Scripture First

Volume 1 • Issue 1

Understanding the Times

A Scripture-centered prophetic magazine on prophecy, the remnant, the coming conflict, and the blessed hope of Jesus Christ.



In this issue:

- Current Events & Prophecies
- Signs of the Time
- Remaining Faithful Until the End

Scripture First Magazine

Copyright and Issue Information

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Scripture First is the magazine and writing platform of this publication, committed to a Scripture First editorial approach: full-thought quotation, textual clarity, reverence, and restraint in prophetic teaching.

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This issue is intended for biblical teaching, devotional reading, and careful study of Scripture. Readers are encouraged to search the Scriptures and test all things by the Word of God.

Scripture First Platform

We use the King James Version (KJV) public domain text exclusively. We quote full thoughts, not fragments. We let Scripture interpret Scripture. We avoid speculation, sensationalism, and confusion. We teach prophecy by the text, not by headlines. All Scripture is in italics.

Editorial Note: In keeping with our Scripture First platform, all King James Scripture quotations are left exactly as written. In the surrounding commentary, when a title such as Lord could reasonably be taken in more than one way, we seek to identify the reference more plainly by writing Jesus Christ, Christ, God, or God the Father as needed. Our aim is not to alter Scripture, but to let Scripture remain untouched while helping readers follow the sense of the passage with clarity and reverence.

Scripture First — where every answer begins, and every truth is tested.

Dear Readers,

Welcome to Scripture First Magazine.

This publication was built on a simple conviction: in a confused and unstable world, the Word of God must remain first. We do not begin with headlines, speculation, or sensationalism. We begin with Scripture. In these pages, we aim to handle the text carefully, quote full thoughts faithfully, and let the Bible speak with its own authority and clarity. This opening section, Understanding the Times, is designed to help readers see the present hour through the lens of God's prophetic Word. Its articles move from the importance of prophecy to Israel, to the nations, and to the calling of the remnant in an evil day. Future issues may vary in length, but each one will aim to remain informative, useful, and faithful to the Word of God for the times in which we live. My prayer is that this issue will do more than inform. I pray it will steady believers, deepen biblical confidence, and call God's people to stand with truth, discernment, and faithfulness.

Thank you for reading, and welcome to the beginning of Scripture First Magazine.

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SECTION I

Understanding the Times

Seeing the present hour through the prophetic Word of God

1 Chronicles 12:32 — And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

This section lays the foundation for understanding prophecy, Israel, the nations, the church's hope, and the calling of the remnant in the present age.

Section I: Understanding the Times

Section I opens the magazine by establishing its prophetic and doctrinal direction. The articles that follow trace prophecy, Israel, the nations, the church's hope, and the calling of the remnant in an evil day.

Article 1: Why Prophecy Matters in a Confused World

Why God's prophetic Word still gives clarity, warning, and hope in the present hour

We are living in an age of noise. Headlines multiply by the hour. Nations rage. Systems shake. Rumors spread faster than facts, and fear often travels faster than truth. In such a world, many believers feel the pressure of confusion. Some become consumed with speculation. Others avoid prophecy altogether, assuming it is too difficult, too divisive, or too mysterious to understand. Yet Scripture does not treat prophecy as a distraction from truth. Scripture presents prophecy as part of truth itself.

Biblical prophecy matters because God has spoken about the future with purpose. He has not left His people to read the times by instinct, emotion, or public opinion. He has given His Word so that His people may walk with discernment, sobriety, and confidence. Prophecy is not given to entertain curiosity. It is given to strengthen faith, awaken watchfulness, and anchor the believer in the certainty that God rules history from beginning to end.

Amos 3:7 — Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

That verse does not teach that men can predict the future by human insight. It teaches that God reveals what He purposes to reveal. Prophecy begins with God, not with man. That is why prophecy must be handled reverently and textually. When the church drifts from Scripture, prophecy becomes vulnerable to imagination, sensational claims, and shallow interpretation. But when the believer returns to the text, prophecy becomes what God intended it to be: a lamp in a dark place.

2 Peter 1:19 — We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

The world grows darker, not clearer, apart from God. Prophecy does not remove the darkness immediately, but it gives light within it. It teaches believers how to watch without panic, how to discern without pride, and how to endure without surrender. A confused world needs more than commentary. It needs a revelation that God

has already spoken. That is why the faithful believer must not despise prophecy, neglect prophecy, or replace prophecy with news-driven excitement.

1 Thessalonians 5:4-6 — But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober.

This is one of the great practical purposes of prophecy. Prophecy calls the believer to watch and be sober. It does not call us to hysteria. It does not call us to spiritual laziness. It calls us to alertness shaped by the Word of God. The prophetic Scriptures remind us that history is not drifting without direction. God is moving all things toward His appointed end, and His people are called to live in the light of that reality now.

