIVING SOUL

“And so it is written, The first man Adam was made a living soul...”

— 1 Corinthians 15:45

Paul reaches all the way back to Genesis.



EN

LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

— Genesis 2:7

Adam became a living soul.

There was nothing accidental about his creation.

God formed him.

God breathed into him.

God placed him in the garden.

God established the environment in which His purpose would unfold.

But Adam was not God's final revelation of man.

The first man pointed toward another Man.

Paul continues:

"The last Adam was made a quickening spirit."

— 1 Corinthians 15:45

The first receives life.

The last Adam gives life.

The first belongs to the realm of mortality.

The last Adam brings resurrection life.



EN

earthly.

The second is heavenly.

The movement of Scripture is therefore not merely about repairing Adam.

It is about bringing creation into the life of Christ.

DEATH REIGNED THROUGH ONE MAN

“For if by one man’s offence death reigned by one...”

— Romans 5:17

Notice Paul’s language.

Death reigned.

That is governmental language.

Death is presented as exercising dominion within the Adamic order.

Paul says again:

“Nevertheless death reigned from Adam to Moses...”

— Romans 5:14

Reigned.

Ruled.

Exercised dominion.



EN

of the reasons the language of thrones, kingdoms, authority, and becomes so important in **the Seven Last Plagues**.

The problem of Adam is not merely that individual people occasionally perform wrong actions.

There is a reigning principle.

There is a government of sin and death associated with the old creation.

Paul says:

“That as sin hath reigned unto death...”

— Romans 5:21

Sin reigns.

Death reigns.

The old creation exists beneath a government that produces corruption and death.

But Paul does not stop there.

GRACE ALSO REIGNS

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

— Romans 5:21

There are the two governments.

SIN REIGNS UNTO DEATH.

GRACE REIGNS UNTO LIFE.



EN

Brother against brother is not the central conflict.

Denomination against denomination is not the central conflict.

Nation against nation is not the deepest conflict.

The biblical contrast reaches much deeper.

Adam and Christ.

Death and life.

Corruption and incorruption.

Carnal and spiritual.

Earthy and heavenly.

Sin reigning unto death and grace reigning through righteousness unto eternal life.

This is the governmental framework within which **the Seven Last Plagues** must be understood.

God is exposing one government while revealing another.

TWO MEN PRODUCE TWO OBEDIENCES

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

— Romans 5:19



EN

connects the two men directly to what we discovered in Chapter One.

Obedience.

The first man is associated with disobedience.

The second Man is associated with obedience.

This takes us directly back to Romans 6:16:

“To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...”

Government becomes manifested through obedience.

Adam yielded.

Christ yielded.

But they yielded in opposite directions.

Adam received another word.

Christ remained perfectly submitted to the Father.

The first man's disobedience opened the realm of sin and death.

The obedience of Jesus Christ establishes righteousness and life.

This is why the gospel does not merely teach humanity better behavior.

The gospel reveals **another Man**.



EN

JESUS LIVED FROM THE FATHER

“Then said Jesus unto them... I do nothing of myself; but as my Father hath taught me, I speak these things.”

— John 8:28

Jesus reveals perfect heavenly government.

He speaks what He hears from the Father.

He does what He sees the Father doing.

He seeks the Father's will.

He manifests the Father's nature.

He reveals the Father's works.

Jesus says:

“I can of mine own self do nothing...”

— John 5:30

And:

“The Son can do nothing of himself, but what he seeth the Father do...”

— John 5:19

This is perfect yielding.

The Son is not independent from the Father.

He is one with the Father.



EN

The government operating through Jesus Christ is therefore a revelation of the Father.

This gives us the divine pattern:

FATHER → SON → WORD → WORK → MANIFESTATION.

Jesus says:

“He that hath seen me hath seen the Father.”

— John 14:9

The government within Him became visible through Him.

ADAM MANIFESTS THE EARTHY IMAGE

“As is the earthy, such are they also that are earthy...”

— 1 Corinthians 15:48

The first Adam is not merely an ancient historical individual disconnected from everyone who follows.

Paul sees Adam as the head of an order.

“As is the earthy, such are they also that are earthy.”

The nature of the head appears within the body associated with that head.

This helps us understand why **the Seven Last Plagues** deal with realms, kingdoms, governments, and corporate conditions rather than merely isolated individuals.



EN

...ing the Adamic order.

He is revealing the nature of the old creation.

He is showing what proceeds from the earthy man.

But Paul immediately gives us the other side.

“And as is the heavenly, such are they also that are heavenly.”

— 1 Corinthians 15:48

There is another humanity appearing.

A heavenly humanity.

A people bearing another image.

WE SHALL BEAR THE IMAGE OF THE HEAVENLY

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

— 1 Corinthians 15:49

This is where judgment becomes hope.

God is not exposing the earthy merely so that He can announce how terrible the earthy is.

He is bringing forth the heavenly.

The purpose is transformation.



EN

The purpose is conformity to Christ.

The purpose is that the image of the heavenly Man become manifested in a people.

That is why **the Seven Last Plagues** must never be separated from God's purpose for His church.

The bowls expose what belongs to the old creation because God is preparing a people to bear fully the image and government of the heavenly Man.

The judgment serves transformation.

The exposure serves purification.

The purification serves preparation.

And the preparation serves God's eternal purpose.

TWO MINDS REVEAL TWO REALMS

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

— Romans 8:5

The two men produce two ways of seeing.

Paul brings the contrast into the mind.

Those after the flesh mind the things of the flesh.

Those after the Spirit mind the things of the Spirit.



EN

“For to be carnally minded is death; but to be spiritually minded is life and peace.”

— Romans 8:6

Notice how consistently Scripture maintains the two realms.

CARNAL MIND — DEATH.

SPIRITUAL MIND — LIFE AND PEACE.

The mind becomes an expression of government.

This becomes extremely important when studying **the Seven Last Plagues**, because the beast’s kingdom is eventually exposed as a kingdom filled with darkness.

Paul has already described an understanding that becomes darkened:

“Having the understanding darkened, being alienated from the life of God...”

— Ephesians 4:18

Darkened understanding belongs to alienation from divine life.

Light belongs to Christ.

THE CARNAL MIND RESISTS GOD’S GOVERNMENT

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

— Romans 8:7



EN

There is the word:

Subject.

The carnal mind will not submit to God's government.

It belongs to the first man's realm.

It operates from another principle.

It resists the mind of Christ.

This helps explain the resistance we will encounter later in **the Seven Last Plagues**.

When the fifth bowl reaches the beast's throne, the response is not immediate joyful surrender.

There is pain.

There is resistance.

There is blasphemy.

There is refusal to repent of the deeds.

Why?

Because the old government is being confronted by the revelation of Jesus Christ.

The carnal mind is enmity against God.

Adam does not willingly surrender his throne.

**EN**

resistance cannot defeat the purpose of God.

THE MIND OF CHRIST BELONGS TO THE NEW MAN

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

— 1 Corinthians 2:16

There is another mind.

The mind of Christ.

The answer to the carnal mind is not merely education.

It is not simply teaching Adam to think a little more positively.

God reveals the mind of another Man.

The mind of Christ proceeds from the heavenly order.

It understands by the Spirit.

It sees from the heavenly realm.

It yields to the Father.

It expresses the nature of God.

This is why Paul says:

“Let this mind be in you, which was also in Christ Jesus.”

ians 2:5



EN

Then Paul immediately describes Christ's humility and obedience.

The mind and the obedience belong together.

The mind reveals the government.

THE OLD MAN AND THE NEW MAN

"Knowing this, that our old man is crucified with him..."

— Romans 6:6

Paul's gospel does not promise the old man eternal preservation.

The old man is crucified.

The body of sin is brought to nothing.

The servant is delivered from sin's dominion.

This is another foundational truth for understanding **the Seven Last Plagues**.

God is not eternally maintaining two equal governments.

One government has an appointed end.

Christ must reign.

Paul says elsewhere:

"That ye put off concerning the former conversation the old man, which is according to the deceitful lusts..."

— Romans 4:22



EN

Then:

“And that ye put on the new man, which after God is created in righteousness and true holiness.”

— Ephesians 4:24

Again:

OLD MAN.

NEW MAN.

Corruption.

Righteousness.

Two states of being.

Two manifestations.

Two governments.

THE NEW MAN IS CREATED AFTER GOD

“And have put on the new man, which is renewed in knowledge after the image of him that created him.”

— Colossians 3:10

The destination is the image of God.

is beyond merely escaping the old creation.



EN

God is forming Christ within a people.

Paul says:

“Christ in you, the hope of glory.”

— Colossians 1:27

That is the positive revelation behind **the Seven Last Plagues**.

The old government is exposed because Christ is being revealed.

The beast’s throne is judged because Christ’s throne is being established.

Darkness is uncovered because the light is shining.

The old man is being put off because the new man is coming forth.

TWO KINGDOMS COME INTO VIEW

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

— Colossians 1:13

Paul now gives us kingdom language.

POWER OF DARKNESS.

KINGDOM OF HIS SON.

This is precisely where our study is moving.



EN

imately reveal two governmental orders.

One belongs to darkness.

The other belongs to the Son.

One produces death.

The other produces life.

One is corruptible.

The other is incorruptible.

One is earthy.

The other is heavenly.

This is why the fifth angel in **the Seven Last Plagues** will eventually strike a throne and immediately expose a kingdom.

Throne and kingdom belong together.

Government and manifestation belong together.

The nature of the throne determines the nature of what proceeds from it.

THE BEAST DOES NOT STAND OUTSIDE THE TWO-MEN REVELATION

“And I stood upon the sand of the sea, and saw a beast rise up out of the

sea.”



EN

tion 13:1

When we eventually reach the beast, we must not abandon everything Paul has taught us and create a third humanity.

There are still two men.

There are still two realms.

There is still the earthy and the heavenly.

There is still Adam and Christ.

The beastly nature belongs within the revelation of the old Adamic order.

The beast is not another creator.

He is not another eternal source.

He belongs to the corruptible realm that is being exposed beneath the revelation of Jesus Christ.

This keeps **the Seven Last Plagues** centered in the biblical story rather than allowing prophetic symbolism to become disconnected from the rest of Scripture.

THE DRAGON'S GOVERNMENT HAS AN END

“And the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

Later we will examine this verse carefully.



EN

For now, notice the governmental language:

POWER.

SEAT.

AUTHORITY.

The dragon gives the beast a throne.

But that throne is not eternal.

That authority is not ultimate.

That kingdom does not have the final word.

The fifth angel in **the Seven Last Plagues** will pour his bowl upon that very throne.

Why?

Because only one government can finally remain.

CHRIST MUST REIGN

“For he must reign, till he hath put all enemies under his feet.”

— 1 Corinthians 15:25

There is no uncertainty in Paul’s language.

He must reign.

Christ’s reign is not a possibility.



EN

It is God’s purpose.

Paul says:

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”

— 1 Corinthians 15:24

All rule.

All authority.

All power.

Everything opposing the government of God is brought to its appointed end.

Now compare this with Revelation 13:2:

The dragon gives the beast:

power, throne, authority.

Paul says Christ puts down:

rule, authority, power.

Brother, the connection is powerful.

The beast’s government cannot survive the reign of Christ.

THE LAST ENEMY IS DESTROYED



EN

“The last enemy that shall be destroyed is death.”

— 1 Corinthians 15:26

Death reigned through Adam.

Now death itself is destroyed.

The government of the first man cannot be God’s final state for creation.

Death does not win.

Corruption does not win.

Darkness does not win.

The beast does not win.

The dragon does not win.

Adam does not win.

Jesus Christ wins.

That is the gospel within **the Seven Last Plagues**.

The judgments are revealing the overthrow of everything that cannot remain beneath the eternal government of God.

GOD SHALL BE ALL IN ALL



EN

...en all things shall be subdued unto him... that God may be all in all.”

...inthians 15:28

Here is the destination.

Not two eternal governments.

Not two eternal kingdoms.

Not two eternal thrones.

Not an eternal struggle between Adam and Christ.

God all in all.

This is where the revelation of the two men ultimately takes us.

The first Adam reveals the realm from which God is delivering creation.

The last Adam reveals the life into which God is bringing creation.

The first is earthy.

The second is heavenly.

The first is associated with death.

The second gives life.

The first reveals disobedience.

The second reveals obedience.

The first belongs to corruption.



EN

The second brings incorruption.

The first government passes away.

The government of Jesus Christ remains.

And this is why **the Seven Last Plagues** matter.

They are not meaningless catastrophes scattered through the closing pages of the Bible.

They reveal the progressive judgment of the old governmental order as Jesus Christ prepares His people for the fullness of His kingdom.

Soon we will hear the voice.

Soon we will trace the serpent.

Soon we will see the dragon.

Soon we will encounter the beast.

And eventually the fifth angel will lift his bowl and pour it upon the throne.

But before we arrive there, one truth must remain firmly established:

There are two men.

There are two governments.

And only one government has an eternal future.

| **“For he must reign.”**



EN

CHAPTER THREE

WHOSE VOICE GOVERNS THE VESSEL?

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

EVERY GOVERNMENT HAS A VOICE

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat.”

— Genesis 2:16

Before there was a serpent speaking in the garden, there was a word from God.

God spoke.

God commanded.

God established His word before another voice ever appeared.

This is important to our understanding of **the Seven Last Plagues**, because government does not merely exercise power. Government speaks. It communicates its nature, wisdom, will, and purpose.

A throne produces a word.

A government issues a voice.

A servant hears.



EN

A vessel yields.

Obedience follows.

In the previous chapters we established that man is a yielding vessel and that Scripture brings the human story into two men: the first Adam and the last Adam.

Now we must ask another question:

WHOSE VOICE GOVERNS THE VESSEL?

The answer cannot be determined merely by what a person claims to believe.

Jesus taught that fruit reveals the tree.

Paul taught that obedience reveals servanthood.

Therefore, we must learn to discern the source from which a word proceeds.

This is essential preparation for understanding the fifth angel in **the Seven Last Plagues**.

Before we identify the throne of the beast, we must understand the voice proceeding from the government represented by that throne.

THE FIRST STRANGE VOICE APPEARS IN THE GARDEN

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said...?”

— Genesis 3:1



EN

enters the biblical story speaking.

That should not be overlooked.

The first thing Scripture records concerning the serpent's interaction with the woman is a **voice**.

"Yea, hath God said...?"

The attack concerns the word of God.

God had spoken.

Now another voice interprets what God said.

Another wisdom appears.

Another understanding is offered.

Another perspective seeks entrance into the vessel.

This gives us an important governmental pattern:

GOVERNMENT SPEAKS BEFORE GOVERNMENT MANIFESTS.

The serpent does not physically force the fruit into the woman's hand.

He speaks.

The word is heard.

The word is considered.



EN

influences perception.

The vessel yields.

The action follows.

This pattern will eventually help us understand why **the Seven Last Plagues** expose not only deeds but the government from which those deeds proceed.

THE SERPENT CHALLENGES GOD'S WORD

“And the serpent said unto the woman, Ye shall not surely die.”

— Genesis 3:4

Now the competing voices become unmistakable.

God had spoken.

The serpent speaks something different.

The question confronting the vessel is no longer merely whether she has heard a word.

She has heard **two words**.

Now discernment becomes necessary.

Which voice carries truth?

Which voice reveals the nature of God?

Which word will govern the understanding?



EN

will receive the yielding of the vessel?

These questions are not confined to Genesis.

They run throughout Scripture and become essential to understanding **the Seven Last Plagues**.

Government seeks the heart and mind because the word that governs inwardly will eventually manifest outwardly.

WHAT WE HEAR CHANGES WHAT WE SEE

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes...”

— Genesis 3:6

The tree was present before the serpent spoke.

Yet after the conversation with the serpent, the woman **saw** it differently.

This is powerful.

The voice affected perception.

The word influenced vision.

What entered through hearing began shaping how the vessel interpreted what was before her.

This reveals why spiritual discernment is so important.

Not every voice merely asks us to perform an action.



EN

first seek to change the way we **see**.

Once perception changes, desire can change.

Once desire changes, yielding can follow.

Then the outward manifestation appears.

The progression is clear:

**VOICE → WORD → PERCEPTION → DESIRE → YIELDING → OBEDIENCE →
MANIFESTATION.**

This pattern prepares us for **the Seven Last Plagues**, because God's judgments expose manifestations by revealing the government that produced them.

JESUS SAID HIS SHEEP KNOW HIS VOICE

"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

— John 10:3

Jesus brings the revelation of voice into the relationship between the Shepherd and the sheep.

The Shepherd speaks.

The sheep hear.

The Shepherd leads.

The sheep follow.



EN

Government expressed through relationship.

Jesus does not describe Himself driving terrified sheep before Him.

He leads them.

They follow because they recognize the voice.

This reveals the beautiful nature of Christ's government.

His government is not merely external force.

It is life.

Relationship.

Recognition.

Trust.

Revelation.

The mature sheep knows the Shepherd well enough to recognize the sound of His voice.

THE SHEEP FOLLOW BECAUSE THEY KNOW

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

— John 10:4



EN

Reason given for following:

“For they know his voice.”

Recognition precedes following.

This connects beautifully with Romans 6.

Paul says the servant yields and obeys.

Jesus reveals how the sheep comes to follow the rightful Shepherd.

He recognizes the voice.

Therefore, we can trace another progression:

HEARING → RECOGNITION → YIELDING → FOLLOWING → MANIFESTATION.

The mature servant is not merely someone who has learned religious rules.

The mature servant has developed spiritual recognition.

He knows the voice of the Shepherd.

This is essential preparation for understanding **the Seven Last Plagues**, because the conflict of governments is also a conflict of voices.

THE STRANGER ALSO HAS A VOICE

“And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”

— John 10:5



EN

ot pretend there is only one voice seeking attention.

There is the Shepherd.

There is also the stranger.

The mature sheep knows the difference.

This is the discernment we are developing.

The sheep does not merely recognize the Shepherd's voice.

The sheep also recognizes that another voice **is not** the Shepherd.

Therefore:

"A stranger will they not follow."

This is enormously important.

The sheep is still a yielding creature.

The sheep still follows.

The difference is that maturity has taught the sheep **whom to follow**.

The answer to false government is not to become ungovernable.

The answer is to recognize the rightful government of Christ.

MY SHEEP HEAR MY VOICE



EN

My sheep hear my voice, and I know them, and they follow me."

John 10:27

This verse gives us three simple movements:

HEAR.

KNOW.

FOLLOW.

The voice comes first.

The relationship produces recognition.

Recognition produces following.

This is why the development of spiritual hearing is so important.

A person can possess great amounts of religious information and still lack mature discernment.

He may know doctrines.

He may know traditions.

He may know denominational positions.

He may know theological terminology.

Yet the deeper question remains:

DOES HE KNOW THE VOICE?



EN

son of Jesus Christ is more than the accumulation of information.

It is the unveiling of a Person.

And His sheep learn His voice.

YOUNG SAMUEL HEARD GOD BUT DID NOT KNOW THE VOICE

“That the LORD called Samuel: and he answered, Here am I. And he ran unto Eli...”

— 1 Samuel 3:4–5

Samuel gives us one of Scripture’s clearest pictures of developing discernment.

God speaks.

Samuel hears.

Samuel responds.

But Samuel misidentifies the source.

He thinks Eli called him.

Notice something beautiful:

Samuel was not condemned because he could not yet discern the voice.

He was young.

He was learning.



EN

He was growing.

The voice was real.

His hearing was functioning.

His discernment was immature.

This distinction is extremely important when teaching **the Seven Last Plagues**.

God does not despise immaturity.

He ministers people out of it.

He prepares the vessel.

He trains the hearing.

He develops discernment.

He brings the babe toward maturity.

SAMUEL DID NOT YET KNOW THE LORD

“Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.”

— 1 Samuel 3:7

Scripture tells us exactly why Samuel could not identify the voice.

He did not yet know the Lord in this dimension of experience.



EN

the Lord had not yet been revealed to him.

Samuel needed revelation.

This is a tremendous picture of spiritual growth.

The inability to discern the voice does not necessarily mean the person has no relationship with God.

It may mean the person requires growth.

Experience.

Training.

Revelation.

This is why mature ministry does not condemn the babe.

It feeds the babe.

It prepares the babe.

It teaches the babe.

It helps the babe grow until spiritual senses become exercised.

ELI PREPARED SAMUEL TO HEAR

“Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth.”

— 1 Samuel 3:9



EN

ething beautiful.

He does not try to become Samuel's permanent voice.

He teaches Samuel how to recognize God for himself.

That is true ministry.

The goal of ministry is not to make people permanently dependent upon another person's hearing.

The goal is to prepare them to hear the Shepherd.

Eli says:

“Speak, LORD; for thy servant heareth.”

There is our word again:

SERVANT.

The servant hears.

The servant recognizes.

The servant yields.

The servant obeys.

This connects Samuel directly to the revelation of Romans 6:16.

The servant must learn whose voice deserves his obedience.



EN

SPEAK, LORD; THY SERVANT HEARETH

“And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.”

— 1 Samuel 3:10

Something has changed.

The voice has not changed.

Samuel has.

The same God who spoke before speaks again.

But now Samuel has been prepared to respond differently.

This is exactly what mature ministry accomplishes.

The minister does not manufacture God’s voice.

The minister helps prepare the hearer.

This principle is important to our approach to **the Seven Last Plagues**.

We do not begin with the deepest prophetic symbol and demand that an unprepared reader immediately understand it.

We establish Christ.

We establish Scripture.

We establish the two men.



EN

yielding.

We establish voice.

We prepare the spiritual understanding.

Then revelation can be received in season.

SAMUEL GREW

“And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.”

— 1 Samuel 3:19

What a transformation.

The child who once ran to Eli because he could not discern who was speaking becomes a mature prophet.

And Scripture gives us the key:

“Samuel grew.”

Growth matters.

Experience matters.

Exercise matters.

Relationship matters.

Samuel learned the voice.



EN

in the word.

He became established.

Eventually his words carried such alignment with the word of God that Scripture declares the Lord allowed none of his words to fall to the ground.

This is mature spiritual hearing.

The babe hears but may confuse the source.

The mature servant has learned through experience to discern.

SAMUEL WAS ESTABLISHED

“And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD.”

— 1 Samuel 3:20

Samuel did not remain forever in the nursery.

He grew.

He became established.

The purpose of God was not merely to make Samuel comfortable in his immature condition.

God brought him forward.

This is the same principle Paul reveals when he distinguishes milk from meat.

... not condemned.



EN

But neither is the babe intended to remain a babe forever.

God brings His people toward maturity.

And maturity includes the ability to discern the voice.

PAUL UNDERSTOOD THE NEED FOR PREPARATION

“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it...”

— 1 Corinthians 3:2

Paul discerned the capacity of the people.

He knew there were things they could not yet bear.

Therefore, he fed them according to their present ability.

But Paul was not establishing milk as their permanent diet.

He was preparing them for maturity.

This is one of the great principles of ministry.

REVELATION MUST BE MINISTERED IN SEASON.

There is a word that can be true but still require preparation before the hearer is able to carry it.



EN

stood this perfectly.

JESUS DID NOT SAY EVERYTHING AT ONCE

“I have yet many things to say unto you, but ye cannot bear them now.”

— John 16:12

Notice the final word:

“Now.”

Jesus did not say:

“You will never understand.”

He said:

You cannot bear them now.

There was more revelation coming.

But preparation was necessary.

Then Jesus said:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...”

— John 16:13

The Spirit guides.



EN

ement.

Progression.

Development.

Growth.

This is the spirit in which **the Seven Last Plagues** must be taught.

The goal is not to overwhelm the hearer with prophetic information.

The goal is to prepare the hearer until the revelation can be received.

STRONG MEAT BELONGS TO THE MATURE

“But strong meat belongeth to them that are of full age...”

— Hebrews 5:14

There is milk.

There is meat.

There are babes.

There are mature sons.

The existence of different stages does not create different families.

It reveals different levels of growth.

The writer of Hebrews does not condemn growth.



EN

He expects it.

Strong meat belongs to those who have matured enough to receive it.

Then he tells us something extremely important about the mature.

THEIR SENSES HAVE BEEN EXERCISED

“...even those who by reason of use have their senses exercised to discern both good and evil.”

— Hebrews 5:14

How did they learn discernment?

“By reason of use.”

Their senses were exercised.

They developed through experience.

They learned.

They grew.

They encountered situations in which discernment became necessary.

They learned the difference between appearances and source.

This brings us directly back to the garden.

The tree appeared good.



EN

ent to the eyes.

It appeared desirable.

Yet appearance alone could not reveal the source.

Maturity must learn to discern beyond appearance.

This is essential when studying **the Seven Last Plagues**.

Not everything that appears religious proceeds from the government of Christ.

Not everything that uses biblical language carries the Shepherd's voice.

Not everything called light is necessarily the light of Christ.

Discernment asks a deeper question:

WHAT IS THE SOURCE?

KNOWLEDGE OF GOOD AND EVIL IS NOT THE SAME AS SPIRITUAL DISCERNMENT

“But of the tree of the knowledge of good and evil, thou shalt not eat of it...”

— Genesis 2:17

There is an important distinction between possessing knowledge concerning good and evil and having spiritual senses exercised to discern good and evil.

The tree offered knowledge.

Hebrews reveals discernment developed through maturity.



EN

Knowledge alone can remain external.

Discernment penetrates to source.

The natural mind can classify actions.

The Spirit reveals what is producing them.

This is why religious systems can become highly developed in determining what appears good or evil while still failing to discern the voice of God.

The mature son must go deeper.

Whose voice is speaking?

What nature is producing this?

What government is operating?

THE VOICE REVEALS THE SOURCE

“He that is of God heareth God’s words...”

— John 8:47

Jesus continually connects hearing with source.

The issue is not merely sound.

It is origin.

What proceeds from God carries the nature of God.



EN

eds from another source carries the nature of that source.

This becomes particularly important when we begin tracing the serpent into the dragon and the dragon into the beast in **the Seven Last Plagues**.

The symbols change.

The governmental principle remains.

A source produces a word.

A word seeks agreement.

Agreement produces yielding.

Yielding produces obedience.

Obedience manifests government.

THE HEART AND THE VOICE ARE CONNECTED

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

Jesus now connects the voice to the inward condition.

The mouth does not operate independently from the heart.

Something fills the heart.

Then the mouth speaks from that abundance.



EN

This means speech can reveal government.

The words proceeding from the vessel provide evidence concerning what is filling the inward realm.

This will become extremely significant when we reach the fifth angel in **the Seven Last Plagues**.

When the bowl strikes the throne of the beast, Revelation immediately draws attention to the tongue.

The throne is struck.

The kingdom becomes full of darkness.

The tongue is affected.

Blasphemy proceeds from the mouth.

The deeds are exposed.

That sequence is not meaningless.

Government eventually speaks.

A FOUNTAIN REVEALS WHAT IS WITHIN

“Doth a fountain send forth at the same place sweet water and bitter?”

— James 3:11

James uses the picture of a fountain.



EN

out reveals what is within.

A fountain cannot continually produce water unrelated to its source.

Jesus says the heart speaks through the mouth.

James says the fountain produces according to what it contains.

The principle is the same.

SOURCE → FOUNTAIN → FLOW.

This is why the revelation of Jesus Christ does not stop with outward speech.

He reaches the fountain.

He reaches the heart.

He reaches the government.

Eventually, in **the Seven Last Plagues**, He reaches the throne.

BRING EVERY THOUGHT INTO CHRIST'S OBEDIENCE

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God... bringing into captivity every thought to the obedience of Christ.”

— 2 Corinthians 10:5

Paul now brings the governmental battle into the realm of thought.



EN

seeks to exalt itself.

Something opposes the knowledge of God.

Thoughts must be brought into captivity.

But notice the destination:

“The obedience of Christ.”

Again, the answer is not independence.

The answer is rightful government.

Thought comes beneath Christ.

The mind comes beneath Christ.

The heart comes beneath Christ.

The tongue comes beneath Christ.

The members come beneath Christ.

The entire vessel becomes an expression of the government of Jesus Christ.

LET THE WORD OF CHRIST DWELL IN YOU

“Let the word of Christ dwell in you richly in all wisdom...”

— Colossians 3:16

The answer to the serpent’s word is not silence.



EN

It is another word.

The word of Christ.

Let it dwell richly.

Let it fill the inward man.

Let it shape understanding.

Let it govern perception.

Let it produce wisdom.

Let it become the abundance from which the mouth speaks.

This is how the vessel increasingly manifests Christ.

The more clearly the Shepherd's voice is known, the less authority the stranger's voice possesses.

THE MATURE SHEEP DOES NOT FOLLOW THE STRANGER

"And a stranger will they not follow, but will flee from him..."

— John 10:5

This is where spiritual maturity takes us.

The mature sheep remains a follower.

But he has learned whom to follow.



EN

The mature servant remains yielded.

But he has learned to whom he yields.

The mature vessel remains responsive.

But spiritual senses have been exercised to discern the source.

This is the preparation we need before going deeper into **the Seven Last Plagues**.

We are learning to recognize government before we encounter its throne.

BEFORE THE THRONE, THERE WAS A VOICE

“And he said unto the woman, Yea, hath God said...?”

— Genesis 3:1

Remember where the thread began.

A voice in the garden.

We have not yet reached the dragon.

We have not yet reached the beast.

We have not yet reached the throne.

We have not yet poured the fifth bowl.

But the government we will eventually encounter in Revelation is already beginning to reveal its nature in Genesis.



EN

It speaks.

It challenges God's word.

It seeks agreement.

It influences perception.

It produces yielding.

It manifests through obedience.

This is the thread we are following.

Soon Revelation will identify the dragon as:

“That old serpent.”

Then the dragon will give the beast:

Power.

A throne.

Great authority.

And finally the fifth angel in **the Seven Last Plagues** will pour his bowl directly upon that throne.

But now the reader is beginning to understand why.

A throne is not merely a chair.



EN

presents a government.

A government has a voice.

A voice seeks the yielding of a servant.

And the mature servant has learned to ask:

WHOSE VOICE IS THIS?

THE SHEPHERD IS PREPARING A PEOPLE WHO KNOW HIS VOICE

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

This is where we finish.

Not with fear of the stranger.

Not with fascination with the serpent.

Not with obsession over the beast.

We finish with the Shepherd.

The purpose of discernment is not to make God’s people experts in darkness.

The purpose is to bring them into such intimacy with Jesus Christ that they recognize His voice.

The sheep hear Him.



EN

They know Him.

They follow Him.

And as they grow, their senses become increasingly exercised to discern the difference between the voice of the Shepherd and every voice that proceeds from another government.

This is preparation.

This is maturity.

This is how the wineskin is made ready.

And when we finally arrive at the throne of the beast in **the Seven Last Plagues**, the reader will already understand one of the most important truths in the entire study:

EVERY GOVERNMENT HAS A VOICE.

The question is:

Whose voice governs the vessel?

CHAPTER FOUR

GUARD THE HEART: THE INWARD REALM OF GOVERNMENT

“Keep thy heart with all diligence; for out of it are the issues of life.”

— Proverbs 4:23



EN

HEART IS A FOUNTAIN

“Keep thy heart with all diligence; for out of it are the issues of life.”

— Proverbs 4:23

Scripture continually brings us inward.

Before we can fully understand the fifth angel in **the Seven Last Plagues**, we must understand the inward realm from which life is expressed.

Proverbs tells us to guard the heart.

Why?

Because something flows from it.

The heart is not presented as a minor part of human existence. It is presented as a fountain.

“Out of it are the issues of life.”

What is present within eventually finds expression without.

Thought.

Desire.

Word.

Action.

Relationship.



Fruit.

All of these can reveal what is filling and governing the inward man.

This becomes essential to our understanding of **the Seven Last Plagues**, because when the fifth angel pours his bowl upon the throne of the beast, the judgment does not stop at the throne.

The kingdom is exposed.

The tongue is affected.

Words are spoken.

Deeds are revealed.

There is a flow from inward government to outward manifestation.

OUT OF THE HEART THE MOUTH SPEAKS

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

Jesus connects the heart directly to the mouth.

The tongue does not operate independently from the inward man.

Something fills the heart.

... mouth speaks from that abundance.



EN

This gives us another important pattern:

HEART → ABUNDANCE → SPEECH.

The word reveals the fountain.

The mouth becomes an outward expression of something inward.

This will become extremely important when we arrive at **the Seven Last Plagues** and see those under the beastly kingdom gnawing their tongues and blaspheming the God of heaven.

The tongue is not random.

The tongue reveals what the inward government is producing.

THE HEART BRINGS FORTH

“A good man out of the good treasure of his heart bringeth forth that which is good...”

— Luke 6:45

Jesus does not merely say the heart contains something.

He says the heart **brings forth**.

The inward becomes outward.

The hidden becomes visible.

becomes manifested.



EN

He continues:

“...and an evil man out of the evil treasure of his heart bringeth forth that which is evil...”

— Luke 6:45

Again, the manifestation is connected to source.

Fruit is not disconnected from root.

Speech is not disconnected from heart.

Deeds are not disconnected from inward government.

This is why the judgments of God in **the Seven Last Plagues** move progressively deeper.

God does not merely correct outward behavior while ignoring the source.

The revelation of Jesus Christ exposes the fountain.

THE THOUGHT PRECEDES THE DEED

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.”

— Matthew 15:19

Jesus now connects the heart to thought and deed.

Notice the order.



EN

Thought.

Manifestation.

The outward deed is not the beginning of the process.

Something has already been operating inwardly.

This becomes an important key to understanding **the Seven Last Plagues**.

The fifth angel does not merely deal with deeds.

The bowl reaches the throne.

Why?

Because government must be dealt with at its source.

If the source remains untouched, the manifestation will continue.

THE MIND CAN BECOME A REALM OF GOVERNMENT

“For to be carnally minded is death; but to be spiritually minded is life and peace.”

— Romans 8:6

Paul reveals the mind as a realm in which different governmental principles become expressed.



EN

edness produces death.

Spiritual-mindedness produces life and peace.

The mind is not neutral.

It can become shaped by one realm or another.

Paul then says:

“Because the carnal mind is enmity against God: for it is not subject to the law of God...”

— Romans 8:7

There is governmental language again.

“Not subject.”

The mind resists.

The mind refuses submission.

This connects directly to what we discovered in Romans 6.

Man is a yielding servant.

But the carnal mind resists the government of God.

This tension becomes increasingly important as we move toward the fifth angel in **the Seven Last Plagues**.

BRING EVERY THOUGHT INTO OBEDIENCE



EN

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God... bringing into captivity every thought to the obedience of Christ.”

— 2 Corinthians 10:5

Paul now describes a governmental conflict in the realm of thought.

Something exalts itself.

Something opposes the knowledge of God.

Something must be cast down.

Then every thought is brought into captivity.

But notice the destination:

“The obedience of Christ.”

This is not merely positive thinking.

This is government.

Thought comes under Christ.

The mind comes under Christ.

The inward man comes under Christ.

This is how the vessel becomes an expression of the government of God.



EN

NEITHER GIVE PLACE TO THE DEVIL

“Neither give place to the devil.”

— Ephesians 4:27

Paul speaks of **place**.

Do not give place.

Do not provide room.

Do not yield opportunity.

Do not allow another influence to establish a foothold in the inward realm.

This connects directly with our study of **the Seven Last Plagues**, because a throne is a place of authority.

The fifth angel is eventually going to pour his bowl upon the seat—the throne—of the beast.

Before we reach that throne, Paul has already taught us the principle:

Do not give place to the devil.

Government requires place.

Influence seeks place.

Words seek place.

Thoughts seek place.



EN

gives place.

Yielding gives place.

Obedience manifests the government that has been given place.

SUBMIT TO GOD

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

— James 4:7

James gives us the divine order.

First:

Submit to God.

Then:

Resist the devil.

Then:

He will flee.

The answer to wrong government is not simply resistance.

The answer begins with rightful submission.

This takes us back to Romans 6.



EN

Want.

Man yields.

Man obeys.

Therefore, the question becomes:

Who receives the yielding of the vessel?

James says:

God.

Submit to Him.

Come under His authority.

Come under His word.

Come under His government.

Then the other influence loses its place.

THE HEART CAN BE RULED

“And let the peace of God rule in your hearts...”

— Colossians 3:15

Here Paul uses explicit governmental language in connection with the heart.

Rule in your hearts.



EN

The heart is presented as a realm in which something can exercise government.

This does not mean we should casually declare that the human heart is identical to the throne of the beast.

Scripture does not say that directly.

But Scripture clearly establishes that the inward man is a realm of rule, influence, obedience, and manifestation.

This becomes an important distinction as we move deeper into **the Seven Last Plagues**.

A throne represents government.

The heart reveals where government becomes inwardly expressed.

CHRIST DWELLS IN THE HEART

“That Christ may dwell in your hearts by faith...”

— Ephesians 3:17

There is the rightful indwelling.

Christ in the heart.

Christ in the inward man.

Christ shaping thought.

Christ governing desire.

Christ governing the abundance.



EN

Christ becoming the source from which speech and deeds proceed.

This is the positive side of the revelation.

The purpose of God's judgment is not merely to expose wrong government.

It is to establish Christ.

The heart is not meant to remain empty.

The inward man is not meant to remain without government.

The vessel is meant to become a dwelling place for Christ.

LET THE WORD OF CHRIST DWELL RICHLY

"Let the word of Christ dwell in you richly in all wisdom..."

— Colossians 3:16

The inward man must be filled.

The serpent spoke another word in Genesis.

Christ gives another word.

The question remains:

What word dwells within?

The word that dwells inwardly shapes the abundance of the heart.



EN

The abundance shapes the mouth.

The mouth reveals the fountain.

The deeds reveal the government.

This progression becomes especially important in **the Seven Last Plagues** when the throne of the beast is struck and the tongue immediately comes into view.

THE TONGUE REVEALS THE FOUNTAIN

“Doth a fountain send forth at the same place sweet water and bitter?”

— James 3:11

James uses the image of a fountain to explain the tongue.

The tongue reveals what is flowing from within.

He is not merely interested in vocabulary.

He is interested in source.

Sweet water.

Bitter water.

Blessing.

Cursing.

The fountain matters because the flow reveals what fills it.



EN

outward speech can become evidence of inward government.

Jesus says the mouth speaks from the abundance of the heart.

James says the fountain reveals its nature through what flows from it.

The principle is consistent.

THE TONGUE CAN SET A WORLD ON FIRE

“And the tongue is a fire, a world of iniquity...”

— James 3:6

James shows us how powerful the outward manifestation can become.

The tongue is small.

Yet its influence is enormous.

Words can build.

Words can destroy.

Words can bless.

Words can accuse.

Words can reveal grace.

Words can reveal fear.

Words can reveal life.

Words can reveal death.



EN

This becomes especially significant when we study **the Seven Last Plagues**, because the fifth bowl brings the tongue into judgment.

The throne is struck.

The kingdom is darkened.

The tongue is affected.

Blasphemy comes forth.

The outward voice reveals the inward government.

WORDS REVEAL THE ABUNDANCE

“A good man out of the good treasure of the heart bringeth forth good things...”

— Matthew 12:35

The heart stores treasure.

The treasure comes forth.

The word becomes evidence.

This is why spiritual discernment cannot stop at appearances.

Someone can use religious language and still speak from fear.

Someone can quote Scripture and still minister accusation.



EN

n speak about holiness and still operate from condemnation.

The mature must discern source.

This connects with the voice revelation we developed in Chapter Three.

The sheep knows the Shepherd's voice.

The mature learns to recognize what sounds like Him and what does not.

THE GOVERNMENT OF FEAR HAS A VOICE

"For God hath not given us the spirit of fear..."

— 2 Timothy 1:7

Fear speaks.

Condemnation speaks.

Accusation speaks.

Grace speaks.

Truth speaks.

Love speaks.

The question is:

What spirit is producing the voice?

Paul continues:



EN

“...but of power, and of love, and of a sound mind.”

— 2 Timothy 1:7

There is another government.

Power.

Love.

Soundness of mind.

This is what the life of Christ produces.

This distinction is important in **the Seven Last Plagues**, because we must preach judgment from the spirit of Christ, not from the spirit of accusation.

THE PERSON IS NOT THE GOVERNMENT

“For we wrestle not against flesh and blood...”

— Ephesians 6:12

This is one of the most important safeguards in the entire book.

The vessel is not the government.

The person is not the throne.

The captive is not the captivity.

This is why Jesus could confront darkness and still say:



EN

“Father, forgive them; for they know not what they do.”

— Luke 23:34

Stephen could confront religious resistance and still pray:

“Lord, lay not this sin to their charge.”

— Acts 7:60

They discerned what was operating without turning the person into the ultimate enemy.

This is the spirit in which **the Seven Last Plagues** must be taught.

Expose the government.

Love the vessel.

Judge the throne.

Deliver the captive.

THE HEART CAN BE DECEIVED

“The heart is deceitful above all things, and desperately wicked: who can know it?”

— Jeremiah 17:9

Scripture warns us not to trust the unrenewed inward man blindly.

The heart can deceive.



EN

an become distorted.

Desire can become corrupted.

The inward realm requires the light of God.

This is why the prophet continues:

“I the LORD search the heart, I try the reins...”

— Jeremiah 17:10

God searches.

God reveals.

God exposes.

God brings hidden things into light.

This is consistent with the purpose of **the Seven Last Plagues**.

Judgment reveals what has been hidden.

THE LIGHT REVEALS WHAT IS GOVERNING

“But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.”

— Ephesians 5:13

Christ is light.



EN

Light exposes.

Light does not need to manufacture darkness.

It simply makes darkness visible.

This is exactly what happens when the fifth angel pours upon the throne of the beast.

The kingdom becomes full of darkness.

The light reveals the true condition of that government.

The same principle operates in the inward man.

When Christ shines, hidden motivations become visible.

False assumptions become visible.

Wrong agreements become visible.

The wrong voice becomes recognizable.

The old government is exposed.

THE WORD OF GOD DISCERNs THE HEART

“For the word of God is quick, and powerful, and sharper than any twoedged sword, and is a discerner of the thoughts and intents of the heart.”



EN

vs 4:12

The word of God penetrates deeply.

It discerns thought.

It discerns intent.

It separates.

It exposes.

It reveals what the natural mind cannot properly distinguish.

This is why the preparation of the heart is central to **the Seven Last Plagues**.

The judgments of God are revelatory.

They bring distinctions.

They reveal source.

They expose mixture.

They separate what belongs to Adam from what belongs to Christ.

CREATE IN ME A CLEAN HEART

“Create in me a clean heart, O God; and renew a right spirit within me.”

— Psalm 51:10

The revelation of the heart is not meant to produce despair.



EN

It produces prayer.

David does not say:

“Show me how hopeless I am.”

He says:

Create in me a clean heart.

Renew me.

Restore me.

Purify me.

This is the redemptive purpose behind judgment.

God reveals what must be changed so that His life may be manifested more fully.

This is the spirit in which we must understand **the Seven Last Plagues**.

The judgment serves purification.

BLESSED ARE THE PURE IN HEART

“**Blessed are the pure in heart: for they shall see God.**”

— Matthew 5:8

Purity of heart produces clarity of vision.

The heart affects what we see.



EN

The serpent changed Eve’s perception through another word.

Christ purifies the heart and restores true sight.

The pure in heart see God.

This is where the ministry of purification is moving.

God is preparing a people whose inward realm is increasingly brought beneath the government of Christ.

THE HEART AND THE BRIDE

“That he might sanctify and cleanse it with the washing of water by the word.”

— Ephesians 5:26

The church is being cleansed.

The word washes.

The heart is purified.

The mind is renewed.

The voice changes.

The deeds change.

The whole vessel becomes an expression of Christ.

This is why the inward government matters so much in **the Seven Last Plagues**.



EN

...ring a bride.

A bride cannot be prepared merely by changing external behavior.

The preparation reaches the heart.

The thought.

The desire.

The word.

The deed.

The government.

OUT OF THE THRONE FLOWS LIFE

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

Now look at the ultimate picture.

A throne.

A flow.

A river.

Life.



EN

positive fulfillment of the principle we’ve been studying.

Government produces flow.

The nature of the throne determines the nature of what proceeds from it.

In Revelation 16, the throne of the beast is struck and the kingdom is exposed in darkness.

In Revelation 22, from the throne of God and the Lamb flows a river of life.

That contrast will become increasingly important as we move forward in **the Seven Last Plagues**.

THE INWARD GOVERNMENT WILL BECOME OUTWARD MANIFESTATION

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

This is where the chapter comes together.

The heart is guarded because life flows from it.

Thought proceeds from it.

Words proceed from it.

Deeds proceed from it.

Government becomes manifested through it.



EN

yields.

The mind agrees.

The heart stores.

The mouth speaks.

The members act.

This is why God does not stop with fruit.

He reaches the root.

This is why **the Seven Last Plagues** move progressively toward the throne.

The deeper the revelation goes, the closer it comes to the seat of government.

Soon we will leave the inward principle and return to Revelation itself.

We will see the old serpent identified as the dragon.

We will see the dragon give the beast his power.

We will see him give the beast his throne.

We will see him give the beast great authority.

And then we will finally understand why the fifth angel must pour his bowl where he does.

But before we go there, this truth must be established:



EN

**GOVERNS THE INWARD MAN WILL EVENTUALLY MANIFEST
THROUGH THE OUTWARD LIFE.**

Guard the heart.

Discern the voice.

Watch what receives your yielding.

Because out of the inward realm flow the issues of life.

And when the revelation of Jesus Christ reaches that government, darkness cannot remain hidden.

CHAPTER FIVE

THE DRAGON GAVE THE BEAST HIS THRONE

“And the beast which I saw was like unto a leopard... and the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

THE OLD SERPENT HAS BECOME THE DRAGON

“And the great dragon was cast out, that old serpent, called the Devil, and Satan...”

— Revelation 12:9

The book of Revelation does not introduce the dragon as a completely new mystery “and from the rest of Scripture.



EN

John identifies him.

He reaches backward.

He connects Revelation to Genesis.

He says:

“That old serpent.”

The serpent that appeared in the garden has now become the dragon of Revelation.

This connection is essential to understanding **the Seven Last Plagues**.

If we separate Revelation from Genesis, we can easily turn the dragon into a strange prophetic creature with no relationship to the biblical story that came before him.

But John will not allow us to do that.

The dragon is:

“That old serpent.”

The story has developed.

The symbols have expanded.

The government has become more fully revealed.

But the thread remains.



EN

DRAGON.

The voice that questioned God in the garden has now become a prophetic picture of organized governmental opposition to the rule of Christ.

THE SERPENT BEGAN WITH A WORD

“Yea, hath God said...?”

— Genesis 3:1

Before the serpent became the dragon, he spoke.

Before Revelation showed us power, throne, and authority, Genesis showed us a voice.

This is why the previous chapters were necessary.

Government begins with influence.

Influence seeks agreement.

Agreement produces yielding.

Yielding produces obedience.

Obedience reveals servanthood.

Servanthood manifests government.

The serpent’s first recorded method was not brute force.

He spoke another word.



EN

ed another wisdom.

He challenged the word of God.

This was the beginning of the governmental thread that eventually becomes visible in **the Seven Last Plagues**.

THE DRAGON IS A GOVERNMENTAL SYMBOL

“And there appeared another wonder in heaven; and behold a great red dragon...”

— Revelation 12:3

By the time we reach Revelation 12, the serpent has become a dragon.

This indicates development.

What was first seen as subtle influence in Genesis now appears in a much larger governmental form.

The dragon has heads.

Horns.

Crowns.

These are governmental symbols.

They speak of authority.

Power.



Rule.

Dominion.

The book of Revelation is not merely showing us strange animals.

It is revealing kingdoms and governments through symbolic imagery.

This is especially important in **the Seven Last Plagues**, because the fifth angel is going to pour his bowl upon a throne.

Government is the central issue.

THE DRAGON SEEKS TO DEVOUR THE MAN-CHILD

“And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

— Revelation 12:4

The dragon stands before the woman.

He is resisting what God is bringing forth.

The woman is in travail.

A man-child is coming.

The dragon seeks to devour the child.

This reveals governmental conflict.



EN

child is destined for the throne.

John says:

“**And her child was caught up unto God, and to his throne.**”

— Revelation 12:5

There is the throne of God.

The dragon cannot stop the purpose.

The man-child is caught up.

The heavenly government of God prevails.

This is important because **the Seven Last Plagues** flow out of the same larger prophetic movement.

The throne realm is established before the bowls are poured.

THE MAN-CHILD IS CAUGHT UP TO THE THRONE

“**And her child was caught up unto God, and to his throne.**”

— Revelation 12:5

The throne is central to Revelation.

There is the throne of God.

There is the throne of the beast.



EN

government.

There is false government.

The man-child is caught up to God's throne.

The beast receives another throne from the dragon.

These two thrones represent two different governmental orders.

One flows from God.

One belongs to the old corruptible order.

One produces life.

One produces darkness.

The conflict in **the Seven Last Plagues** is therefore not merely about plagues.

It is about government.

THE DRAGON GIVES THE BEAST POWER

"And the dragon gave him his power..."

— Revelation 13:2

Now we arrive at the first of three governmental words.

Power.

The beast does not operate independently.



EN

he receives power.

The dragon gives it.

This immediately shows us relationship between source and manifestation.

The beast becomes an expression of the dragon's government.

This is consistent with everything we have already established.

A source produces a word.

A source produces a nature.

A source produces a government.

A government manifests through a vessel.

The beast becomes the visible expression of the dragon's power.

This becomes essential to understanding the fifth angel in **the Seven Last Plagues**.

The bowl will eventually strike the throne of the beast, but Revelation has already told us where the authority behind that throne came from.