When prophecy is neglected, believers often become spiritually unsteady. Some become overly attached to the present world because they have forgotten that this age is moving toward judgment and fulfillment. Others become frightened by world events because they do not know how to place those events within the larger testimony of Scripture. Prophecy restores biblical proportion. It reminds us that God has already declared the end from the beginning, and that nothing unfolding in the earth is outside His authority.

Matthew 24:42 — Watch therefore: for ye know not what hour your Lord doth come.

The call to watch is not a call to obsession with dates or sensational claims. It is a call to obedience, readiness, and spiritual clarity. Prophecy matters because it keeps the church awake. It reminds the saint that Christ is coming, that the nations are not ultimate, that judgment is certain, and that redemption is moving toward its appointed fulfillment. To ignore prophecy is to neglect part of the counsel of God that was given for the strengthening of His people.

For that reason, prophecy must be approached with humility, seriousness, and submission to the text. We do not begin with the headlines and search for verses to match them. We begin with Scripture and let Scripture teach us how to understand the times. In a confused world, prophecy matters because God has spoken, because His Word is sure, and because His people must stand in truth as the day draws near.

Prophecy matters because it comes from God, points back to the authority of Scripture, and prepares the believer to watch with understanding. That leads us naturally to the next question: how does the Bible actually reveal the future?



The Word of God is preserved—ancient Scripture speaking with living authority today.

Article 2: The Bible's Prophetic Framework: How God Reveals the Future

How Scripture unveils the future through revelation, pattern, promise, and prophecy

If prophecy matters, then the next question is unavoidable: how does God reveal the future? Scripture does not present the future as something man uncovers by intellect, intuition, or religious imagination. The future belongs to God because history belongs to God. Therefore, the Bible's prophetic framework begins with divine revelation. God speaks, and what He speaks becomes the foundation for understanding the times.

This matters because many approach prophecy backwards. They begin with current events, political movements, or cultural fears, and then search for passages that seem to fit. But the biblical pattern is the opposite. God reveals His purposes in His Word, and then His people learn to recognize the times through that revealed Word. Prophecy is not built from headlines upward. It is received from heaven downward.

Deuteronomy 29:29 — The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

That verse gives both humility and confidence. Humility, because not everything belongs to us. Confidence, because what God has revealed truly belongs to His people. The prophetic framework of Scripture is not an invitation to force answers out of hidden things. It is a call to receive what God has made known and to obey

it. God reveals enough to direct, warn, steady, and prepare His people for what lies ahead.

Daniel 2:28 — But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

Daniel did not present prophecy as speculation. He pointed directly to the God of heaven who revealeth secrets. That means prophecy is rooted in divine sovereignty. God reveals the future because He governs it. He is not guessing at outcomes, reacting to events, or adjusting His plans as history unfolds. He declares what shall be in the latter days because the latter days are already under His authority.

Isaiah 46:9-10 — Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

This is the heart of the prophetic framework: God declares the end from the beginning. Prophecy is not merely information about future events. It is a revelation of the character of God. God shows the future in a way that magnifies His uniqueness, His power, His counsel, and His faithfulness. Every prophetic passage ultimately points beyond events to the God who rules events.

The Bible reveals the future through several recurring means. Sometimes God speaks plainly through direct prophetic declaration. Sometimes He reveals what is coming through covenant promises that unfold across generations. Sometimes He uses patterns, types, kingdoms, judgments, and restorations that prepare the reader to understand His larger design. But in every case, Scripture remains the framework. The believer is not left to invent meaning. The Word itself gives the meaning.

Revelation 1:1 — The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Even the final book of Scripture begins with a revelation given to show God's servants what must come to pass. That is important. Biblical prophecy is not given to produce fascination with symbols for their own sake. It is given to reveal Jesus Christ and to prepare His servants. Prophetic truth is therefore both doctrinal and practical. It informs the mind, steadies the heart, and teaches the church how to wait, watch, and endure.

When the prophetic framework is ignored, believers become vulnerable to confusion. But when the framework of Scripture is honored, prophecy becomes ordered, coherent, and deeply strengthening. God reveals the future through what He has spoken, and He expects His people to receive that revelation with reverence and obedience. The future is not interpreted rightly by imagination. It is interpreted by the Word of God.

If God reveals the future through His Word, then one nation stands at the center of that revealed pattern again and again. To understand the prophetic framework of Scripture, we must now look at Israel.

Article 3: Israel: God's Timepiece in Prophecy



Jerusalem — God's prophetic timepiece, the city at the center of all end-time prophecy.