THE DRAGON GIVES THE BEAST A THRONE

“And the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

The King James Version uses the word **seat**.



The Greek word is *thronos*.

Throne.

This is not merely a place to sit.

A throne represents government.

Authority.

Dominion.

Rule.

Administration.

The right to command.

The right to be obeyed.

The beast receives a throne from the dragon.

This is one of the most important verses for understanding **the Seven Last Plagues**.

Because when we later reach Revelation 16:10, the fifth angel pours his bowl upon that same throne.

The throne that was given in Revelation 13 becomes the throne that is judged in Revelation 16.

THE DRAGON GIVES GREAT AUTHORITY



EN

“The dragon gave him his power, and his seat, and great authority.”

Revelation 13:2

Power.

Throne.

Authority.

These three words reveal an entire governmental order.

Power speaks of ability.

Throne speaks of the seat of rule.

Authority speaks of the right to exercise that rule.

Together they reveal a kingdom operating beneath a governing source.

This government is not eternal.

It is not ultimate.

It does not rival God as an equal.

It exists within the created order and within the sovereign purpose of God.

The beast has authority.

But that authority has a boundary.

The dragon has power.

But that power has an end.



EN

The throne exists.

But the fifth angel is coming.

THE BEAST RISES OUT OF THE SEA

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea...”

— Revelation 13:1

The beast rises from the sea.

This connects the beast to the unstable, troubled, restless realm.

Isaiah says:

“But the wicked are like the troubled sea, when it cannot rest...”

— Isaiah 57:20

The beastly government emerges from a realm characterized by instability.

Restlessness.

Carnality.

Mixture.

Confusion.

This is part of the larger governmental picture of **the Seven Last Plagues**.

The beast is not appearing out of God’s throne.



EN

in another realm.

His government produces another kind of kingdom.

THE BEAST HAS MANY HEADS AND HORNS

“Having seven heads and ten horns...”

— Revelation 13:1

Heads and horns are symbols of authority.

The beast is not merely a personal symbol.

He is governmental.

Corporate.

Systemic.

He represents a realm of rule.

This is why the fifth angel in **the Seven Last Plagues** does not merely strike individual people.

The bowl reaches the governmental structure.

It reaches the throne.

It reaches the kingdom.



EN

THE DRAGON'S GOVERNMENT SEEKS WORSHIP

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast...”

— Revelation 13:4

Government ultimately seeks allegiance.

The beastly order is not satisfied merely to influence outward behavior.

It seeks worship.

Recognition.

Submission.

Agreement.

Yielding.

This takes us directly back to Romans 6.

“To whom ye yield yourselves servants to obey, his servants ye are...”

Worship reveals government.

Allegiance reveals government.

Obedience reveals government.



EN

The beastly system seeks the yielding of the vessel.

This is why discernment is necessary.

WHO IS LIKE UNTO THE BEAST?

“Who is like unto the beast? who is able to make war with him?”

— Revelation 13:4

The beastly kingdom creates the appearance of invincibility.

Its subjects look upon the system and conclude:

Who can resist this?

Who can overthrow it?

This is how false government maintains influence.

It appears permanent.

It appears powerful.

It appears undefeatable.

But **the Seven Last Plagues** reveal otherwise.

The fifth angel will eventually pour directly upon the throne.

The kingdom that appeared so powerful will be exposed in darkness.



EN

EAST SPEAKS

“And there was given unto him a mouth speaking great things and blasphemies...”

— Revelation 13:5

There is the voice again.

The beast has a mouth.

The government speaks.

This is precisely what we established in Chapter Three.

Every government has a voice.

The serpent spoke.

The dragon gives power.

The beast speaks.

The voice reveals the nature of the government.

The beast’s mouth speaks:

Great things.

Blasphemies.

This becomes extremely important in **the Seven Last Plagues**, because when the fifth bowl strikes the beast’s throne, blasphemy appears again.



EN

ment speaks before judgment.

The government speaks under judgment.

The tongue reveals the source.

THE MOUTH REVEALS THE THRONE

“And he opened his mouth in blasphemy against God...”

— Revelation 13:6

The mouth reveals the government.

Jesus said:

“Out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

Therefore, the beast’s mouth is not disconnected from his throne.

Speech flows from government.

The voice reveals what rules.

This gives us another pattern:

THRONE → GOVERNMENT → KINGDOM → VOICE → WORD.

Later, in **the Seven Last Plagues**, we will see:

THRONE → DARKNESS → TONGUE → BLASPHEMY → DEEDS.



EN

ion is beginning to become clear.

THE BEAST MAKES WAR

“And it was given unto him to make war with the saints...”

— Revelation 13:7

The beastly government resists the people of God.

This resistance is consistent with the carnal mind.

Paul says:

“The carnal mind is enmity against God...”

— Romans 8:7

Enmity produces resistance.

The old order does not willingly surrender.

The beast makes war.

The dragon resists the man-child.

The carnal mind resists submission.

All of these reveal the nature of the old government.

This is why the judgment of **the Seven Last Plagues** becomes necessary.

The false throne must be exposed.



EN

AUTHORITY IS GIVEN FOR A LIMITED SEASON

“And power was given him over all kindreds, and tongues, and nations.”

— Revelation 13:7

Notice the phrase:

“Was given.”

Again, the beast does not possess independent eternal authority.

His authority is given.

That means it is limited.

Measured.

Temporary.

Subject to the higher purpose of God.

This protects us from imagining two eternal competing powers.

There is only one ultimate sovereignty.

The beast’s authority exists beneath the boundaries of God’s eternal purpose.

THE MARK REVEALS GOVERNMENT IN AND WORKS



EN

“And he causeth all... to receive a mark in their right hand, or in their foreheads.”

— Revelation 13:16

Now the government moves into the vessel.

Forehead.

Hand.

Thought.

Work.

Mind.

Action.

The mark reveals identification with the beastly order.

This fits perfectly with the governmental anatomy we have already established.

The heart stores.

The mind agrees.

The servant yields.

The hand acts.

The tongue speaks.



EN

Government becomes visible through the vessel.

This is why **the Seven Last Plagues** cannot be reduced to outward catastrophes.

The revelation reaches the inward state of being.

THE FOREHEAD SPEAKS OF THE MIND

“In their foreheads...”

— Revelation 13:16

The forehead points toward identity, thought, understanding, and allegiance.

This connects with Paul:

“For to be carnally minded is death...”

— Romans 8:6

The beastly government seeks the mind.

The government of Christ also reaches the mind.

Paul says:

“Let this mind be in you, which was also in Christ Jesus.”

— Philippians 2:5

Again we see the two governments.

The beastly mind.

The mind of Christ.



EN

The spiritual.

The earthy.

The heavenly.

THE HAND SPEAKS OF MANIFESTATION

“Or in their right hand...”

— Revelation 13:16

The hand represents work.

Action.

Manifestation.

What the inward government believes eventually becomes visible through deeds.

This connects with Romans 6:

“Neither yield ye your members as instruments of unrighteousness unto sin...”

— Romans 6:13

The members become instruments.

The hand becomes manifestation.

The government becomes visible through action.



EN

This is the same principle we will see later in **the Seven Last Plagues**, when Revelation 16:11 ends with:

“Their deeds.”

The throne is connected to the deeds.

The inward government produces outward manifestation.

THE BEAST’S THRONE IS NOT THE THRONE OF GOD

“And the dragon gave him his power, and his seat, and great authority.”
— Revelation 13:2

We must maintain the distinction between the two thrones.

One throne proceeds from the dragon’s governmental order.

The other is the throne of God and of the Lamb.

One produces darkness.

The other produces life.

One produces accusation and blasphemy.

The other produces grace, truth, healing, and reconciliation.

This contrast will become increasingly important as we continue through **the Seven**



EN

CHRIST ALSO HAS A THRONE

“To him that overcometh will I grant to sit with me in my throne...”

— Revelation 3:21

Jesus has a throne.

The Father has a throne.

The overcomer is brought into participation with that throne.

This is the true governmental order.

The beast’s throne is temporary.

Christ’s throne is established.

This is why the man-child is caught up:

“Unto God, and to his throne.”

The governmental destination of the overcomer is not the beast’s kingdom.

It is the throne of God.

THE MAN-CHILD MINISTRY FLOWS FROM THE THRONE

“And her child was caught up unto God, and to his throne.”

Revelation 12:5



EN

This becomes important as we move toward Revelation 15 and 16.

The man-child is caught up to the throne.

Then Revelation 15 shows angels coming forth from the temple in heaven.

The bowls flow from heavenly government.

This is not Adam judging Adam.

This is the administration of God proceeding from His presence.

The throne realm ministers toward the preparation of the church.

This is part of the redemptive purpose of **the Seven Last Plagues**.

THE BEAST'S GOVERNMENT CANNOT PREPARE THE BRIDE

"That he might sanctify and cleanse it with the washing of water by the word."

— Ephesians 5:26

The beastly government produces darkness.

Christ's government produces cleansing.

The beastly voice produces blasphemy.

Christ's word washes.



EN

The beastly throne seeks allegiance.

Christ prepares a bride.

This contrast must remain clear.

The bride cannot come into fullness while the beastly government retains the place of rule.

The wrong throne must be exposed.

The false government must be judged.

The church must be purified.

THE WOMAN RIDES THE BEAST

“And I saw a woman sit upon a scarlet coloured beast...”

— Revelation 17:3

Later, Revelation reveals Babylon riding the beast.

The woman is carried by the governmental system.

This means Babylon’s mixture depends upon the beastly order beneath her.

The woman and the beast are not identical.

But they are connected.

The beast carries her.



EN

is important in **the Seven Last Plagues**, because the judgment of the
also affects everything being carried by that government.

THE BEAST CARRIES BABYLON

“The beast that carrieth her...”

— Revelation 17:7

There it is plainly.

The beast carries Babylon.

Therefore, if the beast’s throne is judged, the system riding upon that beast cannot remain untouched.

This is how the judgment moves toward purification.

God is separating truth from mixture.

He is exposing the government beneath the mixture.

He is preparing a people for Christ.

THE DRAGON’S THRONE HAS AN APPOINTED END

“The dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

The throne is given.

But what is given can be removed.



EN

porary can be judged.

What is corruptible can be brought to an end.

The beastly throne is not God's final government.

This is where **the Seven Last Plagues** begin to become especially powerful.

The throne introduced in Revelation 13 becomes the target of the fifth bowl in Revelation 16.

The story is moving toward judgment.

CHRIST PUTS DOWN ALL AUTHORITY

"Then cometh the end... when he shall have put down all rule and all authority and power."

— 1 Corinthians 15:24

Paul gives us the final destination.

All opposing rule.

All opposing authority.

All opposing power.

Everything comes beneath Christ.

Now compare that with Revelation 13:2:

The dragon gives the beast:



EN

Throne.

Authority.

Paul says Christ puts down:

Rule.

Authority.

Power.

Brother, the connection is clear.

The beastly government has an end.

HE MUST REIGN

“For he must reign, till he hath put all enemies under his feet.”

— 1 Corinthians 15:25

Christ must reign.

The beast may receive a throne.

The dragon may give authority.

The kingdom may appear powerful.

But none of it changes the eternal purpose of God.



EN

Christ must reign.

This truth governs our understanding of **the Seven Last Plagues**.

The bowls do not reveal uncertainty.

They reveal the progressive triumph of Christ's government.

THE FIFTH ANGEL IS COMING FOR THE THRONE

"And the dragon gave him his power, and his seat, and great authority."

— Revelation 13:2

Now the reader is ready.

We have traced the thread.

The serpent spoke in the garden.

The old serpent became the dragon.

The dragon gave the beast power.

The dragon gave the beast a throne.

The dragon gave the beast great authority.

The beast developed a kingdom.

The beast spoke blasphemies.



EN

exercised authority through minds, hands, words, and deeds.

Now the throne has been identified.

We know where the authority came from.

We know what kind of government proceeds from it.

We know how that government manifests through yielded vessels.

And now something is about to happen.

The fifth angel is coming.

The bowl is about to be poured.

The judgment is no longer merely touching fruit.

It is no longer merely touching outward works.

It is no longer merely exposing surface manifestations.

The revelation of Jesus Christ is about to strike the throne itself.

That is where **the Seven Last Plagues** are taking us.

And once the throne is struck, the kingdom will reveal what it truly is.

CHAPTER SIX

THE FIFTH ANGEL POURS UPON THE



EN

NE

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness...”

— Revelation 16:10

THE JUDGMENT HAS REACHED THE GOVERNMENT

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

We have finally arrived at the fifth angel.

Everything we have studied has prepared us for this moment.

We have seen man as a yielding vessel.

We have seen the two men.

We have heard the two voices.

We have traced the inward government of the heart.

We have watched the serpent become the dragon.

We have seen the dragon give the beast his power, his throne, and great authority.

Now the fifth angel in **the Seven Last Plagues** pours his bowl upon the very throne that Revelation 13 introduced.

The judgment has reached the government.



EN

The fifth bowl is not merely poured upon an outward action.

It is not merely poured upon the hands of the beast.

It is not merely poured upon his mouth.

It is not merely poured upon the subjects of his kingdom.

The bowl is poured upon the **seat of the beast**.

The Greek word translated "seat" is *thronos*.

Throne.

This is governmental language.

The revelation of Jesus Christ has reached the place of rule.

THE SAME THRONE WAS GIVEN BY THE DRAGON

"And the dragon gave him his power, and his seat, and great authority."

— Revelation 13:2

Revelation interprets Revelation.

The throne struck by the fifth angel is the throne the dragon gave the beast.

This connection is essential.

Revelation 13 reveals the establishment of the beastly government.



EN

6 reveals the judgment of that government.

The dragon gives:

POWER.

THRONE.

AUTHORITY.

Then the fifth angel of **the Seven Last Plagues** pours directly upon the throne.

The government is being challenged at its seat.

The revelation of Jesus Christ is not satisfied merely to expose the symptoms of the old creation.

It reaches the source of the governmental expression.

THE BOWL IS POURED UPON THE THRONE

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

The bowl represents a measured administration of divine judgment.

It is poured.

It has direction.

It has purpose.



EN

It is not random.

The fifth angel knows exactly where the bowl must go.

Upon the throne.

This reveals something important concerning God's dealings.

God does not merely treat symptoms.

He reaches the root.

If a government continues to occupy the place of authority, its fruit will continue to manifest.

Therefore, the throne must be exposed.

This is one of the central revelations of **the Seven Last Plagues**.

The judgment moves progressively toward government.

GOD DEALS WITH ROOTS, NOT MERELY FRUIT

“Every plant, which my heavenly Father hath not planted, shall be rooted up.”
— Matthew 15:13

Jesus speaks of roots.

What has not been planted by the Father cannot remain forever.

The issue is deeper than outward appearance.



EN

Fruit proceeds from a tree.

A tree proceeds from a root.

Works proceed from a nature.

Words proceed from a heart.

A kingdom proceeds from a government.

Therefore, if God intends to bring lasting transformation, He must address the source.

This is what the fifth angel does in **the Seven Last Plagues**.

The bowl reaches the throne.

THE THRONE REPRESENTS RULE

“Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

— Hebrews 1:8

A throne represents rule.

A throne represents authority.

A throne represents government.

A throne speaks of the place from which a kingdom is administered.

This is true concerning God’s throne.



EN

concerning the symbolic throne of the beast.

The throne determines the nature of the government proceeding from it.

The government determines the condition of the kingdom.

This becomes clear immediately in Revelation 16:10.

The bowl strikes the throne.

Then:

“His kingdom was full of darkness.”

Throne and kingdom are connected.

EVERY KINGDOM HAS A GOVERNING SOURCE

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

— Matthew 7:18

Jesus gives us the principle.

Fruit reveals tree.

Manifestation reveals source.

Kingdom reveals government.

This is why the fifth angel in **the Seven Last Plagues** does not merely judge isolated



EN

The deeds are manifestations.

The throne is governmental.

The judgment reaches beneath the fruit.

THE BEASTLY THRONE OPERATES THROUGH YIELDED VESSELS

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...?”

— Romans 6:16

Now everything from Chapter One comes back into view.

A throne requires subjects.

Government requires obedience.

Authority becomes visible through yielded vessels.

Man is not merely standing outside the governmental conflict observing it.

Government seeks expression through him.

When a word is received, believed, and obeyed, the vessel becomes an instrument of that government.

This is why the judgment of **the Seven Last Plagues** reaches inward.



EN

throne is not merely an abstract prophetic concept.

Its government becomes manifested wherever the old Adamic mind, nature, word, and deeds exercise dominion.

THE THRONE MUST LOSE ITS PLACE

“Neither give place to the devil.”

— Ephesians 4:27

Paul says:

Do not give place.

The fifth angel pours upon a place of rule.

The connection is powerful.

False government requires place.

Wrong influence requires agreement.

Agreement creates room.

Yielding permits manifestation.

But when the revelation of Jesus Christ comes, that place is challenged.

The old government cannot retain its seat forever.

This is the work revealed in **the Seven Last Plagues**.

SUBMISSION TO GOD DISPLACES THE WRONG GOVERNMENT

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

— James 4:7

The divine order is clear.

Submit to God.

Resist the devil.

He flees.

Wrong government loses its place as rightful government is established.

The gospel is not merely about resisting darkness.

It is about coming beneath the authority of Christ.

This is why the fifth bowl is redemptive in purpose.

The beastly throne is being exposed because another government is being established.

THE FIFTH ANGEL REVEALS A CHANGE OF GOVERNMENT



EN

h delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

— Colossians 1:13

This verse gives us the movement.

FROM THE POWER OF DARKNESS.

INTO THE KINGDOM OF THE SON.

That is governmental transformation.

The fifth angel in **the Seven Last Plagues** is not leaving the vessel without government.

He is exposing a false government so the true government can be revealed.

The old throne is judged.

Christ's government is established.

CHRIST IS THE TRUE KING

"Yet have I set my king upon my holy hill of Zion."

— Psalm 2:6

The beast's throne is temporary.

Christ's throne is established by God.

The contrast is not between two equal kings fighting an uncertain battle.



EN

clared His King.

Jesus Christ reigns.

The purpose of **the Seven Last Plagues** is therefore not to determine who will eventually win.

The victory of Christ is already established in God's purpose.

The bowls reveal the progressive removal of everything opposing that government.

THE KINGDOM OF DARKNESS CANNOT STAND BEFORE THE LIGHT

“And the light shineth in darkness; and the darkness comprehended it not.”
— John 1:5

Christ is light.

The beastly government produces darkness.

When the revelation of Christ shines upon that government, darkness is exposed.

This is why the result of the fifth bowl is immediate:

“His kingdom was full of darkness.”

The light reveals the actual condition of the kingdom.

THE JUDGMENT DOES NOT CREATE THE DARKNESS



EN

“For every one that doeth evil hateth the light... lest his deeds should be reproved.”

— John 3:20

Light does not manufacture darkness.

Light reveals it.

This distinction is important in understanding **the Seven Last Plagues**.

The fifth bowl does not transform a righteous kingdom into an evil kingdom.

The judgment reveals what the kingdom already is apart from Christ.

The light exposes the condition.

DARKNESS BELONGS TO THE OLD UNDERSTANDING

“Having the understanding darkened, being alienated from the life of God...”

— Ephesians 4:18

Paul connects darkness with understanding.

The darkened understanding is alienated from divine life.

This helps us understand the beastly kingdom.

A kingdom governed by the old Adamic mind cannot produce the light of Christ.



EN

darkness.

When the fifth angel in **the Seven Last Plagues** pours upon the throne, the darkness becomes manifest.

THE CARNAL MIND IS NOT SUBJECT TO GOD

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

— Romans 8:7

The carnal mind resists divine government.

This is the inward expression of the same governmental conflict.

The fifth bowl reaches the throne of the beast because the old mind refuses voluntary submission.

The beastly government must be exposed beneath the light of Christ.

THE OLD GOVERNMENT RESISTS ITS JUDGMENT

“And they gnawed their tongues for pain...”

— Revelation 16:10

The response is resistance.

The old creation does not surrender quietly.



EN

It feels the pain of losing its place.

The government that once operated without exposure is now confronted by the revelation of Christ.

This is why the fifth bowl can be experienced as painful.

The judgment is touching what the old nature has treated as its own authority, wisdom, and identity.

ADAM DOES NOT GIVE UP THE THRONE EASILY

“The carnal mind is enmity against God...”

— Romans 8:7

The old Adamic order resists.

It argues.

It justifies itself.

It protects its own wisdom.

It defends its own works.

It refuses to surrender its authority.

This is the spirit behind the resistance we see in **the Seven Last Plagues**.



EN

... reaches the throne.

And Adam goes down resisting.

But he goes down.

CHRIST MUST REIGN

“For he must reign, till he hath put all enemies under his feet.”

— 1 Corinthians 15:25

This is the answer to the resistance.

Christ must reign.

The beast may resist.

The carnal mind may resist.

The old government may resist.

But resistance cannot stop the purpose of God.

The reign of Christ is not dependent upon the willingness of the old creation to surrender gracefully.

He must reign.

ALL RULE AND AUTHORITY MUST BE PUT DOWN



EN

...meth the end... when he shall have put down all rule and all authority and power.”

— 1 Corinthians 15:24

Notice again the governmental words.

Rule.

Authority.

Power.

Now remember Revelation 13:2:

Power.

Throne.

Authority.

Paul reveals the end of every government opposing Christ.

This is why the fifth angel of **the Seven Last Plagues** strikes the throne.

The government represented by that throne has an appointed end.

THE JUDGMENT OF THE THRONE IS GOOD NEWS FOR THE CAPTIVE

“To preach deliverance to the captives...”

— Luke 4:18



EN

we must maintain the spirit of Christ.

The judgment of the wrong government is good news for the one held beneath its dominion.

If a captive is being oppressed, the overthrow of the oppressor is liberation.

If darkness governs the mind, exposure is mercy.

If a false throne occupies the place of rule, displacement is deliverance.

Therefore, **the Seven Last Plagues** should not be preached as God's hatred toward the captive.

They reveal His judgment upon what holds the captive in bondage.

THE PERSON IS NOT THE THRONE

"For we wrestle not against flesh and blood..."

— Ephesians 6:12

The vessel must not be confused with the government.

The person is not the throne.

The captive is not the captivity.

This distinction protects the message from accusation.

Jesus could expose darkness while loving people.

Stephen could confront religious resistance while praying forgiveness over those

The fifth angel in **the Seven Last Plagues** is not giving us permission to condemn people.

The bowl is poured upon the throne.

FATHER, FORGIVE THEM

“Father, forgive them; for they know not what they do.”

— Luke 23:34

Jesus recognized that people could act under a government they did not fully understand.

He did not excuse the darkness.

He overcame it through love, truth, obedience, and forgiveness.

This reveals the spirit in which the church must minister the judgments of God.

Expose the government.

Love the vessel.

Reveal Christ.

GOD’S JUDGMENTS ARE FOR RIGHTEOUSNESS

**“For when thy judgments are in the earth, the inhabitants of the world will
be righteous.”**



EN

Isaiah 26:9

Judgment has a purpose.

People learn righteousness.

The judgment reveals.

It corrects.

It purifies.

It brings government into proper order.

This is the redemptive character of **the Seven Last Plagues**.

The fifth bowl reaches the throne because God is preparing a people for righteousness.

THE THRONE OF THE BEAST CANNOT REMAIN IN THE BRIDE

“That he might sanctify and cleanse it with the washing of water by the word...”

— Ephesians 5:26

The church is being prepared.

Christ sanctifies.

Christ cleanses.



EN

S.

Christ prepares.

The beastly government cannot remain as the governing influence within a people being prepared for full union with Christ.

The throne must be exposed.

The wrong government must lose its place.

The bride must come fully beneath the government of her Bridegroom.

This is one of the great purposes behind **the Seven Last Plagues**.

THE BRIDE IS BEING PREPARED FOR ONE HUSBAND

“For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

One husband.

One union.

One government.

The bride cannot live in divided allegiance.

The purification of Revelation 15 and 16 prepares the church for complete devotion to Christ.



EN

The fifth angel exposes the beast's throne because the bride is being prepared for another throne.

THE TRUE THRONE IS THE THRONE OF GOD AND THE LAMB

"And he shewed me a pure river of water of life... proceeding out of the throne of God and of the Lamb."

— Revelation 22:1

This is where the entire judgment is heading.

The false throne is exposed.

The true throne remains.

And what flows from God's throne?

Not darkness.

Not accusation.

Not death.

Life.

A river of life.

This is the great contrast within **the Seven Last Plagues**.



EN

of the throne determines the nature of the flow.

FROM THE TRUE THRONE COMES HEALING

“And the leaves of the tree were for the healing of the nations.”

— Revelation 22:2

The true government produces healing.

The government of God produces life.

The throne of God and the Lamb becomes the source from which life flows outward to the nations.

This is the destination.

The judgment of the beast’s throne serves the establishment of a government from which healing can flow.

THE FIFTH ANGEL IS PREPARING THE WAY FOR LIFE

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

Now we can see the bowl differently.