Why Israel remains central to the prophetic pattern of Scripture

No serious study of prophecy can bypass Israel. Again and again, the prophetic Scriptures return to that people, that land, and that historical covenant. This is not because Israel is exalted above God, but because God has bound His own name, promises, and redemptive purposes to what He has spoken concerning Israel. If we remove Israel from prophecy, we do not clarify the Bible. We unravel its framework.

Many errors in prophetic teaching begin at this point. Some treat Israel as a minor detail. Others dissolve Israel into vague symbolism. But Scripture speaks more definitely than that. The Lord chose Abraham, called out a nation from his seed, gave promises concerning land, blessing, and covenant stability, and then continued to speak through the prophets about Israel's past, present, and future. Israel is not an accidental subject in prophecy. Israel is one of its central reference points.

Genesis 12:2-3 — And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Those words are foundational. From the beginning, God's dealings with Israel were tied to a larger redemptive purpose that would reach all families of the earth. The promises to Abraham were not temporary honors given for a single moment in history. They became part of the biblical framework through which God would display His faithfulness, preserve

covenant testimony, and bring His redemptive purpose into the world. That is why Israel cannot be treated as a passing theme in prophecy. Israel stands within the structure of divine promise.

Jeremiah 31:35-37 — Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

That is language no reader should rush past. God ties Israel's enduring national existence to the fixed order of creation itself. However one works through prophetic details, this much is plain: God has not discarded Israel as though His promises were temporary or disposable. The future of Israel is bound up with the faithfulness of the God who made heaven and earth. That makes Israel a prophetic timepiece, not because the nation controls history, but because its preservation testifies that God's Word still stands.

Ezekiel 36:24 — For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

The prophets speak not only of Israel's origins, but also of Israel's scattering and regathering. That matters because prophecy is not merely about a people in the abstract. It repeatedly joins people and land. The land promise is not incidental language. It is woven into the prophetic testimony. When Scripture points to a future regathering, it is calling the reader to recognize that God's covenant purposes continue to move through identifiable history, geography, and national existence.

Zechariah 12:2-3 — Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Jerusalem's prominence in prophecy confirms the same truth. The city is not treated as symbolic scenery. It stands as a real focal point in the prophetic conflict of the latter days. Nations gather around it. Controversy surrounds it. The burden of it intensifies. Why? Because what God has named, promised, and appointed becomes a point of conflict in history. Israel, therefore, functions as a timepiece in prophecy because the movement of events around that nation repeatedly draws attention back to the Word God has already spoken.

To say that Israel is God's timepiece does not mean that every headline should be forced into prophetic certainty. It means that Israel must be read biblically, not dismissed carelessly. The nation remains central because Scripture keeps it central. God's covenant faithfulness, the testimony of the prophets, the promise of regathering, and the future significance of Jerusalem all bear witness to the same reality: Israel remains a living part of the prophetic map of Scripture.

If Israel remains central to prophecy, then the next question follows naturally: how does Scripture describe the pattern of Israel's scattering and regathering through history?

Article 4: The Scattering and Regathering: God's Prophetic Pattern

How dispersion and restoration reveal the faithfulness of God across history

The prophetic testimony concerning Israel does not speak only of calling and covenant. It also speaks of judgment, scattering, preservation, and regathering. This pattern matters because it shows that God's dealings with Israel are neither random nor forgotten. The same Scriptures that warned of dispersion also spoke of restoration. That means the scattering of Israel is not evidence that God failed. It is evidence that God said what He meant, and that He remains faithful both in judgment and in promise.

To understand this pattern rightly, the reader must hold two truths together. First, Israel was warned that covenant unfaithfulness would bring severe consequences. Second, Israel was also given promises that God would not make a full end, but would bring His people back according to His own purpose. Prophecy does not flatten one side into the other. It shows both: judgment is real, and restoration is real. Therefore, the scattering and regathering of Israel becomes a prophetic witness to the seriousness and reliability of the Word of God.

Deuteronomy 28:64 — And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

That warning was not vague. God told Israel beforehand what covenant disobedience would bring. The scattering was not a surprise failure in God's plan. It was part of the prophetic testimony itself. This is why the dispersion of Israel should never be read merely as a tragic historical accident. It stands as a witness that the Word of God is exact in both warning and fulfillment.

Jeremiah 30:11 — For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

Here, the pattern becomes even clearer. Israel would be scattered, but not erased. Corrected, but not abandoned. Judged, but not forgotten. The nations among whom Israel was scattered would not share the same covenant standing. God would make an end of nations, but not a full end of Israel. That distinction is essential to prophetic understanding. It shows that the scattering itself never canceled the promises of regathering.