The bowl is not merely removing something.

It is preparing the way for something greater.



EN

False government is exposed so true government can be revealed.

Darkness is exposed so light can prevail.

The old order is judged so the new creation can come forth.

The church is purified so the bride can be prepared.

The throne of the beast is judged so the throne of God and the Lamb can become the unquestioned source of life within the people of God.

THE FIFTH BOWL REACHES THE ROOT OF GOVERNMENT

“Upon the seat of the beast...”

— Revelation 16:10

This is the heart of the fifth angel.

The judgment reaches the throne.

The revelation reaches the government.

The light reaches the source of the kingdom.

Everything we have studied has brought us here.

YIELDING.

SERVANTHOOD.

VOICE



EN

HEART.

MIND.

AUTHORITY.

DRAGON.

BEAST.

THRONE.

Now the bowl is poured.

THE KINGDOM CANNOT HIDE WHAT THE THRONE PRODUCES

“And his kingdom was full of darkness...”

— Revelation 16:10

The throne is touched.

The kingdom is exposed.

Government and kingdom cannot be separated.

What rules inwardly eventually becomes visible outwardly.

This is why the fifth angel in **the Seven Last Plagues** is so important.

He reveals the governmental source behind the darkness.



EN

THE PURPOSE IS NOT DESTRUCTION OF THE VESSEL

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

— John 3:17

The ministry of Christ remains redemptive.

The throne is judged.

The darkness is exposed.

The captive is delivered.

The church is purified.

The bride is prepared.

The purpose remains salvation, reconciliation, and the establishment of the kingdom of God.

THE THRONE IS JUDGED BECAUSE THE BRIDE HAS A DESTINY

“His wife hath made herself ready.”

— Revelation 19:7

This is where we must keep our eyes.



EN

The plagues are not the destination.

The ready bride is coming.

The fifth angel is part of a larger work.

The throne of the beast is exposed because the church is being prepared for complete union with Christ.

The government of the old creation must give way.

THE FIFTH ANGEL EXPOSES, PURIFIES, AND PREPARES

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

This is the central movement of the book.

EXPOSE.

The throne is revealed.

PURIFY.

The wrong government is judged.

PREPARE.

The bride is brought more fully beneath Christ’s government.

This is the purpose of the fifth angel within **the Seven Last Plagues**.



EN

THE REVELATION OF JESUS CHRIST HAS REACHED THE THRONE

The serpent spoke in Genesis.

The dragon appeared in Revelation.

The dragon gave the beast power.

The dragon gave the beast a throne.

The dragon gave the beast great authority.

The beast developed a kingdom.

The government expressed itself through word, mind, yielding, tongue, and deed.

Now the fifth angel has poured.

The revelation of Jesus Christ has reached the throne.

And once the throne is exposed, the true condition of the kingdom can no longer remain hidden.

“And his kingdom was full of darkness.”

That is where we go next.

The throne has been struck.



EN

Kingdom must be revealed for what it is.

CHAPTER SEVEN

HIS KINGDOM WAS FULL OF DARKNESS

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness...”

— Revelation 16:10

THE THRONE REVEALS THE KINGDOM

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness...”

— Revelation 16:10

The fifth angel pours upon the throne.

Immediately, the kingdom is revealed.

This is not accidental.

A throne and a kingdom belong together.

The throne represents government.

The kingdom represents the realm in which that government is expressed.

Therefore, when the fifth angel in **the Seven Last Plagues** pours his bowl upon the throne of the beast, the true condition of the kingdom becomes visible.

His kingdom was full of darkness.



EN

The revelation of Jesus Christ has reached the seat of authority, and everything proceeding from that government is exposed by the light.

THE DARKNESS WAS ALREADY THERE

“And the light shineth in darkness; and the darkness comprehended it not.”

— John 1:5

Light does not create darkness.

Light reveals darkness.

This distinction is essential to understanding **the Seven Last Plagues**.

The fifth bowl does not take a kingdom filled with the life of God and somehow turn it into darkness.

The judgment reveals what the kingdom already is apart from the light of Christ.

The light shines.

The darkness is exposed.

The condition becomes visible.

LIGHT MAKES MANIFEST

“But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.”

— Ephesians 5:13



EN

Paul gives us the principle.

Light makes manifest.

It uncovers.

It exposes.

It reveals what darkness concealed.

This is exactly what the fifth angel accomplishes in **the Seven Last Plagues**.

The throne is struck.

The kingdom is illuminated.

And under the light, the kingdom is revealed as darkness.

THE KINGDOM REFLECTS THE THRONE

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

— Matthew 7:18

Jesus teaches us that manifestation reveals source.

A corrupt tree produces corrupt fruit.

A good tree produces good fruit.

The same principle applies to government.



EN

reflects the nature of the throne from which it proceeds.

If the throne is beastly, the kingdom will carry the nature of that government.

If the throne belongs to God and the Lamb, the kingdom will manifest life, righteousness, peace, and healing.

This is one of the great contrasts revealed through **the Seven Last Plagues**.

DARKNESS IS CONNECTED TO UNDERSTANDING

“Having the understanding darkened, being alienated from the life of God...”

— Ephesians 4:18

Paul connects darkness to understanding.

The mind can become darkened.

Perception can become darkened.

Spiritual understanding can become darkened.

This takes the revelation of Revelation 16 beyond outward geography.

The beast’s kingdom is full of darkness because the government itself produces a darkened state of being.

The kingdom expresses what the throne governs.

ALIENATION FROM LIFE PRODUCES DARKNESS



EN

“Having the understanding darkened, being alienated from the life of God...”

— Ephesians 4:18

Notice the connection:

DARKENED UNDERSTANDING.

ALIENATED FROM THE LIFE OF GOD.

Darkness is not simply lack of information.

It is a state of being separated from the revelation and life of Christ.

This becomes important when teaching **the Seven Last Plagues**.

The judgment does not merely correct bad doctrine.

It exposes a state of government that cannot produce the life of God.

THE CARNAL MIND IS A DARKENED GOVERNMENT

“For to be carnally minded is death; but to be spiritually minded is life and peace.”

— Romans 8:6

The carnal mind produces death.

The spiritual mind produces life and peace.



EN

not merely two intellectual styles.

They are two states of government.

One belongs to the old Adamic order.

The other belongs to the life of Christ.

The fifth angel in **the Seven Last Plagues** exposes the kingdom proceeding from the carnal order.

It is full of darkness because its source is not the life of the Son.

DARKNESS CAN WEAR RELIGIOUS CLOTHING

“Having a form of godliness, but denying the power thereof...”

— 2 Timothy 3:5

Darkness does not always look obviously dark.

It can wear religious language.

It can possess form.

It can quote Scripture.

It can defend traditions.

It can appear respectable.

This is why spiritual discernment is necessary.



EN

The mature must discern the source.

The issue is not merely appearance.

The question is:

What government is producing the form?

This is why **the Seven Last Plagues** expose governments rather than merely appearances.

THE SERPENT OFFERED SOMETHING THAT LOOKED GOOD

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes...”

— Genesis 3:6

The tree looked good.

It was pleasant.

It appeared desirable.

Appearance did not reveal the source.

This is the danger of judging solely by outward form.

Darkness can present itself as wisdom.

The serpent promised understanding.



EN

om proceeded from the wrong source.

This pattern runs directly into **the Seven Last Plagues**.

The kingdom of the beast can appear powerful, impressive, authoritative, even religious.

But when the light of Christ strikes the throne, the kingdom is revealed as darkness.

SATAN CAN APPEAR AS AN ANGEL OF LIGHT

“For Satan himself is transformed into an angel of light.”

— 2 Corinthians 11:14

Paul warns that false government can imitate light.

This is why discernment cannot be based merely on appearance.

The mature sheep must know the Shepherd’s voice.

The mature servant must discern source.

The mature believer must recognize what proceeds from Christ and what merely resembles Him.

The fifth angel in **the Seven Last Plagues** strips away false appearance.

The light reveals the darkness beneath the imitation.

THE TRUE LIGHT IS JESUS CHRIST



EN

“That was the true Light, which lighteth every man that cometh into the world.”

— John 1:9

Jesus Christ is the standard.

Not tradition.

Not denomination.

Not human wisdom.

Not religious reputation.

Christ is the true light.

Everything must eventually be measured beneath His appearing.

This is the central purpose of **the Seven Last Plagues**.

The bowls are revelations of Christ confronting everything that cannot remain in His light.

WHEN CHRIST APPEARS, DARKNESS LOSES ITS COVER

“For every one that doeth evil hateth the light... lest his deeds should be reproved.”

— John 3:20



EN

refers concealment.

Light exposes.

The fifth angel brings the kingdom into exposure.

The government can no longer hide behind appearance.

The throne has been touched.

The kingdom is revealed.

This is why judgment can feel painful to the old creation.

What was hidden is now seen.

DARKNESS RESISTS THE LIGHT

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light...”

— John 3:19

The problem is not that light is evil.

The problem is that darkness resists exposure.

This is exactly what we see in Revelation 16.

The kingdom is exposed.

The people resist.



EN

reacts.

The deeds remain.

The old government does not immediately celebrate its own judgment.

This resistance is part of the picture of **the Seven Last Plagues**.

THE LIGHT OF CHRIST REVEALS THE HIDDEN THINGS

“Who both will bring to light the hidden things of darkness...”

— 1 Corinthians 4:5

Christ brings hidden things to light.

This is judgment.

Revelation.

Exposure.

What darkness concealed becomes visible.

The fifth angel of **the Seven Last Plagues** performs this governmental exposure.

The throne is struck, and the hidden nature of the kingdom becomes manifest.

THE KINGDOM OF DARKNESS HAS POWER



EN

“Who hath delivered us from the power of darkness...”

— Colossians 1:13

Paul does not describe darkness as merely ignorance.

He calls it **power**.

That is governmental language.

Darkness can exercise dominion.

It can shape understanding.

It can produce obedience.

It can hold the vessel in bondage.

This is why the judgment of the beast’s throne is necessary.

God is delivering His people from a governmental power.

DELIVERED FROM DARKNESS

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

— Colossians 1:13

There is the movement again.

FROM DARKNESS.



EN

INGDOM OF THE SON.

This is one of the clearest summaries of what **the Seven Last Plagues** are accomplishing in the church.

God is not merely exposing darkness.

He is transferring the vessel into another kingdom.

THE KINGDOM OF THE SON IS LIGHT

“In him was life; and the life was the light of men.”

— John 1:4

Life and light are joined in Christ.

The beast’s kingdom is full of darkness.

Christ’s kingdom is filled with life.

This is the great contrast.

One government produces death and darkness.

The other produces life and light.

The fifth angel in **the Seven Last Plagues** exposes the difference.

THE MIND OF CHRIST BRINGS LIGHT

“But we have the mind of Christ.”

— 1 Corinthians 2:16



EN

The answer to darkened understanding is not merely more human information.

It is the mind of Christ.

Christ gives another way of seeing.

Another wisdom.

Another perception.

Another government.

This is how the church is purified.

The darkness is exposed, and the mind of Christ is established.

THE WORD IS A LAMP

“Thy word is a lamp unto my feet, and a light unto my path.”

— Psalm 119:105

The word of God illuminates.

It reveals where we stand.

It reveals where we are going.

It exposes what is hidden.

This is why the church is cleansed by the washing of water by the word.

The word brings light to the inward man.



EN

This is part of the preparation revealed in **the Seven Last Plagues**.

THE EYE AFFECTS THE WHOLE BODY

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.”

— Matthew 6:22

Jesus connects perception to the condition of the whole body.

If the eye is single, the body is full of light.

Then:

“But if thine eye be evil, thy whole body shall be full of darkness.”

— Matthew 6:23

Again, inward perception affects outward condition.

The kingdom of darkness begins with a distorted way of seeing.

This fits everything we have traced from Genesis.

The serpent speaks.

Perception changes.

Desire changes.

Yielding follows.

Government manifests.



EN

IF THE LIGHT IN THEE BE DARKNESS

“If therefore the light that is in thee be darkness, how great is that darkness!”

— Matthew 6:23

This is one of the most sobering statements Jesus makes.

A person can call something light that is actually darkness.

That is why discernment matters.

That is why maturity matters.

That is why the sheep must know the voice.

And that is why **the Seven Last Plagues** are necessary.

Christ reveals what truly belongs to light and what merely claimed to be light.

THE FIFTH ANGEL EXPOSES FALSE LIGHT

“And his kingdom was full of darkness...”

— Revelation 16:10

The kingdom may have claimed authority.

It may have claimed wisdom.

It may have claimed spiritual insight.

It may have claimed righteousness.



EN

l reaches the throne.

The light of Christ exposes the truth.

Darkness.

The false light cannot survive the true light.

RELIGIOUS DARKNESS IS STILL DARKNESS

“The people which sat in darkness saw great light...”

— Matthew 4:16

Jesus came to people already surrounded by religion.

Yet Scripture says they sat in darkness.

Religious activity does not automatically equal spiritual light.

The revelation of Christ determines light.

This is important when interpreting **the Seven Last Plagues**.

The judgment of beastly government can operate within religious systems as well as openly worldly systems.

The issue is source.

BABYLON EXISTS IN MIXTURE

“Babylon the great, the mother of harlots and abominations of the earth.”

— Revelation 17:5



EN

Babylon represents mixture and confusion.

She rides the beast.

She depends upon the beastly governmental order.

This mixture can produce something that contains religious appearance while lacking the pure light of Christ.

When the throne is struck in **the Seven Last Plagues**, the governmental support beneath Babylon is being exposed.

THE BEAST CARRIES THE WOMAN

“The mystery of the woman, and of the beast that carrieth her...”

— Revelation 17:7

The beast carries Babylon.

The government supports the mixture.

Therefore, the judgment of the beastly throne has consequences for the system riding upon it.

This is part of the purification of the church.

God exposes the government beneath the mixture.

COME OUT OF HER, MY PEOPLE

“Come out of her, my people, that ye be not partakers of her sins...”

— Revelation 18:4



EN

Notice who is in Babylon.

“My people.”

God does not confuse His people with the system holding them.

This is crucial.

The people are His.

The system is being judged.

The call is deliverance.

This perfectly matches the spirit of **the Seven Last Plagues**.

Expose the government.

Call the people out.

Prepare the bride.

THE DARKNESS IS NOT THE DESTINATION

“Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

— Ephesians 5:8

Paul speaks of transformation.

Were darkness.



EN

in the Lord.

This is the gospel.

The fifth angel does not expose darkness so that the church can remain there forever.

The exposure serves transition.

Purification.

Transformation.

Preparation.

WALK AS CHILDREN OF LIGHT

“Walk as children of light.”

— Ephesians 5:8

The government changes.

Then the walk changes.

This matches the pattern we have traced throughout **the Seven Last Plagues**.

Source changes.

Mind changes.

Heart changes.



EN

es.

Deed changes.

The vessel begins manifesting another kingdom.

THE FRUIT OF THE SPIRIT REVEALS THE NEW GOVERNMENT

“For the fruit of the Spirit is in all goodness and righteousness and truth.”

— Ephesians 5:9

Fruit reveals source.

The Spirit produces goodness.

Righteousness.

Truth.

This is the opposite of the beastly kingdom.

One throne produces darkness.

The government of Christ produces the fruit of light.

CHRIST SHINES UPON HIS PEOPLE

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

— Ephesians 5:14



EN

Christ gives light.

This is the purpose of awakening.

The church is not meant to remain in darkness.

She is being awakened.

Illuminated.

Purified.

Prepared.

This is why the fifth bowl in **the Seven Last Plagues** is part of bridal preparation.

THE BRIDE MUST COME OUT OF DARKNESS

“Who is she that looketh forth as the morning, fair as the moon, clear as the sun...”

— Song of Solomon 6:10

The bridal picture moves toward light.

Morning.

Moon.

Sun.

Clarity



The bride is not destined to remain beneath a kingdom filled with darkness.

She is being prepared to shine.

ARISE, SHINE

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”

— Isaiah 60:1

This is where the work is going.

Darkness is exposed so the people of God can arise in light.

The government of Christ brings glory.

The church comes forth from darkness into the revelation of the Son.

DARKNESS COVERS THE EARTH, BUT GLORY ARISES

“For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee...”

— Isaiah 60:2

Darkness does not have the final word.

The Lord arises.

His glory appears.



EN

comes manifest through His people.

This is the redemptive contrast behind **the Seven Last Plagues**.

THE TRUE THRONE PRODUCES A RIVER OF LIGHT AND LIFE

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

Now we return to the throne contrast.

The beast’s throne produces a kingdom revealed in darkness.

God’s throne produces a river of life.

The difference is not merely location.

It is nature.

One government is corruptible.

The other is incorruptible.

One is Adamic.

The other is Christ.

One produces darkness.

The other produces life.



EN

THE CITY HAS NO NEED OF THE SUN

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it...”

— Revelation 21:23

Look where the bride is going.

New Jerusalem is filled with light.

The glory of God illuminates the city.

The Lamb is its light.

This is the ultimate contrast with the kingdom of the beast.

BEAST’S KINGDOM — FULL OF DARKNESS.

NEW JERUSALEM — FILLED WITH THE GLORY OF GOD.

Brother, that is powerful.

THE LAMB IS THE LIGHT

“And the Lamb is the light thereof.”

— Revelation 21:23

The bride does not produce her own light.

The Lamb is her light.



EN

Her glory proceeds from union with Christ.

This is why the beastly throne must lose its place.

The bride is being prepared to live completely from another source.

THE NATIONS WALK IN HER LIGHT

“And the nations of them which are saved shall walk in the light of it...”

— Revelation 21:24

The light does not stop with the bride.

It moves outward.

The nations walk in it.

This connects the purification of the church to God’s larger purpose of reconciliation.

The church is brought out of darkness so she can become an instrument of light.

This is where **the Seven Last Plagues** ultimately lead.

GOD IS PREPARING A LIGHT-BEARING PEOPLE

“Ye are the light of the world. A city that is set on an hill cannot be hid.”

— Matthew 5:14

The church is called to manifest Christ.



EN

A city.

Light.

Visibility.

Government.

The people of God cannot fulfill this calling while another throne governs their inward life.

The beast's throne must be exposed.

The kingdom of darkness must be judged.

The bride must come fully beneath the government of the Lamb.

THE FIFTH ANGEL REVEALS WHAT THE THRONE PRODUCES

“And his kingdom was full of darkness...”

— Revelation 16:10

This is the central revelation of the chapter.

The throne is not separated from the kingdom.

The government is not separated from its fruit.

The beastly throne produces a kingdom revealed in darkness.

The fifth angel in **the Seven Last Plagues** brings that darkness into the light.



EN

THE LIGHT IS MERCY

“For God, who commanded the light to shine out of darkness, hath shined in our hearts...”

— 2 Corinthians 4:6

This is where the message becomes beautiful.

God shines in the heart.

The same God who commanded light in Genesis brings light into the inward man.

The purpose is not humiliation.

The purpose is revelation:

“To give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Darkness is displaced by the revelation of Christ.

THE GLORY OF GOD SHINES IN THE FACE OF JESUS CHRIST

“For God... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

— 2 Corinthians 4:6

There is the true light.



EN

This is the answer to the beast's kingdom.

Not fear.

Not accusation.

Not human effort.

Revelation.

The face of Jesus Christ brings light.

THE KINGDOM OF DARKNESS IS BEING EXPOSED FOR THE SAKE OF THE BRIDE

“That he might present it to himself a glorious church...”

— Ephesians 5:27

Why expose darkness?

To prepare a glorious church.

Why judge the wrong government?

To prepare the bride.

Why shine into the heart?

To bring forth Christ.



EN

redemptive purpose behind **the Seven Last Plagues.**

THE BRIDE WILL NOT REMAIN IN THE DARK

“And the Lamb is the light thereof.”

— Revelation 21:23

The destination is clear.

The church is moving from mixture to clarity.

From darkness to light.

From Babylon to New Jerusalem.

From beastly government to the throne of God and the Lamb.

The fifth angel is part of that transition.

WHEN THE THRONE IS EXPOSED, THE KINGDOM CANNOT HIDE

“And his kingdom was full of darkness...”

— Revelation 16:10

The bowl has struck the throne.

The light has exposed the government.

The kingdom stands revealed.



EN

But the vision does not stop with darkness.

Something happens next.

The people begin to **gnaw their tongues for pain**.

Then they speak.

They blaspheme.

The hidden government begins coming out through the mouth.

We have traced the throne.

We have seen the kingdom.

Now **the Seven Last Plagues** are about to reveal the voice of that government under judgment.

The next manifestation is the tongue.

CHAPTER EIGHT

THEY GNAWED THEIR TONGUES FOR PAIN

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”

— Revelation 16:10–11



EN

THE THRONE IS STRUCK AND THE TONGUE RESPONDS

“And they gnawed their tongues for pain...”

— Revelation 16:10

The fifth bowl has reached the throne.

The kingdom has been exposed in darkness.

Now the tongue comes into view.

This is not a random detail.

We have already established that government speaks.

The serpent spoke.

The beast spoke.

The Shepherd speaks.

The servant hears.

The heart stores.

The mouth reveals.

Now, in **the Seven Last Plagues**, the judgment reaches the throne and the tongue begins to manifest what is happening within the kingdom.



EN

The government is under pressure.

The light has exposed the darkness.

And the voice of that government reacts.

OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKS

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

Jesus gives us the key.

The mouth reveals the abundance.

The tongue does not create the inward condition.

It reveals it.

Something fills the heart.

Something rules the inward man.

Then speech comes forth.

This is why the tongue in **the Seven Last Plagues** matters.

When the throne is struck, what has been governing inwardly begins to manifest outwardly.



EN

TONGUE REVEALS THE FOUNTAIN

“Doth a fountain send forth at the same place sweet water and bitter?”

— James 3:11

James compares the tongue to a fountain.

A fountain reveals its source by what it produces.

Sweet water reveals one source.

Bitter water reveals another.

The mouth is not the root.

The fountain is deeper.

The throne is deeper.

The government is deeper.

The fifth angel in **the Seven Last Plagues** reaches beneath the speech to the source from which the speech proceeds.

THE TONGUE IS A FIRE

“And the tongue is a fire, a world of iniquity...”

— James 3:6

James does not minimize the power of speech.

The tongue can ignite.



EN

3.

It can condemn.

It can bless.

It can curse.

It can reveal fear.

It can reveal pride.

It can reveal bitterness.

It can reveal grace.

Words make visible what the inward government is producing.

This becomes especially important when the throne of the beast is under judgment.

THE BEAST ALREADY HAD A MOUTH

“And there was given unto him a mouth speaking great things and blasphemies...”

— Revelation 13:5

Before the fifth bowl is poured, Revelation has already connected the beast with speech.

The beast has a mouth.

The mouth speaks great things.



EN

speaks blasphemies.

So when **the Seven Last Plagues** bring us to Revelation 16 and blasphemy appears again, we are seeing the same governmental character under judgment.

The throne has a voice.

The kingdom has a voice.

The beastly government speaks according to its nature.

BLASPHEMY REVEALS THE GOVERNMENT

“And he opened his mouth in blasphemy against God...”

— Revelation 13:6

Blasphemy is not merely a bad word.

It reveals hostility toward the government of God.

It reveals resistance.

It reveals a realm that refuses submission.

This connects directly with Romans 8:

“The carnal mind is enmity against God...”

— Romans 8:7

The carnal mind resists.

The beast blasphemes.



EN

Government fights to retain its place.

This is part of what **the Seven Last Plagues** expose.

THE CARNAL MIND DOES NOT SURRENDER EASILY

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

— Romans 8:7

The old Adamic government does not quietly lay down its authority.

It resists.

It argues.

It defends itself.

It protects its own wisdom.

It seeks to preserve its own identity.

The fifth angel strikes the throne.

The old government responds with pain and blasphemy.

This is why we can say:

Adam goes down screaming.

But he goes down.



EN

PAIN REVEALS RESISTANCE

“And they gnawed their tongues for pain...”

— Revelation 16:10

Why pain?

Because the judgment is touching something the old government considers essential to its own survival.

The throne is being exposed.

The place of rule is being challenged.

The false government feels the loss of dominion.

The pain is not evidence that Christ is evil.

The pain reveals the resistance of the old nature to losing its place.

This distinction is important in understanding **the Seven Last Plagues**.

CHASTENING CAN FEEL GRIEVOUS

“Now no chastening for the present seemeth to be joyous, but grievous...”

— Hebrews 12:11

The writer of Hebrews acknowledges the experience of correction.

It can feel grievous.



EN

But the verse continues:

“Nevertheless afterward it yieldeth the peaceable fruit of righteousness...”

The pain is not the destination.

Righteousness is.

This gives us a redemptive lens for **the Seven Last Plagues**.

The judgment hurts the old government because the old government is losing its place.

But the purpose is the fruit of righteousness.

THE SORES ARE STILL PRESENT

“And blasphemed the God of heaven because of their pains and their sores...”

— Revelation 16:11

The sores first appeared earlier in the bowls.

Now they are still present.

This tells us the judgments of **the Seven Last Plagues** are cumulative.

One exposure leads into another.

One layer is uncovered.

Then another.



EN

continues.

God is not dealing with disconnected symptoms.

He is progressively bringing the entire old government into the light.

JUDGMENT BUILDS UPON JUDGMENT

“Because of their pains and their sores...”

— Revelation 16:11

The fifth bowl does not erase what the earlier bowls revealed.

The sores remain part of the process.

The judgment is moving deeper.

From manifestation.

To condition.

To government.

To throne.

The old creation is being uncovered layer by layer.

This is one reason **the Seven Last Plagues** must be studied as a unified work rather than seven unrelated disasters.

THE TONGUE CAN CURSE GOD WHILE SINGING RELIGION



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“**Therewith bless we God, even the Father; and therewith curse we men...**”

— James 3:9

James exposes mixture.

The same tongue can bless and curse.

This is Babylonian mixture operating through speech.

Religious language does not automatically mean the government is Christ.

The mature must discern the source.

The fifth angel in **the Seven Last Plagues** helps expose what the mouth is truly manifesting.

THE HEART MUST BE PURIFIED

“**Blessed are the pure in heart: for they shall see God.**”

— Matthew 5:8

The answer to a corrupt tongue is not merely stricter speech control.

The heart must be purified.

The fountain must be changed.

The government must be changed.

Jesus is preparing a people whose speech proceeds from a pure heart.



EN

preparation.

A CLEAN HEART PRODUCES A NEW VOICE

“Create in me a clean heart, O God; and renew a right spirit within me.”

— Psalm 51:10

The old government produces one voice.

The renewed heart produces another.

This is the transformation behind **the Seven Last Plagues**.

God is not merely silencing the wrong tongue.

He is creating a new fountain from which the right voice can flow.

THE WORD OF CHRIST CHANGES THE ABUNDANCE

“Let the word of Christ dwell in you richly...”

— Colossians 3:16

What dwells within eventually speaks.

If the word of Christ fills the inward man, the abundance changes.

The speech changes.

The deeds change.

The government becomes visible through another kind of fruit.



EN

This is how the bride is prepared.

THE OLD GOVERNMENT BLASPHEMES UNDER PRESSURE

“And blasphemed the God of heaven...”

— Revelation 16:11

The beastly government reacts to judgment by blasphemy.

It does not yet bow.

It does not yet surrender.

It resists the light.

This is precisely what we would expect from a government described as enmity against God.

The response reveals the nature of the throne being judged.

THE DEEDS ARE STILL THERE

“And repented not of their deeds.”

— Revelation 16:11

Revelation ends the passage with deeds.

This gives us the full flow:



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THRONE.

KINGDOM.

DARKNESS.

TONGUE.

BLASPHEMY.

DEEDS.

The outward action reveals the inward government.

The fifth angel in **the Seven Last Plagues** exposes the whole chain.

DEEDS REVEAL SERVANTHOOD

“To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...”

— Romans 6:16

The deeds are not disconnected from yielding.

Obedience reveals servanthood.

Servanthood reveals government.

The fifth bowl has reached the throne, but the outward deeds still show what that throne has been producing.

This is why God must go deeper than behavior.



EN

REPENTANCE MEANS A CHANGE OF MIND

“Repent ye therefore, and be converted...”

— Acts 3:19

Repentance is not merely feeling bad.

It involves a change of mind.

A turning.

A reorientation.

A change in government.

But Revelation 16:11 says they do not repent of their deeds.

The old mind remains resistant.

This tells us the work is not yet complete.

The judgment must continue.

THE OLD MAN RESISTS CHANGE

“That ye put off concerning the former conversation the old man...”

— Ephesians 4:22

...the old man must be put off.



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The old man is corrupt according to deceitful lusts.

The old order cannot be polished into the new.

It must lose its place.

This is what **the Seven Last Plagues** reveal progressively.

THE NEW MAN MUST BE PUT ON

“And that ye put on the new man, which after God is created in righteousness and true holiness.”

— Ephesians 4:24

The answer is not merely removal.

It is replacement.

Old government out.

New government in.

Old man put off.

New man put on.

Darkness exposed.

Light established.



EN

redemptive direction of **the Seven Last Plagues**.

THE JUDGMENT OF THE TONGUE PREPARES A PURE SPEECH

“For then will I turn to the people a pure language, that they may all call upon the name of the LORD...”

— Zephaniah 3:9

God is after the voice.

He wants a pure language.

A purified mouth.

A speech that proceeds from the right fountain.

The judgment of the tongue serves the preparation of a people whose words agree with the government of Christ.

DEATH AND LIFE ARE IN THE POWER OF THE TONGUE

“Death and life are in the power of the tongue...”

— Proverbs 18:21

Speech carries tremendous consequence.

The tongue can reveal the government of death.

The tongue can reveal the government of life.



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The fifth angel exposes the tongue because the mouth is one of the clearest outward signs of the inward throne.

THE SHEPHERD'S VOICE PRODUCES ANOTHER RESPONSE

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

The beastly voice produces resistance.

The Shepherd's voice produces following.

The difference is source.

One voice seeks to preserve the old government.

The other calls the vessel into life.

This is why discernment remains central to **the Seven Last Plagues**.

THE MATURE SERVANT LEARNS WHICH VOICE TO FOLLOW

“By reason of use have their senses exercised to discern both good and evil.”

— Hebrews 5:14

Maturity enables discernment.



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can hear the difference.

The mature can recognize when pain is merely the resistance of the old nature to the work of God.

The mature can endure correction because they understand the purpose.

This is how the bride is prepared.

ADAM GOES DOWN SCREAMING

“And blasphemed the God of heaven...”

— Revelation 16:11

This phrase captures the resistance of the old Adamic government.

It does not surrender gracefully.

It fights.

It complains.

It accuses.

It resists exposure.

It attempts to preserve itself.

But the important part is not the screaming.

The important part is this:



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goes down.

CHRIST MUST REIGN

“For he must reign, till he hath put all enemies under his feet.”

— 1 Corinthians 15:25

The resistance does not change the outcome.

Christ must reign.

The throne of the beast cannot remain forever.

The carnal mind cannot rule forever.

Darkness cannot reign forever.

Death cannot reign forever.

The old government has an end.

THE LAST ENEMY IS DEATH

“The last enemy that shall be destroyed is death.”

— 1 Corinthians 15:26

Death reigned through Adam.

But death itself is destroyed.

This gives us the final word over the resistance we see in **the Seven Last Plagues**.



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ernment has no eternal future.

Christ has the final word.

GOD'S JUDGMENT DOES NOT DESTROY HIS PURPOSE FOR THE VESSEL

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

— John 3:17

The vessel remains the object of God's redemptive purpose.

The throne is judged.

The darkness is exposed.

The tongue is purified.

The deeds are transformed.

The person is not the enemy.

The wrong government is.

This distinction must remain clear throughout **the Seven Last Plagues**.

JESUS FORGAVE THOSE OPERATING UNDER ANOTHER GOVERNMENT



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"forgive them; for they know not what they do."

3:34

Jesus saw beyond the manifestation.

He did not excuse the deed.

But He did not reduce the person to the deed.

He understood that people could act beneath influences they did not fully discern.

This is the spirit of Christ.

STEPHEN DID THE SAME

“Lord, lay not this sin to their charge.”

— Acts 7:60

Stephen was being killed.

Yet he did not turn his revelation into condemnation.

He remained under the government of Christ even while another government manifested violently around him.

This is mature sonship.

This is the spirit in which the judgments of **the Seven Last Plagues** must be ministered.

DO NOT FUSS BACK AT ADAM

“Bless them which persecute you: bless, and curse not.”



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Is 12:14

If Adam fusses, we do not have to fuss back.

If religion resists, we do not have to become religious in response.

If accusation rises, we do not answer with accusation.

We remain under another government.

This is how the true throne is revealed.

OVERCOME EVIL WITH GOOD

“Be not overcome of evil, but overcome evil with good.”

— Romans 12:21

The kingdom of Christ does not imitate the kingdom it is judging.

It overcomes with another nature.

Good.

Love.

Grace.

Truth.

Forgiveness.

Life.



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This is the true government.

THE BOWLS FLOW FROM A PRIESTLY MINISTRY

“And the seven angels came out of the temple...”

— Revelation 15:6

This is where our attention begins to turn toward the next movement of the book.

The bowls do not come from the beast.

They come from the temple.

They come from the presence of God.

The judgment flows from heavenly administration.

This is important because **the Seven Last Plagues** are part of a priestly work of purification.

THE ANGELS COME OUT OF THE PRESENCE OF GOD

“And the temple was filled with smoke from the glory of God, and from his power...”

— Revelation 15:8

Glory.

Power.



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temple.

Presence.

These are the surroundings from which the bowl ministry proceeds.

The fifth angel is not acting from personal anger.

He ministers from the government of God.

THE PURPOSE IS PURIFICATION

“That he might sanctify and cleanse it with the washing of water by the word.”

— Ephesians 5:26

The tongue is judged because the bride is being purified.

The deeds are exposed because the bride is being prepared.

The government is challenged because the bride is destined for another throne.

The whole work of **the Seven Last Plagues** is moving toward preparation.

THE BRIDE MUST HAVE A PURE VOICE

“That I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

A chaste virgin belongs to one husband.

One voice



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One allegiance.

One government.

The mixture must be removed.

The competing throne must lose its place.

The bride must become fully responsive to Christ.

THE WIFE MAKES HERSELF READY

“For the marriage of the Lamb is come, and his wife hath made herself ready.”

— Revelation 19:7

This is the purpose behind the pain.

Ready.

Prepared.

Purified.

Mature.

Discerning.

Governed by Christ.

The tongue that once manifested mixture becomes a voice of agreement with the Lamb.



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NEW JERUSALEM SPEAKS FROM ANOTHER GOVERNMENT

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven...”

— Revelation 21:2

New Jerusalem comes from God.

She proceeds from heaven.

She is the expression of another government.

The beastly tongue has no place in her final manifestation.

The voice of the bride agrees with the Spirit.

THE SPIRIT AND THE BRIDE SAY COME

“And the Spirit and the bride say, Come.”

— Revelation 22:17

Brother, look at the final transformation of the voice.

In Revelation 16, the tongue under beastly government blasphemes.

In Revelation 22, the Spirit and the bride speak together:

“Come.”



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utiful contrast.

One government produces blasphemy.

The other produces invitation.

One voice resists God.

The other flows with the Spirit.

This is where **the Seven Last Plagues** are taking the church.

THE TONGUE IS BEING PREPARED FOR THE VOICE OF THE BRIDE

“And the Spirit and the bride say, Come.”

— Revelation 22:17

The judgment of the tongue is not the end.

The purified voice is the goal.

A bride who speaks in agreement with the Spirit.

A people whose mouth expresses the heart of God.

A ministry that calls creation toward life.

THE DEEDS ARE BEING PREPARED FOR RIGHTEOUSNESS



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“The fine linen is the righteousness of saints.”

— Revelation 19:8

The deeds are not merely condemned.

They are transformed.

The bride is clothed in righteousness.

The old works give way to the manifestation of Christ.

This is the redemptive outcome of **the Seven Last Plagues**.

THE OLD GOVERNMENT RESISTS, BUT THE BRIDE IS STILL COMING

“His wife hath made herself ready.”

— Revelation 19:7

Adam may resist.

The tongue may blaspheme.

The deeds may resist repentance.

But the purpose of God continues.

The bride is being prepared.

The wrong government is losing its place.



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The right government is being established.

THE THRONE HAS BEEN STRUCK, THE VOICE HAS BEEN EXPOSED

“And they gnawed their tongues for pain, and blasphemed the God of heaven...”

— Revelation 16:10–11

We can now see the full movement.

The throne is struck.

The kingdom is exposed.

The tongue reacts.

The voice reveals the government.

The deeds show the manifestation.

The old Adamic order resists every step of the way.

But it cannot preserve its throne.

Christ must reign.

And now our attention turns toward the source from which the bowls themselves proceed.

The next question is no longer merely:



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ing judged?

The next question is:

Who is ministering this judgment, and from what realm are they coming?

Revelation 15 gives the answer.

The seven angels come out of the temple.

They come from the presence of God.

And that brings us directly into the priestly purpose of **the Seven Last Plagues**.

CHAPTER NINE

SEVEN ANGELS COMING OUT OF THE TEMPLE

“And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.”

— Revelation 15:6

THE BOWLS COME OUT OF THE TEMPLE

“And the seven angels came out of the temple...”

— Revelation 15:6

Before we can fully understand the purpose of the fifth angel in **the Seven Last Plagues**, we must understand where the ministry of the bowls comes from.



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The angels come out of the temple.

They do not come out of the sea.

They do not come out of Babylon.

They do not come out of the beastly kingdom.

They come out of the temple.

This tells us something immediately about the source of the judgment.

It is heavenly.

It is priestly.

It proceeds from the presence and government of God.

This is essential to the proper understanding of **the Seven Last Plagues**.

The bowls are not random eruptions of anger.

They proceed from a heavenly administration.

THE TEMPLE IS OPENED IN HEAVEN

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.”

— Revelation 15:5

The temple is opened.



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y realm is unveiled.

The source of the ministry becomes visible.

This is not earthly religion producing judgment.

This is not carnal man judging carnal man.

The ministry proceeds from heaven.

That distinction matters greatly.

The judgments of **the Seven Last Plagues** flow from the revelation and presence of God.

THE TESTIMONY IS IN THE TEMPLE

“**The temple of the tabernacle of the testimony in heaven was opened.**”

— Revelation 15:5

The temple contains testimony.

That means the ministry coming from the temple is not empty power.

It carries witness.

Revelation.

Truth.

The testimony of God.



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Therefore reveal what heaven testifies concerning the realms being

The fifth angel does not invent the darkness of the beastly kingdom.

The heavenly testimony exposes it.

THE ANGELS ARE CLOTHED IN PURE LINEN

“Clothed in pure and white linen...”

— Revelation 15:6

Their garments matter.

Pure.

White.

Clean.

This is priestly imagery.

The ministry of **the Seven Last Plagues** proceeds through vessels associated with purity.

This is very different from an image of uncontrolled rage.

The ministry is ordered.

Consecrated.

Holy



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Governmental.

THE GOLDEN GIRDLES SPEAK OF PRIESTLY GOVERNMENT

“And having their breasts girded with golden girdles.”

— Revelation 15:6

Gold speaks of the divine nature.

The girdle speaks of service and readiness.

The breast speaks of the heart.

The picture is priestly and governmental.

These angels are prepared for ministry.

They are coming forth from the temple carrying a divine administration.

This gives **the Seven Last Plagues** a very different tone.

The bowls are not acts of chaos.

They are acts of priestly government.

THE JUDGMENT FLOWS FROM THE PRESENCE OF GOD

“And the temple was filled with smoke from the glory of God, and from his power...”



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tion 15:8

Glory fills the temple.

Power fills the temple.

The ministry proceeds from that atmosphere.

This is crucial.

The source is not fear.

The source is not accusation.

The source is glory.

The source is divine power.

The source is the presence of God.

This is the environment from which **the Seven Last Plagues** flow.

THE GLORY OF GOD IS BEHIND THE JUDGMENT

“The temple was filled with smoke from the glory of God...”

— Revelation 15:8

Judgment must be understood in the light of glory.

God’s glory reveals His nature.



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its therefore cannot be separated from who He is.

The God who judges is the God who saves.

The God who exposes is the God who heals.

The God who purifies is the God who reconciles.

This is why **the Seven Last Plagues** must be preached through the revelation of Jesus Christ.

THE ANGELS RECEIVE THE BOWLS FROM A LIVING CREATURE

“And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God...”

— Revelation 15:7

The bowls are given.

Again, the ministry is ordered.

The angels do not act independently.

They receive.

They minister what has been entrusted to them.

This is governmental administration.

Authority flows from a higher source.



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realm.

of **the Seven Last Plagues** is therefore delegated from the throne

THE BOWLS ARE GOLDEN

“Seven golden vials...”

— Revelation 15:7

Even the vessels carrying judgment are golden.

Gold again points toward divine nature.

The judgment proceeds through divine purpose.

The bowl is not corrupt.

The government behind the bowl is not beastly.

The administration is from God.

This distinction matters because the fifth angel is judging a false throne while serving the true throne.

THE WRATH OF GOD MUST BE UNDERSTOOD THROUGH CHRIST

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”

— 1 Thessalonians 5:9

The wrath of God cannot be understood as human temper magnified.

God's wrath is His holy opposition to everything that destroys, corrupts, enslaves, and takes away His life.



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Within **the Seven Last Plagues**, wrath is revealed as judgment against the governments that hold the vessel in bondage.

The purpose is not to preserve bondage.

The purpose is to bring it to an end.

GOD JUDGES WHAT DESTROYS HIS CREATION

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.”

— Romans 8:20

Creation is in bondage.

Yet Paul says the subjection occurred **in hope**.

That changes everything.

The purpose is not endless bondage.

The purpose includes deliverance.

This is why the judgment of **the Seven Last Plagues** ultimately serves hope.

CREATION SHALL BE DELIVERED

“Because the creature itself also shall be delivered from the bondage of



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on...”

Romans 8:21

Delivered.

Not eternally imprisoned.

The judgment against corruption serves the liberation of creation.

The priestly ministry of **the Seven Last Plagues** participates in this larger redemptive purpose.

THE PRIESTLY MINISTRY SERVES RECONCILIATION

“And hath given to us the ministry of reconciliation.”

— 2 Corinthians 5:18

God’s ministry is reconciliatory.

He gives a ministry that restores relationship.

Therefore, even judgment must be seen within that larger purpose.

The priest does not judge because he hates the patient.

He ministers because something must be healed.

The false government must be removed so life can flow.

THE MAN-CHILD HAS ALREADY BEEN HT TO THE THRONE



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“And her child was caught up unto God, and to his throne.”

— Revelation 12:5

This is important to the larger structure of **the Seven Last Plagues**.

The man-child has already been caught up to the throne.

The throne realm has been established.

A heavenly administration is now in place.

This helps us understand the angels coming out of the temple.

They represent ministry proceeding from the heavenly realm.

THRONE MINISTRY FLOWS DOWNWARD

“And her child was caught up unto God, and to his throne.”

— Revelation 12:5

The man-child does not remain passive at the throne.

Government implies administration.

Authority implies ministry.

The throne exists for rule.

From the heavenly realm flows a work toward the church below.



EN

f the key patterns behind **the Seven Last Plagues**.

THE WOMAN REMAINS IN THE WILDERNESS

“And the woman fled into the wilderness, where she hath a place prepared of God...”

— Revelation 12:6

The woman is not yet in her final bridal state.

She remains in a place of preparation.

The wilderness is not the destination.

It is a transitional realm.

This is why the heavenly ministry matters.

The man-child is at the throne.

The woman remains in process.

The bowls serve the work of preparation.

THE WOMAN IS STILL GOD’S WOMAN

“The woman fled into the wilderness, where she hath a place prepared of God...”

— Revelation 12:6

This is important.



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The wilderness does not mean God has abandoned her.

The place is prepared **of God**.

The woman is still within divine purpose.

The judgments of **the Seven Last Plagues** are therefore not against an enemy people.

They are part of God's work in His own people.

THE CHURCH IS BEING PREPARED

"That he might sanctify and cleanse it with the washing of water by the word."

— Ephesians 5:26

Christ is preparing the church.

Sanctify.

Cleanse.

Wash.

These are priestly words.

The ministry of the bowls fits within this pattern.

The church is being purified from every government that cannot remain in union with Christ.



EN

OAL IS A GLORIOUS CHURCH

“That he might present it to himself a glorious church...”

— Ephesians 5:27

Presentation is the goal.

Not perpetual wilderness.

Not endless judgment.

Presentation.

The church is moving toward glory.

This is the purpose behind **the Seven Last Plagues**.

THE PRIESTLY MINISTRY DEALS WITH MIXTURE

“And that ye may put difference between holy and unholy, and between unclean and clean.”

— Leviticus 10:10

Priestly ministry discerns and separates.

Holy from unholy.

Clean from unclean.

This is exactly what the revelation of Christ does in the church.



EN

mixture.

It separates realms.

It clarifies source.

The bowls of **the Seven Last Plagues** serve this separating work.

MELCHIZEDEK REVEALS A HIGHER PRIESTHOOD

“Thou art a priest for ever after the order of Melchisedec.”

— Hebrews 7:17

The priesthood of Christ is not merely Levitical.

It is after the order of Melchizedek.

This priesthood is associated with endless life.

It proceeds from the heavenly Christ.

Within the framework of **the Seven Last Plagues**, the ministry flowing from the throne carries this higher order of life and government.

THE MELCHIZEDEK PRIESTHOOD IS AFTER ENDLESS LIFE

“Who is made, not after the law of a carnal commandment, but after the power of an endless life.”

Hebrews 7:16



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This is crucial.

The ministry from the throne is not rooted in death.

It is rooted in endless life.

Therefore, its judgments must serve life.

Its purpose is not destruction for destruction's sake.

It is purification unto life.

THE PRIESTHOOD CHANGES THE GOVERNMENT

“For the priesthood being changed, there is made of necessity a change also of the law.”

— Hebrews 7:12

A change of priesthood brings a change of administration.

This fits beautifully with **the Seven Last Plagues**.

The old governmental order is being displaced.

A higher priesthood ministers from the throne realm.

The church is being prepared to come fully beneath this heavenly administration.



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THE ANGELS MINISTER FROM THE HEAVENLY REALM

“And the seven angels came out of the temple...”

— Revelation 15:6

The source remains our anchor.

Out of the temple.

Out of heaven.

Out of divine presence.

This ministry does not arise from the old Adamic realm.

It comes from above.

EVERY GOOD GIFT COMES FROM ABOVE

“Every good gift and every perfect gift is from above...”

— James 1:17

The ministry of God flows from above.

The heavenly realm becomes the source of life, wisdom, government, and correction.

This is why the bowls of **the Seven Last Plagues** must be interpreted from heaven downward, not from earth upward.



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THE HEAVENLY REALM JUDGES THE EARTHY REALM

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

— 1 Corinthians 15:47

The two-men revelation returns.

Earthy.

Heavenly.

The heavenly Man becomes the standard by which the earthy order is judged.

The bowls flow from the realm of Christ toward the realm of Adam.

This is the governmental movement of **the Seven Last Plagues**.

JUDGMENT BEGINS AT THE HOUSE OF GOD

“For the time is come that judgment must begin at the house of God...”

— 1 Peter 4:17

The church is the first realm of divine dealing.

Why?



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is preparing an instrument.

Before the church can minister reconciliation to creation, she must herself be brought under the government of Christ.

This is why **the Seven Last Plagues** focus so heavily upon the church's preparation.

GOD PURIFIES HIS OWN PEOPLE FIRST

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi..."

— Malachi 3:3

The purifier sits.

He watches.

He refines.

He does not destroy the silver.

He removes the impurity.

This is a perfect picture of the redemptive judgment behind **the Seven Last Plagues**.

THE REFINER HAS A PURPOSE

"That they may offer unto the LORD an offering in righteousness."

— Malachi 3:3

Purification produces ministry.



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become able to offer rightly.

This is exactly what God is doing with the church.

He is preparing a priestly people.

THE BRIDE MUST BE A CHASTE VIRGIN

“That I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

This is the bridal purpose.

One husband.

One allegiance.

One government.

The mixture must be removed.

The false throne must lose its place.

The church must be prepared for union.

THE PRIESTLY MINISTRY PREPARES THE BRIDE

“That he might sanctify and cleanse it...”

— Ephesians 5:26



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work is bridal preparation.

This is where **the Seven Last Plagues** find their redemptive meaning.

The bowls expose what cannot remain.

The word washes.

The government changes.

The bride matures.

THE BRIDE MUST COME UNDER ONE THRONE

“To him that overcometh will I grant to sit with me in my throne...”

— Revelation 3:21

The bride’s destiny is not divided government.

She is being prepared for participation in Christ’s throne.

This is why the beastly throne must be judged.

The two thrones cannot govern the same realm forever.

THE OVERCOMERS PARTICIPATE IN THE THRONE

“To him that overcometh will I grant to sit with me in my throne...”

— Revelation 3:21



EN

This is not merely personal reward.

It is governmental participation.

The overcomers become part of the administration of Christ.

This helps us understand the priestly character of **the Seven Last Plagues**.

THEY ARE KINGS AND PRIESTS

“And hast made us unto our God kings and priests: and we shall reign on the earth.”

— Revelation 5:10

Kings.

Priests.

Reign.

These are governmental and priestly words.

The ministry from the throne is both royal and priestly.

This is the instrument God is preparing.

PRIESTHOOD AND KINGDOM COME TOGETHER



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chosen generation, a royal priesthood...”

— 1 Peter 2:9

Royal.

Priestly.

Government and ministry joined.

This gives us a powerful lens for **the Seven Last Plagues**.

The bowls come from a royal-priestly administration.

THE PURPOSE IS NOT TO LEAVE THE CHURCH IN JUDGMENT

“His wife hath made herself ready.”

— Revelation 19:7

The purpose is readiness.

The ministry of the bowls moves the woman toward bride.

The judgment is transitional.

The marriage is the destination.

THE WIFE MAKES HERSELF READY

“And his wife hath made herself ready.”

— Revelation 19:7



EN

This word captures the purpose of **the Seven Last Plagues**.

God is getting the church ready.

Ready for union.

Ready for fullness.

Ready for government.

Ready for ministry to creation.

THE BRIDE IS CLOTHED IN RIGHTEOUSNESS

“And to her was granted that she should be arrayed in fine linen, clean and white...”

— Revelation 19:8

Notice the clothing.

Clean.

White.

This echoes the angels of Revelation 15.

The ministers coming out of the temple are clothed in pure linen.

The bride is eventually clothed in fine linen.



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There is a beautiful connection.

Purity ministers purification.

THE MINISTRY REPRODUCES ITS NATURE

“Fine linen is the righteousness of saints.”

— Revelation 19:8

The heavenly ministry is pure.

The bride becomes pure.

The government from the throne produces its nature in the people being prepared.

This is the positive work behind **the Seven Last Plagues**.

THE BRIDE BECOMES NEW JERUSALEM

“Come hither, I will shew thee the bride, the Lamb’s wife.”

— Revelation 21:9

The bride is eventually shown as a city.

Government.

Order.

Corporate fullness.

The woman becomes New Jerusalem.



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the preparation is headed.

NEW JERUSALEM COMES FROM GOD OUT OF HEAVEN

“The holy Jerusalem, descending out of heaven from God.”

— Revelation 21:10

Again, the source is heavenly.

The angels come out of heaven.

The bride comes down from heaven.

The true government flows from above.

This is the consistent movement of **the Seven Last Plagues**.

THE CITY CARRIES THE GLORY OF GOD

“Having the glory of God...”

— Revelation 21:11

The temple was filled with glory.

The bride becomes a city carrying glory.

The ministry of glory produces a people of glory.

This is the purpose.



EN

THE PRIESTLY MINISTRY PREPARES AN INSTRUMENT OF RECONCILIATION

“And hath committed unto us the word of reconciliation.”

— 2 Corinthians 5:19

The purified church does not exist merely for herself.

She becomes an instrument.

A ministering people.

A reconciling people.

A priestly people.

The work of **the Seven Last Plagues** prepares that instrument.

THE CHURCH MUST FIRST BE RECONCILED IN GOVERNMENT

“Be ye reconciled to God.”

— 2 Corinthians 5:20

The instrument must first experience what it will minister.

The church must come under Christ’s government before she can effectively minister reconciliation outward.



EN

Judgment begins with the house of God.

THE ANGELS SERVE THE PURPOSE OF GOD

“Are they not all ministering spirits, sent forth to minister...?”

— Hebrews 1:14

Angels are sent.

They minister.

They serve divine purpose.

The seven angels of **the Seven Last Plagues** are part of this heavenly administration.

THEY DO NOT MINISTER THEIR OWN WILL

“Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.”

— Psalm 103:20

The angels themselves are servants.

They hear God’s word.

They obey.

They minister from submission.



EN

ightful governmental pattern.

HEAVENLY MINISTRY FLOWS FROM OBEDIENCE

“That do his commandments, hearkening unto the voice of his word.”

— Psalm 103:20

Remember Romans 6.

Servanthood.

Yielding.

Obedience.

Now we see the heavenly expression of that principle.

The true servants hear the true voice and obey the true throne.

THE SEVEN ANGELS MODEL RIGHTFUL GOVERNMENT

“And the seven angels came out of the temple...”

— Revelation 15:6

They come from the right source.

They carry the right authority.

They minister under the right government.



EN

This stands in direct contrast to the beast, whose throne comes from the dragon.

Two governments.

Two sources.

Two administrations.

ONE THRONE PRODUCES DARKNESS

“And his kingdom was full of darkness.”

— Revelation 16:10

The beast’s throne produces darkness.

That government is being judged.

THE OTHER THRONE PRODUCES LIFE

“A pure river of water of life... proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

God’s throne produces life.

This is the throne from which the priestly ministry flows.

This is the government preparing the bride.

THE BOWLS SERVE THE RIVER



EN

“The leaves of the tree were for the healing of the nations.”

— Revelation 22:2

The bowls expose and remove what prevents the river from flowing freely.

The end is healing.

The end is life.

The end is reconciliation.

This is the larger purpose of **the Seven Last Plagues**.

GOD IS PREPARING A PEOPLE THROUGH WHOM LIFE CAN FLOW

“Out of his belly shall flow rivers of living water.”

— John 7:38

The church is not merely being cleansed for personal holiness.

She is being prepared to become a vessel of life.

What God puts within will flow outward.

The purified heart becomes a fountain.

The prepared bride becomes an instrument.

THE THRONE MINISTRY PREPARES THE BRIDE FOR THE NEXT AGE OF PURPOSE



EN

“**The marriage of the Lamb is come...**”

— Revelation 19:7

The marriage opens another dimension of ministry.

The firstfruits and the prepared church come into corporate union.

Then the church stands ready as a complete instrument in God’s hand.

This is why **the Seven Last Plagues** matter so much.

They are preparing the instrument.

THE TEMPLE, THE THRONE, AND THE BRIDE ARE ALL CONNECTED

“**And the seven angels came out of the temple...**”

— Revelation 15:6

The temple produces ministry.

The throne produces government.

The ministry purifies the church.

The church becomes bride.

The bride becomes New Jerusalem.

New Jerusalem becomes an instrument of life to the nations.



EN

This is the flow.

THE FIFTH ANGEL IS A PRIESTLY MINISTER

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

Now we can see the fifth angel more clearly.

He is not merely an executioner.

He is a minister within the heavenly administration of God.

He pours upon the beast’s throne because that throne must lose its place in the people being prepared for Christ.

THE JUDGMENT OF THE THRONE IS PART OF BRIDAL PREPARATION

“That he might present it to himself a glorious church...”

— Ephesians 5:27

This is the key.

The fifth bowl is not disconnected from the bride.

The throne is judged because the bride is being purified.

The darkness is exposed because the bride is being brought into light.



EN

is judged because the bride must speak in agreement with the Spirit.

The deeds are exposed because the bride is being clothed in righteousness.

THE ANGELS COME OUT OF GLORY TO PREPARE A GLORIOUS CHURCH

“The temple was filled with smoke from the glory of God...”

— Revelation 15:8

And:

“That he might present it to himself a glorious church...”

— Ephesians 5:27

Glory ministers toward glory.

The heavenly administration produces its own nature in the church.

This is the priestly work of **the Seven Last Plagues**.

THE NEXT MOVEMENT IS THE BRIDE

We have now seen where the bowls come from.

They come from the temple.

They come from the presence of God.

They come through a pure and priestly administration.



EN

from the heavenly realm toward the church.

The purpose is purification.

The purpose is preparation.

The purpose is to bring the woman out of mixture and wilderness into bridal fullness.

The fifth angel strikes the beast's throne because the bride is being prepared for another throne.

The false government must lose its place.

The true government must become established.

And now the next question becomes unavoidable:

What is God preparing the woman to become?

The answer is the bride.

The chaste virgin.

The glorious church.

The wife made ready for the Lamb.

That is where **the Seven Last Plagues** are taking us next.

CHAPTER TEN



EN

PREPARING THE WOMAN FOR THE BRIDEGROOM

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

THE WOMAN IS STILL IN PROCESS

“And the woman fled into the wilderness, where she hath a place prepared of God...”

— Revelation 12:6

The woman of Revelation 12 is not yet shown in her final bridal fullness.

She is in process.

She is in the wilderness.

She is in a place of preparation.

This becomes extremely important in understanding **the Seven Last Plagues**.

The wilderness is not the destination.

It is a transitional realm.

God has not abandoned the woman.

The place is prepared of God.



EN

She remains within His purpose.

Yet she is not yet ready for the fullness of the marriage.

Something must still be accomplished in her.

THE WILDERNESS IS A PLACE OF PREPARATION

“Where she hath a place prepared of God...”

— Revelation 12:6

The wilderness is not outside divine purpose.

It is prepared by God.

This means the process itself is purposeful.

God uses the wilderness.

He reveals.

He separates.

He exposes.

He teaches.

He purifies.

He prepares.



EN

larger context in which **the Seven Last Plagues** must be understood.

The judgments are part of a preparation already underway.

THE WOMAN IS GOD'S PEOPLE

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed...”

— Revelation 12:17

The dragon recognizes the woman as belonging to the purpose of God.

She keeps the commandments of God and has the testimony of Jesus Christ.

Therefore, the woman is not being treated as an enemy whom God intends to destroy.

She is God's people in a state of preparation.

This distinction is essential.

The judgment of **the Seven Last Plagues** is not the destruction of the woman.

It is part of the work that prepares her.

THE MAN-CHILD HAS ALREADY BEEN CAUGHT UP

“And her child was caught up unto God, and to his throne.”

— Revelation 12:5



EN

child has moved into the throne realm.

The woman remains in the wilderness.

This reveals two different stages of experience within the same purpose.

The firstfruits come first.

The fuller corporate body follows.

The man-child reaches the throne.

The woman must still be prepared.

This is why the heavenly ministry of **the Seven Last Plagues** flows toward the church.

FIRSTFRUITS COME BEFORE THE HARVEST

“These were redeemed from among men, being the firstfruits unto God and to the Lamb.”

— Revelation 14:4

Firstfruits indicate order.

They are not the whole harvest.

They come first.

Their appearance promises something larger to follow.

This principle helps us understand the relationship between the man-child and the woman.



EN

The firstfruits enter into a realm first.

Then ministry flows toward the rest.

THE FIRSTFRUITS SERVE A LARGER PURPOSE

“These are they which follow the Lamb whithersoever he goeth.”

— Revelation 14:4

The firstfruits are not merely privileged recipients.

They follow the Lamb.

They participate in His government.

They become part of the ministry through which God’s purpose moves outward.

This becomes part of the priestly administration behind **the Seven Last Plagues**.

THE WOMAN MUST BE CLEANSED

“That he might sanctify and cleanse it with the washing of water by the word.”

— Ephesians 5:26

Christ is preparing His church.

He sanctifies.



EN

He cleanses.

He washes.

This is bridal preparation.

The woman is not merely being informed.

She is being transformed.

This is why **the Seven Last Plagues** cannot be reduced to punishment.

They participate in a work of purification.

THE WORD DOES THE WASHING

“With the washing of water by the word.”

— Ephesians 5:26

The word cleanses.

The word exposes mixture.

The word separates truth from error.

The word reveals the difference between Adam and Christ.

The word brings the heart, mind, tongue, and deeds beneath the government of Jesus Christ.

This is the same work we have traced throughout **the Seven Last Plagues**.



EN

GOAL IS PRESENTATION

“That he might present it to himself a glorious church...”

— Ephesians 5:27

Christ has a destination in view.

Presentation.

He is preparing something for Himself.

A glorious church.

Not a defeated church.

Not a permanently divided church.

Not a church forever trapped in wilderness.

A glorious church.

This is the purpose behind the purification.

WITHOUT SPOT OR WRINKLE

“Not having spot, or wrinkle, or any such thing...”

— Ephesians 5:27

The work reaches deeply.

Spot speaks of defilement.



EN

...ks of age, corruption, and imperfection.

Christ is not merely adjusting surface behavior.

He is dealing with everything that does not reflect His own nature.

This gives us the right lens for **the Seven Last Plagues**.

The bowls expose what must be removed so the church can be presented in purity.

HOLY AND WITHOUT BLEMISH

“But that it should be holy and without blemish.”

— Ephesians 5:27

This is bridal language.

Purity.

Wholeness.

Singleness of devotion.

The bride is being brought into full agreement with the Bridegroom.

The government of the beast cannot remain in a people destined to stand in this kind of union with Christ.

ONE HUSBAND

“For I have espoused you to one husband...”

— 2 Corinthians 11:2



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One husband.

This is governmental as well as relational.

The bride cannot serve two masters.

She cannot live under divided allegiance.

She cannot be married to Christ while still giving the throne of her inward life to another government.

This is why **the Seven Last Plagues** expose competing thrones.

A CHASTE VIRGIN

“That I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2

Paul’s goal is purity of devotion.

A chaste virgin is not mixed.

She belongs to one.

Her affection is undivided.

Her allegiance is clear.

Her heart is prepared.

This is the same purpose moving through Revelation.



EN

is being prepared to become the bride.

THE SERPENT SEEKS TO CORRUPT THE MIND

“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted...”

— 2 Corinthians 11:3

Paul takes the bridal issue back to Genesis.

The serpent.

Eve.

Corrupted minds.

Notice again where the battle operates.

The mind.

The inward realm.

The voice.

The word.

The government.

This connects directly with everything we have seen in **the Seven Last Plagues**.



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THE BRIDE MUST BE DELIVERED FROM THE SERPENT'S WISDOM

“So your minds should be corrupted from the simplicity that is in Christ.”

— 2 Corinthians 11:3

The answer is Christ.

Simplicity in Christ.

Purity in Christ.

Single devotion to Christ.

The preparation of the bride is the removal of competing wisdoms and governments.

THE DRAGON'S GOVERNMENT CANNOT REMAIN

“And the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

The throne of the beast belongs to another government.

That throne cannot remain within a people being prepared for one husband.

This is why the fifth angel of **the Seven Last Plagues** strikes the throne.



EN

ves bridal preparation.

THE FIFTH ANGEL IS PREPARING THE WOMAN

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

The fifth bowl must be understood within the bridal purpose.

The throne is exposed because the woman is being prepared.

The kingdom is revealed in darkness because the bride is being brought into light.

The tongue is judged because the bride must learn to speak in agreement with the Spirit.

The deeds are exposed because the bride is being clothed in righteousness.

THE BRIDE MUST KNOW THE BRIDEGROOM’S VOICE

“My sheep hear my voice, and I know them, and they follow me.”

— John 10:27

The bride must know His voice.

She cannot be governed by the stranger.

Maturity brings discernment.



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: brings clear allegiance.

This is part of the preparation accomplished through **the Seven Last Plagues**.

THE BRIDE'S EAR MUST BE PREPARED

“He that hath an ear, let him hear what the Spirit saith unto the churches.”

— Revelation 2:7

Revelation repeatedly calls the church to hear.

The bride is a hearing people.

She must recognize the Spirit.

This connects directly with the voice revelation we established earlier.

The church must mature until she knows who is speaking.

THE CHURCH MUST COME OUT OF MIXTURE

“Come out of her, my people...”

— Revelation 18:4

God calls His people out of Babylon.

This is bridal preparation.

The people belong to God.



EN

does not.

The system must lose its hold.

The bride must come into clarity.

BABYLON CANNOT PREPARE THE BRIDE

“The beast that carrieth her...”

— Revelation 17:7

Babylon is carried by the beast.

Mixture depends upon beastly government.

Therefore, the judgment of the beast’s throne serves the removal of the governmental foundation beneath Babylonian confusion.

This is part of the work of **the Seven Last Plagues**.

THE BRIDE MUST COME OUT FROM UNDER THE BEAST

“Come out of her, my people...”

— Revelation 18:4

The call is not merely geographical.

It is governmental.

Come out from under the mixture.



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Come out from the wrong word.

Come out from divided allegiance.

Come out from the government that obscures Christ.

THE BRIDE IS BEING BROUGHT INTO SINGLENES

“If therefore thine eye be single, thy whole body shall be full of light.”

— Matthew 6:22

Single eye.

Full of light.

The bride is moving toward singleness of vision.

She sees Christ.

She hears Christ.

She follows Christ.

She is governed by Christ.

This is the opposite of Babylonian mixture.

THE BRIDE IS BEING BROUGHT INTO LIGHT



EN

“Arise, shine; for thy light is come...”

— Isaiah 60:1

The woman is not destined to remain in darkness.

She is called to arise.

She is called to shine.

This is why the kingdom of the beast must be exposed as darkness in **the Seven Last Plagues**.

The bride is being transferred into light.

THE GLORY OF THE LORD RISES UPON HER

“And the glory of the LORD is risen upon thee.”

— Isaiah 60:1

The end of purification is glory.

This echoes Ephesians:

“A glorious church.”

The ministry of judgment removes what obscures the glory.

THE BRIDE BECOMES GLORIOUS



EN

“That he might present it to himself a glorious church...”

— Ephesians 5:27

The church begins in weakness and mixture.

She ends in glory.

This is the work.

This is the purpose.

This is where **the Seven Last Plagues** are moving.

THE WOMAN BECOMES THE BRIDE

“The marriage of the Lamb is come, and his wife hath made herself ready.”

— Revelation 19:7

Here is the transition.

The woman who was in wilderness is now shown as a wife.

Something has happened.

She has been made ready.

The preparation has accomplished its purpose.

THE WIFE MAKES HERSELF READY



EN

“The marriage of the Lamb is come, and his wife hath made herself ready.”

— Revelation 19:7

Ready.

This word is central.

The church is not simply waiting passively.

She responds to the work of God.

She hears.

She yields.

She is purified.

She is clothed.

She comes into agreement.

This is the mature servant we have been describing since Romans 6.

THE BRIDE IS CLOTHED IN FINE LINEN

“And to her was granted that she should be arrayed in fine linen, clean and white...”

— Revelation 19:8

Clean and white.

Purity.



EN

SS.

The bride's garments reveal what has happened within.

The inward preparation has produced outward manifestation.

THE FINE LINEN IS RIGHTEOUSNESS

"For the fine linen is the righteousness of saints."

— Revelation 19:8

Deeds have changed.

Remember Revelation 16:11:

"Repented not of their deeds."

Now Revelation 19 shows a bride clothed in righteousness.

That is transformation.

The government has changed.

THE TONGUE ALSO CHANGES

"And the Spirit and the bride say, Come."

— Revelation 22:17

In Revelation 16, the tongue blasphemes.

In Revelation 22, the bride speaks with the Spirit.



EN

sformation.

One voice resisted God.

The other agrees with Him.

This is what bridal preparation accomplishes.

THE SPIRIT AND THE BRIDE SPEAK TOGETHER

“And the Spirit and the bride say, Come.”

— Revelation 22:17

The bride has learned the voice.

Now she speaks the same word.

This is maturity.

This is union.

This is governmental agreement.

THE BRIDE BECOMES NEW JERUSALEM

“Come hither, I will shew thee the bride, the Lamb’s wife.”

— Revelation 21:9

John is invited to see the bride.



EN

s a city.

“And he carried me away in the spirit... and shewed me that great city, the holy Jerusalem...”

— Revelation 21:10

The bride has become corporate.

Ordered.

Governmental.

Mature.

NEW JERUSALEM IS THE COMPLETED BRIDAL ORDER

“Descending out of heaven from God.”

— Revelation 21:10

The bride now comes from the heavenly realm.

She carries another government.

The wilderness is behind her.

Babylon is behind her.

The beastly throne is behind her.

She comes from God.



EN

THE BRIDE CARRIES THE GLORY OF GOD

“Having the glory of God...”

— Revelation 21:11

The woman who was once in the wilderness is now a city filled with glory.

This is the purpose of the preparation.

This is why **the Seven Last Plagues** matter.

The work is producing a glorious bride.

THE BRIDE HAS ONE LIGHT

“And the Lamb is the light thereof.”

— Revelation 21:23

No mixture.

No competing light.

No beastly darkness.

The Lamb is the light.

The bride lives from one source.

This is perfect bridal government.



EN

THE BRIDE HAS ONE THRONE

“The throne of God and of the Lamb shall be in it...”

— Revelation 22:3

Here is the final governmental picture.

The throne of the beast is gone.

The throne of God and the Lamb remains.

The bride has come fully beneath the true government.

This is what the fifth angel was serving.

HIS SERVANTS SHALL SERVE HIM

“And his servants shall serve him.”

— Revelation 22:3

We are back to servanthood.

Romans 6 told us man is a servant.

Revelation 22 shows the completed servant order.

No divided allegiance.

No competing throne.

His servants serve Him.



EN

ature fulfillment of the principle.

THEY SHALL SEE HIS FACE

“And they shall see his face...”

— Revelation 22:4

The pure in heart see God.

Now the bride sees His face.

The preparation is complete.

The darkness has been removed.

The vision is clear.

HIS NAME IS IN THEIR FOREHEADS

“And his name shall be in their foreheads.”

— Revelation 22:4

Earlier, the beast sought the forehead.

Now the name of God is there.

The mind belongs to another government.

The identity is clear.

The allegiance is complete.



EN

Transformation **the Seven Last Plagues** help produce.

THERE SHALL BE NO NIGHT THERE

“And there shall be no night there...”

— Revelation 22:5

The kingdom of the beast was full of darkness.

New Jerusalem has no night.

That contrast is enormous.

The false throne produced darkness.

The true throne produces light.

The bride has been transferred completely.

THE LORD GOD GIVES THEM LIGHT

“For the Lord God giveth them light...”

— Revelation 22:5

The bride lives from divine light.

The process that exposed darkness has brought her into fullness of illumination.

THEY SHALL REIGN

“And they shall reign for ever and ever.”

— Revelation 22:5



EN

Now the bride participates in government.

The woman has matured.

The church has been purified.

The bride has been prepared.

The servants now reign.

This is not beastly dominion.

It is life under the throne of God and the Lamb.

THE BRIDE IS PREPARED TO MINISTER

“And the Spirit and the bride say, Come.”

— Revelation 22:17

The bride does not stop at her own preparation.

She becomes a voice to others.

Come.

Drink.

Receive life.

The purified church becomes an instrument of invitation and reconciliation.



EN

LET HIM THAT IS ATHIRST COME

“And let him that is athirst come.”

— Revelation 22:17

The ministry now moves outward.

The bride has received.

Now she gives.

She has been purified.

Now she ministers.

She has been reconciled in government.

Now she becomes an instrument of reconciliation.

THE WATER OF LIFE IS FREELY GIVEN

“And whosoever will, let him take the water of life freely.”

— Revelation 22:17

The final voice is not condemnation.

It is invitation.

Life is offered freely.



EN

the ultimate spirit behind the preparation of **the Seven Last Plagues**.

God is preparing a people through whom life can flow to others.

THE PURPOSE OF THE FIFTH ANGEL IS BRIDAL

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

Now we can see the fifth angel in the larger picture.

The throne is struck because the bride is being prepared.

The darkness is exposed because the bride must walk in light.

The tongue is judged because the bride must speak with the Spirit.

The deeds are exposed because the bride must be clothed in righteousness.

The wrong government is removed because the bride is destined for the throne of God and the Lamb.

THE WOMAN IS BECOMING THE BRIDE

The woman begins in travail.

She goes into the wilderness.

The man-child is caught to the throne.



EN

nistry flows forth.

The church is purified.

The false throne is exposed.

The darkness is uncovered.

The voice is purified.

The deeds are transformed.

Then the announcement comes:

■ **“His wife hath made herself ready.”**

This is the great purpose behind **the Seven Last Plagues**.

The bowls are not the destination.

The darkness is not the destination.

The pain is not the destination.

The wilderness is not the destination.

THE BRIDE IS THE DESTINATION OF THE PREPARATION.

And once the bride has been prepared, she does not remain merely a bride standing at an altar.

She becomes something greater in corporate expression.



EN

s New Jerusalem.

That is where we go next.

CHAPTER ELEVEN

FROM THE WOMAN TO NEW JERUSALEM

“Come hither, I will shew thee the bride, the Lamb’s wife.”

— Revelation 21:9

THE BRIDE BECOMES A CITY

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”

— Revelation 21:10

The woman of Revelation 12 has moved through preparation.

The wilderness has served its purpose.

The purification has done its work.

The false government has been exposed.

The bride has been made ready.

Now John is invited to see the bride.

And what he sees is a city.



EN

Jerusalem.

This is one of the most important transitions in understanding **the Seven Last Plagues**.

The church is not merely being purified as a collection of individuals.

God is bringing forth a corporate order.

A city.

A government.

A people fully aligned with the throne of God and the Lamb.

NEW JERUSALEM IS THE BRIDE

“Come hither, I will shew thee the bride, the Lamb’s wife.”

— Revelation 21:9

John is not invited to see one thing and shown another.

He is told:

“I will shew thee the bride.”

Then he sees:

“That great city, the holy Jerusalem.”

The bride and New Jerusalem belong to the same prophetic revelation.



EN

and church has become a city.

This tells us that bridal preparation is also governmental preparation.

The bride is not merely prepared for intimacy.

She is prepared for administration.

This is why **the Seven Last Plagues** must deal with the throne of the beast.

A city cannot be governed by two competing thrones.

THE CITY DESCENDS OUT OF HEAVEN

“Descending out of heaven from God.”

— Revelation 21:10

The source is heavenly.

This has been the pattern throughout our study.

The man-child is caught up to the throne.

The angels come out of the temple.

The bowls proceed from the heavenly administration.

Now New Jerusalem descends from heaven.

The completed bridal order comes from God.

This is not Adam reorganized.



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This is not Babylon improved.

This is not the beastly kingdom reformed.

This is a heavenly order.

NEW JERUSALEM CARRIES THE GLORY OF GOD

“Having the glory of God...”

— Revelation 21:11

The temple of Revelation 15 was filled with the glory of God.

Now the bride carries that glory.

The ministry proceeding from glory has produced a people of glory.

This is a beautiful progression in **the Seven Last Plagues**.

Glory ministers.

Glory purifies.

Glory prepares.

Glory fills the bride.

THE LIGHT OF THE CITY IS CLEAR

“And her light was like unto a stone most precious, even like a jasper stone,



EN rystal.”

— Revelation 21:11

Clarity has replaced mixture.

The beastly kingdom was full of darkness.

New Jerusalem is clear.

Transparent.

Filled with light.

This is the opposite of Babylon.

Babylon is confusion.

New Jerusalem is clarity.

The work of **the Seven Last Plagues** is moving the church from mixture into clarity.

BABYLON AND NEW JERUSALEM ARE TWO WOMEN

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT...”

— Revelation 17:5

Revelation gives us two great women.

Babylon.

New Jerusalem.



EN

One rides the beast.

The other descends from God.

One is supported by beastly government.

The other is governed by the throne of God and the Lamb.

One represents mixture.

The other represents purity.

This contrast is central to understanding the purpose of **the Seven Last Plagues**.

BABYLON IS CARRIED BY THE BEAST

“The beast that carrieth her...”

— Revelation 17:7

Babylon depends upon another government.

The beast carries her.

Her system is supported by the wrong throne.

This is why the judgment of the beast’s throne matters.

When the throne is exposed, the support beneath Babylonian mixture is being dismantled.

NEW JERUSALEM COMES FROM GOD



EN

“Coming out of heaven from God.”

— Revelation 21:10

New Jerusalem is not carried by the beast.

She comes from God.

Her source is divine.

Her government is heavenly.

Her life proceeds from the Lamb.

The church has been transferred from one governmental order to another.

THE CITY HAS A GREAT AND HIGH WALL

“And had a wall great and high...”

— Revelation 21:12

A wall speaks of distinction.

Separation.

Order.

Identity.

New Jerusalem is not mixture.

She knows what belongs within the city and what does not.

This is the mature discernment we have been developing since Hebrews 5.



EN

The church has learned to discern.

THE WALL REVEALS MATURE BOUNDARIES

“And had a wall great and high...”

— Revelation 21:12

Babes struggle with discernment.

Maturity establishes clear spiritual boundaries.

The city is not confused about its identity.

This is another result of the purifying work of **the Seven Last Plagues**.

THE CITY HAS GATES

“And had twelve gates...”

— Revelation 21:12

Walls do not mean isolation.

There are gates.

New Jerusalem has boundaries and access.

She is ordered, but she is also open according to divine purpose.

This becomes important when the nations begin walking in her light.



EN

ITY HAS FOUNDATIONS

“And the wall of the city had twelve foundations...”

— Revelation 21:14

A mature city has foundations.

This is the opposite of instability.

The sea realm is restless.

New Jerusalem is established.

This is what happens when the church is brought fully beneath the government of Christ.

CHRIST IS THE TRUE FOUNDATION

“For other foundation can no man lay than that is laid, which is Jesus Christ.”

— 1 Corinthians 3:11

The city is not founded upon human wisdom.

It is founded upon Christ.

This is why the preparation of **the Seven Last Plagues** repeatedly exposes competing wisdom and government.

The bride must be established upon one foundation.

THE CITY IS MEASURED



EN

...that talked with me had a golden reed to measure the city...”

— Revelation 21:15

Measurement speaks of order.

Divine standard.

Completion.

New Jerusalem is not chaotic.

God has brought the church into divine proportion.

This is mature government.

THE CITY LIES FOURSQUARE

“And the city lieth foursquare...”

— Revelation 21:16

The city is balanced.

Stable.

Complete.

There is nothing crooked about the final bridal order.

This is the opposite of mixture and instability.

The work of **the Seven Last Plagues** is bringing the church into divine order.



EN

THE CITY IS PURE GOLD

“And the city was pure gold, like unto clear glass.”

— Revelation 21:18

Gold speaks of divine nature.

Clear glass speaks of transparency.

New Jerusalem manifests God without mixture.

There is no beastly government hiding beneath religious appearance.

The city is clear.

THE STREET IS PURE GOLD

“And the street of the city was pure gold, as it were transparent glass.”

— Revelation 21:21

Even the walk of the city reflects divine nature.

The street is the realm of movement.

The bride walks in the nature of God.

This is where the transformation of deeds reaches maturity.

THE CITY HAS NO TEMPLE

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”



EN

tion 21:22

This is fullness.

The presence of God is no longer confined to a separate realm.

The whole city lives in God.

The whole city is permeated by the Lamb.

The separation between temple and city has disappeared.

This is mature union.

GOD AND THE LAMB ARE THE TEMPLE

“For the Lord God Almighty and the Lamb are the temple of it.”

— Revelation 21:22

The bride is no longer merely visiting the presence.

She lives in union with the presence.

This is the destination of the priestly work behind **the Seven Last Plagues**.

THE CITY HAS NO NEED OF NATURAL LIGHT

“And the city had no need of the sun, neither of the moon, to shine in it...”

— Revelation 21:23



EN

onger depends upon external illumination.

The glory of God lights it.

This is spiritual maturity.

The church lives from inward divine light.

THE GLORY OF GOD LIGHTS THE CITY

“For the glory of God did lighten it...”

— Revelation 21:23

The beast’s kingdom was full of darkness.

New Jerusalem is illuminated by glory.

This is one of the clearest contrasts in the entire book.

BEASTLY THRONE → DARKNESS.

DIVINE THRONE → GLORY.

THE LAMB IS THE LIGHT

“And the Lamb is the light thereof.”

— Revelation 21:23

The bride’s light is Christ.

Not human wisdom.



EN

s tradition.

Not the old Adamic mind.

The Lamb.

This is the perfect fulfillment of everything **the Seven Last Plagues** have been exposing.

THE NATIONS WALK IN THE LIGHT OF THE CITY

“And the nations of them which are saved shall walk in the light of it...”

— Revelation 21:24

Now the purpose begins moving outward.

The bride has been prepared.

The city is filled with light.

Now the nations walk in that light.

This is why the church had to be purified first.

She is becoming an instrument for others.

THE KINGS BRING THEIR GLORY INTO IT

“And the kings of the earth do bring their glory and honour into it.”

— Revelation 21:24



EN

The city becomes a center of righteous government.

The nations are being brought into relationship with the divine order.

This is already pointing us toward the reconciliation of all things.

THE GATES ARE NEVER SHUT

“And the gates of it shall not be shut at all by day...”

— Revelation 21:25

The mature city is not closed.

The gates remain open.

There is access.

Invitation.

Movement.

Life flows outward and people come inward.

This is the ministry of the prepared bride.

THERE IS NO NIGHT THERE

“For there shall be no night there.”

— Revelation 21:25

Again the contrast with Revelation 16 is unmistakable.



EN

kingdom becomes full of darkness.

New Jerusalem has no night.

The false government has been completely displaced.

NOTHING THAT DEFILES ENTERS

“And there shall in no wise enter into it any thing that defileth...”

— Revelation 21:27

The purification is complete.

Mixture has no place.

Corruption has no place.

The city has become a pure expression of Christ.

This is the goal toward which **the Seven Last Plagues** move the church.

THE THRONE OF GOD AND THE LAMB IS IN THE CITY

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it...”

— Revelation 22:3

Here is the governmental climax.

The throne is in the city.



EN

The bride has become the dwelling place of divine government.

This is the exact opposite of the throne of the beast.

The fifth angel struck the wrong throne.

Now Revelation shows us the right throne fully established.

HIS SERVANTS SERVE HIM

“And his servants shall serve him.”

— Revelation 22:3

We have come full circle to Romans 6.

Man is a servant.

But now servanthood is mature, pure, and undivided.

His servants serve Him.

One throne.

One government.

One allegiance.

THEY SEE HIS FACE

“And they shall see his face...”

— Revelation 22:4



EN

heart see God.

The bride now sees His face.

The preparation is complete.

The obscurity is gone.

The darkness is gone.

The mixture is gone.

HIS NAME IS IN THEIR FOREHEADS

“And his name shall be in their foreheads.”

— Revelation 22:4

Earlier the beast sought the forehead.

Now God’s name fills the forehead.

The mind belongs to Christ.

Identity belongs to Christ.

Government belongs to Christ.

This is the full reversal of beastly government.

THERE SHALL BE NO NIGHT THERE

“There shall be no night there...”



EN

tion 22:5

Revelation repeats the point.

No night.

No beastly darkness.

No hidden government.

Everything is illuminated by God.

THE LORD GOD GIVES THEM LIGHT

“For the Lord God giveth them light...”

— Revelation 22:5

The city lives from the direct illumination of God.

This is mature spiritual government.

THEY SHALL REIGN FOREVER

“And they shall reign for ever and ever.”

— Revelation 22:5

Now the prepared bride participates in divine government.

The woman has become a city.

The city carries the throne.



EN

reign.

This is the mature governmental instrument God was preparing through **the Seven Last Plagues**.

THE RIVER FLOWS FROM THE THRONE

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

Now government becomes ministry.

The throne does not merely rule.

It gives life.

A river flows.

The prepared city becomes the channel through which that river moves.

THE TREE OF LIFE IS IN THE CITY

“In the midst of the street of it, and on either side of the river, was there the tree of life...”

— Revelation 22:2

Genesis returns.

The tree of life appears again.

The story has come full circle.



EN

The corruptible tree has been exposed.

The serpent has been judged.

The beastly throne has lost its place.

The tree of life now stands in the city.

THE TREE BEARS FRUIT CONTINUALLY

“Which bare twelve manner of fruits, and yielded her fruit every month...”

— Revelation 22:2

The city is fruitful.

Life flows continuously.

The government of Christ produces life without interruption.

This is the opposite of the barren government of death.

THE LEAVES HEAL THE NATIONS

“And the leaves of the tree were for the healing of the nations.”

— Revelation 22:2

Now the purpose becomes unmistakable.

The bride was not purified for herself alone.

New Jerusalem becomes a healing instrument.



EN

are the beneficiaries.

This is where **the Seven Last Plagues** begin opening into the larger reconciliation of creation.

THE PREPARED BRIDE BECOMES A MINISTERING CITY

“And the leaves of the tree were for the healing of the nations.”

— Revelation 22:2

The bride is not passive.

She ministers life.

Her light reaches nations.

Her river brings life.

Her tree brings healing.

Her gates remain open.

Her voice says come.

This is the instrument God needed.

THE SPIRIT AND THE BRIDE SAY COME

“And the Spirit and the bride say, Come.”

— Revelation 22:17



EN

The bride now speaks in perfect agreement with the Spirit.

The voice has been purified.

The tongue has been redeemed.

The old blasphemy is gone.

The mature bride speaks invitation.

WHOSOEVER WILL MAY COME

“And whosoever will, let him take the water of life freely.”

— Revelation 22:17

The ministry of the bride is expansive.

Life is offered.

Healing is available.

The river flows outward.

This is the redemptive destination behind **the Seven Last Plagues**.

THE WOMAN HAS BECOME THE INSTRUMENT

The woman began in travail.

She moved through wilderness.



EN

The firstfruits came forth.

The heavenly ministry proceeded from the throne.

The bowls exposed the false government.

The throne of the beast was struck.

The kingdom of darkness was revealed.

The tongue was exposed.

The deeds were judged.

The church was purified.

The bride was prepared.

And now:

THE WOMAN HAS BECOME NEW JERUSALEM.

A city.

A bride.

A priestly people.

A royal people.

A governmental people.

A light-bearing people.



EN

A life-giving people.

THE FIFTH ANGEL SERVED THIS PURPOSE

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

Why did the fifth angel strike the throne?

Because the bride had another throne in her future.

Why expose darkness?

Because New Jerusalem would have no night.

Why expose the tongue?

Because the Spirit and the bride would eventually speak together.

Why expose the deeds?

Because the bride would be clothed in righteousness.

Why overthrow beastly government?

Because the throne of God and the Lamb would be established in the city.

This is the redemptive logic of **the Seven Last Plagues**.

THE CITY IS READY FOR THE NATIONS

“And the nations of them which are saved shall walk in the light of it.”



EN

tion 21:24

The preparation of the church is not the end.

It is preparation for ministry.

The city is ready.

The throne is established.

The river is flowing.

The tree is bearing fruit.

The leaves are healing.

The gates are open.

Now the purpose can move outward.

THE BRIDE IS READY FOR THE RECONCILIATION OF ALL THINGS

The church has been prepared.

The firstfruits and the fuller corporate bride have come into divine order.

New Jerusalem stands as the mature governmental instrument of Christ.

Now the larger creation can be ministered to.

It expands beyond the church.



EN

Beyond the wilderness.

Beyond the bride herself.

Toward the nations.

Toward creation.

Toward all things.

The next chapter brings us to the great destination:

“That in the dispensation of the fulness of times he might gather together in one all things in Christ...”

— Ephesians 1:10

That is where **the Seven Last Plagues** ultimately lead.

The bride has been prepared.

Now the instrument is ready.

The reconciliation of all things can move forward.

CHAPTER TWELVE

THE BRIDE AND THE RECONCILIATION OF ALL THINGS



EN

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;

even in him.”

— Ephesians 1:10

THE PURPOSE IS BIGGER THAN THE BRIDE

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.”

— Ephesians 1:9

The bride has been prepared.

The false throne has been exposed.

The kingdom of darkness has been uncovered.

The tongue has revealed its government.

The deeds have been brought into judgment.

The woman has moved from wilderness toward bridal fullness.

New Jerusalem has appeared.

The throne of God and of the Lamb is established within the city.

The river of life is flowing.

But even this is not the end of the purpose.



EN

prepare the bride merely so the bride could enjoy being prepared.

God prepared an instrument.

God established a priestly people.

God brought forth a governmental people.

God formed a city through which His light, life, healing, and reconciliation could flow toward creation.

This is where **the Seven Last Plagues** must ultimately lead us.

The judgment of the church prepares the church for the ministry of the world.

The purification of the bride prepares the bride to participate in God's purpose for **all things**.

GOD HAD A PURPOSE BEFORE THE PROCESS

"According to the eternal purpose which he purposed in Christ Jesus our Lord."

— Ephesians 3:11

God's purpose did not begin with Adam's failure.

It did not begin with the serpent.

It did not begin with Babylon.

It did not begin with the beast.



EN

It did not begin with **the Seven Last Plagues**.

God had an eternal purpose in Christ.

Everything must therefore be interpreted within that purpose.

The judgment serves the purpose.

The purification serves the purpose.

The bride serves the purpose.

The kingdom serves the purpose.

Christ stands at the center of the entire plan.

THE PURPOSE WAS IN CHRIST

“According as he hath chosen us in him before the foundation of the world...”

— Ephesians 1:4

Before the foundation of the world, the purpose was already centered in Christ.

That means God’s answer preceded man’s problem.

Christ was not God’s emergency response to Adam.

Christ was central from the beginning.

Therefore, when **the Seven Last Plagues** expose Adamic government, they are not revealing God desperately trying to repair an unexpected disaster.



EN

the progression of an eternal purpose centered in the Son.

ALL THINGS ARE TO BE GATHERED INTO CHRIST

“That... he might gather together in one all things in Christ...”

— Ephesians 1:10

Here is the destination.

All things in Christ.

The purpose is not merely to expose all things.

Not merely to judge all things.

Not merely to separate all things.

The purpose moves toward gathering.

Union.

Reconciliation.

Headship.

Everything is moving toward Christ.

THINGS IN HEAVEN AND THINGS IN EARTH



EN

...which are in heaven, and which are on earth; even in him.”

— Ephesians 1:10

The scope is enormous.

Heaven.

Earth.

All things.

Christ.

Paul sees the eternal purpose stretching across realms.

This is why the preparation of the bride matters so greatly.

God is preparing a governmental and priestly instrument capable of participating in this vast purpose.

GOD WORKS ACCORDING TO HIS OWN COUNSEL

“Who worketh all things after the counsel of his own will.”

— Ephesians 1:11

God is not reacting helplessly to history.

He works according to His counsel.

His will.

His purpose



EN

This gives us confidence as we interpret **the Seven Last Plagues**.

The beast is not outside God's ultimate sovereignty.

The dragon is not an equal opposite to God.

The darkness does not threaten the final purpose.

God is working toward His appointed end.

CHRIST IS THE CENTER OF ALL THINGS

"For by him were all things created, that are in heaven, and that are in earth..."

— Colossians 1:16

Paul again uses the language of heaven and earth.

All things were created by Christ.

But he continues:

"All things were created by him, and for him."

Not merely by Him.

For Him.

Creation has a Christ-centered destiny.

BY HIM ALL THINGS CONSIST



EN

...s before all things, and by him all things consist."

— Colossians 1:17

Christ holds the purpose together.

He is before all things.

He sustains all things.

He is not one character among many in the biblical story.

He is the center.

This is why **the Seven Last Plagues** are properly understood as revelations of Jesus Christ.

They expose everything inconsistent with the One in whom all things consist.

CHRIST IS THE HEAD OF THE BODY

“And he is the head of the body, the church...”

— Colossians 1:18

Before the church can minister Christ to creation, she must come fully beneath her Head.

This is government.

The Head governs the body.

The body expresses the Head.

The purification of **the Seven Last Plagues** removes competing governmental
so the body can manifest Christ without mixture.



EN

IN ALL THINGS CHRIST MUST HAVE PREEMINENCE

“That in all things he might have the preeminence.”

— Colossians 1:18

Here is the governmental issue in one sentence.

Christ must have preeminence.

The beast cannot have preeminence.

Adam cannot have preeminence.

Babylon cannot have preeminence.

The carnal mind cannot have preeminence.

Christ must have preeminence.

Therefore, every competing throne must eventually lose its place.

ALL FULLNESS DWELLS IN CHRIST

“For it pleased the Father that in him should all fulness dwell.”

— Colossians 1:19

The fullness is in Christ.

Therefore, the church must be brought into union with Him.



EN

She cannot minister a fullness she has never entered.

The preparation of the bride brings the church into increasing participation in the fullness of Christ.

RECONCILIATION FOLLOWS FULLNESS

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself...”

— Colossians 1:20

Now Paul says it plainly.

Reconcile all things.

The same “all things” created through Christ are brought into the language of reconciliation through Christ.

This is the larger horizon beyond **the Seven Last Plagues**.

Judgment serves reconciliation.

Exposure serves reconciliation.

Purification serves reconciliation.

The prepared bride serves reconciliation.

PEACE HAS ALREADY BEEN MADE



EN

made peace through the blood of his cross...”

— Colossians 1:20

Notice the order.

Peace is made through the cross.

Reconciliation flows from the finished work of Christ.

The priestly ministry does not create the victory.

It administers the victory.

The bride does not replace Christ.

She becomes an instrument through which His accomplished life and reconciliation are ministered.

THE MINISTRY OF RECONCILIATION HAS BEEN GIVEN

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.”

— 2 Corinthians 5:18

There is the order again.

First:

Reconciled to God.

Then:



EN

ministry of reconciliation.

The instrument experiences the work before ministering the work.

This explains why **the Seven Last Plagues** deal first with the house of God.

The bride must be prepared before she can minister reconciliation in fullness.

GOD WAS IN CHRIST RECONCILING THE WORLD

“To wit, that God was in Christ, reconciling the world unto himself...”
— 2 Corinthians 5:19

The heart of God is revealed in Christ.

God is reconciling.

The ministry flowing through the prepared church must therefore carry the same nature.

Not accusation.

Not condemnation.

Not hatred.

Reconciliation.

THE WORD OF RECONCILIATION IS MITTED TO US



EN

“And hath committed unto us the word of reconciliation.”

— 2 Corinthians 5:19

The bride has a word.

Remember the tongue.

Remember the beast’s blasphemy.

Remember the Spirit and the bride saying:

“Come.”

The voice has been purified because God intends to entrust the bride with a word of reconciliation.

WE ARE AMBASSADORS FOR CHRIST

“Now then we are ambassadors for Christ...”

— 2 Corinthians 5:20

An ambassador represents another government.

That is governmental language.

The prepared church represents the kingdom from which she comes.

New Jerusalem descends from God out of heaven.

She carries a heavenly government into the earth.



EN

CREATION IS WAITING

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

— Romans 8:19

Creation is waiting for something.

Not destruction.

Manifestation.

Creation waits for mature sons.

Why?

Because mature sons carry something creation needs.

They carry the government, nature, life, and liberty of Christ.

This connects the preparation of the church directly to the destiny of creation.

CREATION WAS SUBJECTED IN HOPE

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.”

— Romans 8:20

Those final words are crucial:



EN

The subjection is not purposeless.

The vanity is not the final state.

God subjected creation with an outcome already in view.

Hope.

CREATION SHALL BE DELIVERED

“Because the creature itself also shall be delivered from the bondage of corruption...”

— Romans 8:21

Paul does not leave creation in bondage.

He sees deliverance.

The bondage of corruption has an end.

This is the same corruptible order exposed through **the Seven Last Plagues**.

The judgment of corruption serves liberation from corruption.

INTO THE LIBERTY OF THE CHILDREN OF GOD

“Into the glorious liberty of the children of God.”

— Romans 8:21



EN

Creation is not merely delivered from something.

It is delivered into something.

Liberty.

Glorious liberty.

The liberty already manifested in God's mature people becomes the pattern of what God intends to minister outward.

THE WHOLE CREATION GROANS

"For we know that the whole creation groaneth and travaileth in pain together until now."

— Romans 8:22

Creation is in travail.

Travail speaks of birth.

Something is coming forth.

The groaning is not the groaning of hopeless death.

It is compared with labor.

The purpose is moving toward manifestation.

THE SONS ARE FIRSTFRUITS

"And not only they, but ourselves also, which have the firstfruits of the



EN

— Romans 8:23

Again we encounter firstfruits.

The firstfruits are evidence of a larger harvest.

God gives a people an experience first.

Then what they carry becomes ministry toward others.

This is the order behind the man-child, the bride, and the larger creation.

FIRSTFRUITS ARE NOT THE END OF THE HARVEST

“Being the firstfruits unto God and to the Lamb.”

— Revelation 14:4

If there are firstfruits, there is more to come.

The firstfruits reveal order, not exclusivity.

They come first because God has a purpose for them.

They become part of the instrument through which the harvest is brought forward.

THE BRIDE JOINS THE FIRSTFRUITS IN GOVERNMENT

“The marriage of the Lamb is come, and his wife hath made herself ready.”

Revelation 19:7



EN

The prepared church comes into union with Christ and into harmony with the heavenly governmental order.

The firstfruits are no longer standing alone as the only mature expression.

The bride has been prepared.

The corporate instrument is coming together.

THE MARRIAGE PREPARES A CORPORATE INSTRUMENT

Marriage speaks of union.

The firstfruits.

The prepared church.

The Bridegroom.

The heavenly and earthly expressions of God's purpose come into order under Christ.

Now the instrument is ready to minister outward.

This is why the preparation accomplished through **the Seven Last Plagues** is so important.

NEW JERUSALEM IS A MINISTERING CITY



EN

“And the nations of them which are saved shall walk in the light of it...”

— Revelation 21:24

The city gives light.

The nations walk in it.

The bride has become useful beyond herself.

Her light ministers.

Her government ministers.

Her life ministers.

THE GATES REMAIN OPEN

“And the gates of it shall not be shut at all by day...”

— Revelation 21:25

The city is prepared, but the story is not closed.

The gates remain open.

The nations are still in view.

There is movement toward the city.

There is access to the light.



EN

...RIVER FLOWS OUT OF THE THRONE

“And he shewed me a pure river of water of life... proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

Now we see why the throne mattered so much.

The nature of the throne determines what flows from it.

The beast's throne produced darkness.

God's throne produces life.

This is why the fifth angel of **the Seven Last Plagues** struck the beast's throne.

God is preparing the way for another flow.

THE RIVER IS WATER OF LIFE

“A pure river of water of life...”

— Revelation 22:1

Life flows from the true government.

This is the purpose of the kingdom.

Not domination for domination's sake.

Life.

God's government gives life.



EN

THE TREE OF LIFE STANDS BY THE RIVER

“In the midst of the street of it, and on either side of the river, was there the tree of life...”

— Revelation 22:2

The Bible returns to its beginning.

Genesis had two trees in the garden.

Revelation ends with the tree of life filling the city.

The story has moved from mixture into life.

THE LEAVES ARE FOR THE NATIONS

“And the leaves of the tree were for the healing of the nations.”

— Revelation 22:2

Why are the nations still being healed if the bride’s preparation were the end of the story?

Because the bride’s preparation is not the end.

It prepares an instrument for ministry.

The tree bears healing.

The nations receive.



EN

VS.

THE BRIDE SAYS COME

“And the Spirit and the bride say, Come.”

— Revelation 22:17

The prepared bride does not say:

Stay away.

She says:

Come.

The Spirit and the bride have one voice.

This is the purified tongue.

This is the mature voice.

This is the ministry of reconciliation.

THE THIRSTY ARE INVITED

“And let him that is athirst come.”

— Revelation 22:17

The invitation goes outward.

The city has something to give.



EN

has received life and now ministers life.

THE WATER IS GIVEN FREELY

“And whosoever will, let him take the water of life freely.”

— Revelation 22:17

Freely.

This is grace.

The final invitation of Revelation is an invitation to life.

This is where the governmental work has been headed.

EVERY KNEE SHALL BOW

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.”

— Philippians 2:10

Again the scope expands.

Heaven.

Earth.

Under the earth.

Every knee.

The government of Christ reaches every realm.



EN

EVERY TONGUE SHALL CONFESS

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

— Philippians 2:11

Remember where we began.

The tongue under beastly government blasphemed.

But the eternal purpose moves toward another confession:

Jesus Christ is Lord.

The tongue comes beneath another government.

What a transformation.

THE CONFESSION GLORIFIES THE FATHER

“To the glory of God the Father.”

— Philippians 2:11

The purpose ends in glory.

Not endless rivalry.

Not two eternal kingdoms.

Not an everlasting beast sitting opposite Christ.



EN

The confession glorifies the Father.

CHRIST PUTS DOWN ALL RULE

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father...”

— 1 Corinthians 15:24

Now Paul takes us further.

Christ’s kingdom has a purpose.

He puts down every opposing government.

This is exactly what the fifth angel of **the Seven Last Plagues** pictured when the bowl was poured upon the beast’s throne.

ALL RULE, AUTHORITY, AND POWER ARE PUT DOWN

“When he shall have put down all rule and all authority and power.”

— 1 Corinthians 15:24

Rule.

Authority.

Power.

Remember Revelation 13.

The dragon gave the beast:



EN

Power.

Throne.

Authority.

But Paul shows us the end.

Every opposing rule is put down.

Every opposing authority is put down.

Every opposing power is put down.

Christ's government prevails.

HE MUST REIGN

"For he must reign, till he hath put all enemies under his feet."

— 1 Corinthians 15:25

There is no uncertainty.

He must reign.

The old Adamic government can resist.

The tongue can blaspheme.

The beast can make war.

Babylon can ride.



EN

But none of these can overturn the eternal purpose.

Christ must reign.

THE LAST ENEMY IS DESTROYED

“The last enemy that shall be destroyed is death.”

— 1 Corinthians 15:26

The final enemy is not preserved.

Death is destroyed.

The government of death has an end.

This is why the river of Revelation 22 is called the water **of life**.

Life is the destination.

ALL THINGS ARE PUT UNDER CHRIST

“For he hath put all things under his feet.”

— 1 Corinthians 15:27

Again:

All things.

The language keeps returning.

Ephesians says all things gathered in Christ.



EN

says all things reconciled through Christ.

Corinthians says all things put beneath Christ.

The eternal purpose is consistent.

THE SON DELIVERS THE KINGDOM TO THE FATHER

“Then shall the Son also himself be subject unto him that put all things under him...”

— 1 Corinthians 15:28

The Son completes His governmental purpose.

Every enemy has been subjected.

Every opposing government has been put down.

Death itself has been destroyed.

Then the kingdom reaches its great destination.

THAT GOD MAY BE ALL IN ALL

“That God may be all in all.”

— 1 Corinthians 15:28

There is the end.

Not the beast all in all.



EN

NOT Adam all in all.

Not darkness all in all.

Not death all in all.

GOD ALL IN ALL.

This is where the eternal purpose is headed.

THE FIFTH ANGEL BELONGS TO THIS GREAT PURPOSE

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

Now we can see the fifth angel within the full counsel of God.

Why strike the throne of the beast?

Because all opposing rule must be put down.

Why expose the kingdom as darkness?

Because God’s purpose is a kingdom of light.

Why expose the tongue?

Because every tongue will ultimately confess the Lordship of Christ.

Why expose the deeds?



EN

ation must be brought into righteous order.

Why purify the church?

Because God needs a prepared instrument.

Why prepare the bride?

Because the bride will participate in the ministry of life and reconciliation.

THE SEVEN LAST PLAGUES SERVE THE KINGDOM

The Seven Last Plagues are not God's final destination.

They are part of the governmental transition.

They expose.

They separate.

They purify.

They bring false governments into judgment.

They prepare the people of God.

They clear the way for the unhindered government of Christ.

THE JUDGMENT OF THE HOUSE PREPARES THE HOUSE FOR MINISTRY



EN

“For the time is come that judgment must begin at the house of God...”

— 1 Peter 4:17

Judgment begins with the house.

But God’s purpose does not end with the house.

The house becomes the instrument.

The priesthood becomes the ministry.

The bride becomes the city.

The city becomes light to the nations.

The tree becomes healing to the nations.

The river becomes water of life.

THE FIRSTFRUITS ARE PREPARED

The man-child is caught to the throne.

The firstfruits stand with the Lamb.

A mature governmental company appears first.

THE BRIDE IS PREPARED

The bride moves through wilderness.



EN

The church is washed.

The false throne is exposed.

The mixture is removed.

The wife makes herself ready.

THE MARRIAGE BRINGS THE CORPORATE ORDER TOGETHER

The Bridegroom and bride come into union.

The firstfruits and the fuller church stand within one divine purpose.

The governmental instrument is prepared.

NEW JERUSALEM APPEARS

The bride becomes a city.

The throne is in her.

The glory fills her.

The Lamb illuminates her.

The river flows through her.



EN

Life grows within her.

THE NATIONS RECEIVE MINISTRY

The nations walk in her light.

The leaves bring healing.

The gates remain open.

The Spirit and the bride say:

Come.

CREATION MOVES TOWARD LIBERTY

The creation that groaned begins to experience the liberty already manifested in the sons of God.

The ministry moves outward.

The purpose expands.

The reconciliation continues.

EVERY OPPOSING GOVERNMENT FALLS

All rule.

All authority.



EN

Even death itself.

Everything opposing the government of Christ reaches its appointed end.

GOD BECOMES ALL IN ALL

This is the destination.

The fifth bowl is part of a much larger story.

The beast's throne falls because another throne must fill creation.

Darkness is exposed because light must prevail.

Death is judged because life must reign.

The bride is purified because creation needs a priestly instrument.

The church is prepared because the nations need healing.

The firstfruits mature because the harvest must follow.

And the Son reigns until every opposing government has been put beneath His feet.

Then comes the glorious declaration:

“That God may be all in all.”

— 1 Corinthians 15:28



EN

FROM THE THRONE OF THE BEAST TO GOD ALL IN ALL

We began this book staring at a throne.

The dragon gave the beast power.

The dragon gave the beast a throne.

The dragon gave the beast authority.

The fifth angel poured his bowl upon that throne.

The kingdom was exposed in darkness.

The tongue manifested its resistance.

The deeds revealed the government.

But the judgment did not end with exposure.

The church was purified.

The woman was prepared.

The bride came forth.

New Jerusalem appeared.

The throne of God and the Lamb was established in the city.



EN

The river began to flow.

The nations received healing.

Creation moved toward liberty.

All opposing rule was put down.

Death itself was destroyed.

And the eternal purpose moved toward its appointed fullness:

GOD ALL IN ALL.

That is the larger revelation behind **the Seven Last Plagues**.

The fifth angel is not merely revealing the downfall of a false throne.

He is participating in the preparation of a people through whom the government, life, light, healing, and reconciliation of Jesus Christ can flow outward until the eternal purpose of the Father is fulfilled.

The beast's throne is not the end of the story.

The darkness is not the end of the story.

The pain is not the end of the story.

The judgment is not the end of the story.

Jesus Christ is the beginning.

Jesus Christ is the center.



EN

Jesus Christ is the purpose.

Jesus Christ is the reconciliation.

Jesus Christ is the King.

And He must reign—

until God is all in all.

CONCLUSION

THE THRONE, THE BRIDE, AND THE KINGDOM OF GOD

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness...”

— Revelation 16:10

We began this study with a throne.

Not merely a beast.

Not merely a plague.

Not merely darkness.

A throne.

The fifth angel in **the Seven Last Plagues** pours his bowl upon the seat of the beast, and immediately the kingdom connected to that throne is revealed.



EN

...m was full of darkness.”

That single verse opened the governmental revelation we have traced throughout this book.

A throne represents rule.

A throne represents authority.

A throne represents government.

A kingdom reveals the nature of the government proceeding from that throne.

The fifth angel therefore does not merely touch an outward manifestation. The revelation of Jesus Christ reaches the governmental source.

MAN WAS CREATED TO YIELD

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...?”

— Romans 6:16

We discovered that man is a yielding vessel.

Man hears.

Man receives.

Man yields.

Man obeys.



EN

His obedience reveals the government being expressed through him.

This is why **the Seven Last Plagues** cannot be understood merely as external events.

The revelation reaches the state of being of the vessel.

Paul does not present man as independent from all government.

He reveals two directions of servanthood.

Sin unto death.

Obedience unto righteousness.

The answer to wrong government is not the absence of government.

It is submission to the rightful government of God.

TWO MEN STAND BEHIND THE TWO GOVERNMENTS

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

— 1 Corinthians 15:47

The entire conflict was brought into the revelation of two men.

Adam.

Christ



EN

Earthy.

Heavenly.

Corruptible.

Incorruptible.

Death.

Life.

Disobedience.

Obedience.

The old creation and the new creation.

The government represented by the beast belongs to the old Adamic order.

The government of God is revealed through Jesus Christ.

This distinction kept our study centered.

We were never dealing with two eternal equal powers.

We were dealing with a temporary corruptible order being brought beneath the eternal government of Christ.

EVERY GOVERNMENT HAS A VOICE

“My sheep hear my voice, and I know them, and they follow me.”



EN

0:27

We then discovered that government speaks.

God spoke in the garden.

The serpent spoke in the garden.

The Shepherd speaks.

The stranger speaks.

The beast speaks.

The issue is not simply whether the vessel hears a voice.

The issue is whether the vessel can discern the source.

Samuel heard God as a child but could not initially identify the voice.

Then Samuel grew.

He matured.

He learned.

His discernment developed.

This taught us that spiritual maturity is not merely the accumulation of information.

Maturity includes the ability to discern the voice seeking our yielding.

THE HEART REVEALS THE INWARD GOVERNMENT

“Keep thy heart with all diligence; for out of it are the issues of life.”

— Proverbs 4:23

The revelation then moved inward.

The heart is a fountain.

Thought proceeds from the inward man.

Desire proceeds from the inward man.

Speech proceeds from the inward man.

Deeds proceed from the inward man.

Jesus said:

“For out of the abundance of the heart the mouth speaketh.”

— Matthew 12:34

This prepared us to understand why the tongue becomes so important when the fifth angel pours upon the throne.

Government eventually speaks.

THE SERPENT BECAME THE DRAGON



EN

great dragon was cast out, that old serpent...”

— Revelation 12:9

Revelation itself connected us back to Genesis.

The dragon is:

“That old serpent.”

The voice in the garden develops into a prophetic governmental symbol.

Then Revelation 13 tells us:

“And the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

Power.

Throne.

Authority.

Now the government is fully visible.

THE FIFTH ANGEL STRIKES THE THRONE

“And the fifth angel poured out his vial upon the seat of the beast...”

— Revelation 16:10

This became the center of our study of **the Seven Last Plagues**.

The bowl does not stop at the fruit.



EN

e root.

It does not merely address the deed.

It reaches the government producing the deed.

It does not merely expose the voice.

It reaches the throne behind the voice.

The revelation of Jesus Christ goes to the seat of authority.

THE KINGDOM IS REVEALED IN DARKNESS

“And his kingdom was full of darkness...”

— Revelation 16:10

The throne is struck.

The kingdom is exposed.

The judgment does not create the darkness.

The light reveals it.

Jesus Christ is the true light.

When His revelation shines upon the old government, the true condition becomes visible.

What appeared powerful is exposed.



EN

What appeared wise is exposed.

What appeared religious is exposed.

What appeared to be light is measured by the true Light.

THE TONGUE REVEALS THE GOVERNMENT

“And they gnawed their tongues for pain...”

— Revelation 16:10

Then the tongue appears.

The inward government begins manifesting outwardly.

The mouth reveals the abundance.

The fountain produces according to its source.

The throne is judged, and the voice reacts.

Then:

“And blasphemed the God of heaven...”

— Revelation 16:11

The old government resists.

Adam does not surrender quietly.

The carnal mind is enmity against God.



EN

maintain its place.

But resistance cannot change the eternal purpose.

CHRIST MUST REIGN

“For he must reign, till he hath put all enemies under his feet.”

— 1 Corinthians 15:25

This became our answer to every resistance.

Christ must reign.

The beast may resist.

The dragon may resist.

The carnal mind may resist.

Babylon may resist.

The old Adamic order may resist.

But Christ must reign.

The outcome does not depend upon the willingness of the old creation to preserve itself.

God has already established the destination.

THE JUDGMENT IS NOT AGAINST THE



EN

VE

“For we wrestle not against flesh and blood...”

— Ephesians 6:12

We also discovered an essential distinction.

The person is not the throne.

The captive is not the captivity.

The vessel is not the government holding the vessel.

This protects the message of **the Seven Last Plagues** from becoming accusation.

Jesus could say:

“Father, forgive them; for they know not what they do.”

— Luke 23:34

Stephen could pray:

“Lord, lay not this sin to their charge.”

— Acts 7:60

True spiritual discernment exposes the government while continuing to love the vessel.

THE ANGELS COME OUT OF THE TEMPLE

“And the seven angels came out of the temple...”

— Revelation 15:6



EN

...dy turned toward purpose.

The ministers of **the Seven Last Plagues** come from the temple.

They come from the presence of God.

They come from glory.

They carry a heavenly administration.

This revealed the priestly nature of the work.

The bowls are not flowing out of human anger.

They flow from divine government.

THE MAN-CHILD IS CAUGHT TO THE THRONE

“And her child was caught up unto God, and to his throne.”

— Revelation 12:5

Within the prophetic framework of this study, the man-child has entered the throne realm.

The woman remains in the wilderness.

A mature firstfruits company has come forth.

A heavenly ministry proceeds toward the church still being prepared.

This gave us the larger setting for Revelation 15 and 16.



EN

The bowls serve preparation.

THE WOMAN IS BEING PREPARED

“And the woman fled into the wilderness, where she hath a place prepared of God...”

— Revelation 12:6

The wilderness is not her destination.

It is preparation.

God is working upon His people.

The judgment is not designed to destroy the woman.

It is designed to bring her toward bridal maturity.

THE CHURCH IS BEING WASHED

“That he might sanctify and cleanse it with the washing of water by the word.”

— Ephesians 5:26

The work is cleansing.

Sanctifying.

Purifying.

Separating.



EN

The false government is exposed because the bride must come beneath one government.

The voice is purified because the bride must speak with the Spirit.

The deeds are exposed because the bride must be clothed in righteousness.

THE GOAL IS A GLORIOUS CHURCH

“That he might present it to himself a glorious church...”

— Ephesians 5:27

Presentation is the purpose.

Not endless judgment.

Not endless wilderness.

Not endless mixture.

A glorious church.

Holy.

Without blemish.

Prepared for Christ.

THE WIFE MAKES HERSELF READY



EN

...marriage of the Lamb is come, and his wife hath made herself ready.”

— Revelation 19:7

This is one of the most important declarations in the entire study.

Ready.

The work reaches its bridal purpose.

The woman has been prepared.

The church has matured.

The government has changed.

The bride is ready.

THE BRIDE BECOMES NEW JERUSALEM

“Come hither, I will shew thee the bride, the Lamb’s wife.”

— Revelation 21:9

John is shown New Jerusalem.

The bride has become a city.

Corporate.

Ordered.

Governmental.



EN

...ined with glory.

Illuminated by the Lamb.

The woman who once stood in the wilderness now appears as the holy city descending from God.

THE BEAST'S THRONE IS REPLACED BY THE TRUE THRONE

"But the throne of God and of the Lamb shall be in it..."

— Revelation 22:3

Here the governmental transition reaches maturity.

The throne of the beast has no place in New Jerusalem.

Another throne fills the city.

The throne of God and the Lamb.

One government.

One source.

One life.

One light.

THE SERVANTS NOW SERVE GOD



EN

servants shall serve him."

— Revelation 22:3

We return to Romans 6.

Man is still a servant.

But now the servanthood is mature.

Purified.

Undivided.

The servant knows the voice.

The servant yields to God.

The servant lives beneath the rightful throne.

THE TONGUE HAS BEEN TRANSFORMED

“And the Spirit and the bride say, Come.”

— Revelation 22:17

What a contrast with Revelation 16.

Under beastly government, the tongue blasphemes.

Under the government of the Spirit, the bride says:

“Come.”

The voice of resistance has become the voice of reconciliation.



EN

The tongue has been prepared.

The bride now speaks in agreement with the Spirit.

THE TRUE THRONE PRODUCES LIFE

“And he shewed me a pure river of water of life... proceeding out of the throne of God and of the Lamb.”

— Revelation 22:1

The difference between the two thrones could not be clearer.

The beastly throne produces a kingdom exposed in darkness.

The throne of God and the Lamb produces a river of life.

This is why government matters.

Whatever occupies the throne determines what flows outward.

THE RIVER REACHES THE NATIONS

“And the leaves of the tree were for the healing of the nations.”

— Revelation 22:2

The bride is not prepared for herself alone.

The river moves outward.

The healing moves outward.

The light moves outward.



EN

The ministry of reconciliation moves outward.

The church becomes an instrument in the hand of God.

CREATION WAITS FOR THIS PEOPLE

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

— Romans 8:19

Creation is waiting.

The mature sons must appear.

The bride must be prepared.

The governmental instrument must come into order.

Then the liberty established in God’s people can be ministered outward toward creation.

CREATION SHALL BE DELIVERED

“Because the creature itself also shall be delivered from the bondage of corruption...”

— Romans 8:21

Bondage is not the final word.

Corruption is not the final word.

Deliverance is coming.



EN

This is why the judgments of **the Seven Last Plagues** ultimately serve life.

The government of corruption is being judged because creation is destined for liberty.

ALL THINGS ARE GATHERED INTO CHRIST

“That... he might gather together in one all things in Christ...”

— Ephesians 1:10

Here the purpose widens beyond the church.

All things.

Heaven.

Earth.

Christ.

The bride has been prepared to participate in a purpose much larger than herself.

ALL THINGS ARE RECONCILED THROUGH CHRIST

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself...”

— Colossians 1:20

Reconciliation rests upon the finished work of Christ.



EN

does not create reconciliation.

She ministers what Christ accomplished.

The prepared bride becomes an instrument through which that finished work is declared and manifested.

THE MINISTRY OF RECONCILIATION IS ENTRUSTED TO A PEOPLE

“And hath given to us the ministry of reconciliation.”

— 2 Corinthians 5:18

God reconciles.

Then God sends reconcilers.

The instrument must first be prepared.

This is why judgment begins at the house of God.

The vessel must come beneath Christ’s government before it can carry His government to others.

EVERY OPPOSING GOVERNMENT HAS AN END

“When he shall have put down all rule and all authority and power.”

— 1 Corinthians 15:24



EN

rule.

All opposing authority.

All opposing power.

This is the final governmental answer to Revelation 13.

The dragon gave the beast power, throne, and authority.

Christ puts down all opposing rule, authority, and power.

The beast's government is temporary.

Christ's government fulfills the eternal purpose.

DEATH ITSELF HAS AN END

"The last enemy that shall be destroyed is death."

— 1 Corinthians 15:26

Death reigned through Adam.

But death is not eternal.

Death is destroyed.

Life wins.

The river of life wins.

The tree of life wins.



EN

The Lamb wins.

GOD SHALL BE ALL IN ALL

“And when all things shall be subdued unto him... that God may be all in all.”
— 1 Corinthians 15:28

This is the destination of the whole revelation.

Not two eternal thrones.

Not two eternal governments.

Not eternal darkness standing beside eternal light.

Not Adam permanently competing with Christ.

God all in all.

This is where the government of Christ is moving creation.

THE SEVEN LAST PLAGUES ARE NOT THE DESTINATION

The title of this book speaks of **the Seven Last Plagues**.

But the plagues are not the end.

The Fifth Angel is not the end.

The beast's throne is not the end.



EN

s is not the end.

The pain is not the end.

The resistance is not the end.

The judgment is not the end.

The bowls serve something greater.

EXPOSE.

The throne of the beast is exposed.

PURIFY.

The church is purified from the government of the old creation.

PREPARE.

The bride is prepared for Christ.

Then the purpose continues:

UNITE.

The bride comes into fullness with her Bridegroom.

MINISTER.

New Jerusalem becomes an instrument of light and life.

RECONCILE.



EN

The nations receive healing and creation moves toward liberty.

FULFILL.

All things are gathered together in Christ.

And finally:

GOD ALL IN ALL.

FROM GENESIS TO REVELATION, CHRIST IS THE ANSWER

Genesis introduced the serpent.

Revelation identified the dragon as that old serpent.

The dragon gave the beast his throne.

The Fifth Angel poured upon that throne.

But neither Genesis nor Revelation is ultimately about the serpent.

The Bible is about God's purpose in Jesus Christ.

The serpent does not define the story.

The beast does not define the story.

Babylon does not define the story.

not define the story.



EN

Jesus Christ defines the story.

THE FINAL THRONE IS THE THRONE OF GOD AND THE LAMB

“The throne of God and of the Lamb shall be in it...”

— Revelation 22:3

That is the throne that remains.

From that throne flows life.

From that throne flows healing.

From that throne flows righteous government.

From that throne flows the ministry that ultimately brings all things into harmony with the purpose of God.

The Fifth Angel struck a throne because God had another throne in view.

THE FINAL VOICE IS COME

“And the Spirit and the bride say, Come.”

— Revelation 22:17

The final voice is not blasphemy.

It is invitation.



EN

Come.

Drink.

Receive.

Live.

The bride has been prepared.

The voice has been purified.

The government has changed.

Now the Spirit and the bride speak together.

THE FINAL FLOW IS LIFE

“Whosoever will, let him take the water of life freely.”

— Revelation 22:17

The final flow is not death.

It is life.

The water is free.

The river proceeds from the throne.

The nations receive healing.

The eternal purpose of God moves forward.



EN

THE FIFTH ANGEL HAS DONE HIS WORK

The Fifth Angel revealed the throne.

He exposed the government.

He uncovered the darkness.

He revealed the voice.

He exposed the deeds.

But his ministry served something far greater than judgment itself.

The Fifth Angel participated in the purification of the church.

He served the preparation of the bride.

He helped clear the governmental realm for the full expression of Jesus Christ.

And that prepared bride becomes part of God's instrument for the reconciliation of all things.

THE THRONE OF THE BEAST FALLS, BUT THE KINGDOM OF CHRIST REMAINS

"For he must reign..."

— 1 Corinthians 15:25

That is the final word over the beast.



EN

Christ must reign.

That is the final word over Adam.

Christ must reign.

That is the final word over darkness.

Christ must reign.

That is the final word over death.

Christ must reign.

And He shall reign until every opposing government has reached its end, every enemy is beneath His feet, death itself has been destroyed, and the purpose of the Father fills the creation.

Then:

“That God may be all in all.”

— 1 Corinthians 15:28

That is the gospel within **the Seven Last Plagues**.

The throne is exposed.

The church is purified.

The bride is prepared.



EN

MS.

The nations are healed.

Creation is delivered.

All things are gathered into Christ.

And God becomes—

ALL IN ALL.

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**EN**

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Ephesians 1:4, 9–11; Ephesians 3:11; Colossians 1:16–20; 2 Corinthians 5:18–20; Romans 8:19–23; Revelation 14:4; Revelation 19:7; Revelation 21:24–25; Revelation 22:1–2, 17; Philippians 2:10–11; 1 Corinthians 15:24–28; 1 Peter 4:17; Revelation 16:10.

CONCLUSION — SCRIPTURE REFERENCES

Revelation 16:10–11; Romans 6:16; 1 Corinthians 15:47; John 10:27; Proverbs 4:23; Matthew 12:34; Revelation 12:5, 9; Revelation 13:2; 1 Corinthians 15:25; Ephesians 6:12; Luke 23:34; Acts 7:60; Revelation 15:6; Ephesians 5:26–27; Revelation 19:7; Revelation 21:9; Revelation 22:1–3, 17; Romans 8:19, 21; Ephesians 1:10; Colossians 1:20; 2 Corinthians 5:18; 1 Corinthians 15:24, 26, 28.



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