Deuteronomy 30:3-5 — That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Those words show that regathering is not an afterthought. It is part of the same revealed pattern as scattering. God, who scattered, would also gather. God, who judged, would also have compassion. God, who drove His people out, would also bring them back into the land. This is a prophetic structure, not a random sequence. It reveals a God who remains faithful to His own covenant testimony across generations of rebellion, discipline, and restoration.

Ezekiel 11:17 — Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

Again, the prophetic pattern joins people, nations, and land. Scripture does not describe an abstract restoration detached from place or promise. It speaks of gathering from the nations and giving the land of Israel. This matters because the regathering theme is one of the strongest demonstrations that biblical prophecy is rooted in identifiable history. God's words move through real judgment, real exile, real preservation, and real restoration.

The scattering and regathering of Israel reveal more than national history. They reveal the moral seriousness and covenant faithfulness of God. He keeps His warnings, and He keeps His promises. That is why this prophetic pattern matters. It teaches the reader that Scripture does not fail, even across long stretches of time and deep seasons of judgment. The God who scattered also gathers, and the God who judged also preserves according to His Word.

As this pattern unfolds, it also raises a larger question. If Israel and the land remain central in prophecy, how do the surrounding nations fit into the growing tension of the latter days?

Article 5: The Rise of Global Tension: What the Prophets Saw

How Scripture describes mounting conflict among the nations in the latter days

As prophecy turns from Israel's regathering to the surrounding nations, the tone of Scripture grows heavier. The prophets do not describe the latter days as an age of lasting human harmony. They describe agitation, gathering, pressure, and conflict. This does not mean that every disturbance in world affairs should be treated as a final fulfillment. It does mean that the Bible prepares the reader to expect rising tension rather than permanent peace as history moves toward the day of the Lord.

This is one of the reasons prophecy is so necessary in a confused world. Without the prophetic Word, people often assume that history is gradually mastering itself. They place their hope in diplomacy, human systems, or international balance. But Scripture tells a different story. The nations are real, powerful, and active, yet they are also restless, accountable, and ultimately subject to the purposes of God. Their movements are not outside prophecy. They are part of the prophetic landscape itself.

Psalm 2:1-2 — Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

That is not merely ancient poetry. It is a spiritual diagnosis of the nations. The rage of the heathen is not only political. It is a moral and spiritual rebellion against the authority of God and against His Anointed. Therefore, Scripture teaches that global tension cannot be understood only in terms of policy, economics, or shifting alliances. Beneath the visible struggle is a deeper defiance that runs through the nations themselves.

Joel 3:2 — I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Here the prophetic picture sharpens. The nations are not only in general unrest; they are gathered into a controversy that centers on God's people and God's land. That matters because it shows that global tension in prophecy is not random. It converges around what God has named, what God has promised, and what God intends to judge. The surrounding nations do not merely

drift through history. They move toward accountability before God.

Luke 21:25 — And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

The Lord Jesus Himself spoke of the distress of nations with perplexity. That language is striking. It does not merely describe hostility; it describes pressure without clear human resolution. Perplexity suggests confusion, instability, and an inability to secure lasting answers. Therefore, Scripture prepares the believer for an age in which national tension grows more complex, not less, and in which outward turmoil reflects deeper spiritual disorder.

Ezekiel 38:7-9 — Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

This passage shows how prophetic tension can move toward concentrated alignment. Forces are assembled. A leader is addressed. A land regathered from many people is in view. The movement is deliberate, not accidental. Whatever debates arise over timing and detail, the prophetic pattern is unmistakable: the latter days involve growing pressure, organized hostility, and gathering powers in relation to Israel. The prophets did not paint a picture of calm neutrality among the nations.

For that reason, believers should not be shocked by rising global tension, nor should they surrender to fear. The prophets saw that the nations would rage, gather, and strain under the weight of rebellion and judgment. Yet none of that overturns the sovereignty of God. The increase of tension does not signal divine weakness. It confirms that the world is moving within the lines God has already spoken. Scripture gives the believer clarity where the world offers only alarm.

If the nations rise in tension under the hand of prophecy, then the next step is to ask a more specific question: how does Scripture map the nations themselves in relation to the end times?

Article 6: The Nations in Prophecy: God's Map of the End Times



The nations of the earth held in God's hands — His prophetic purposes cannot be stopped.

How Scripture identifies nations, regions, and alignments in the latter-day prophetic landscape

As global tension rises in prophecy, Scripture does not leave the reader with a shapeless picture of the nations. The prophetic Word names nations, regions, cities, and coalitions. It does not satisfy every modern question, nor does it always translate neatly into contemporary political labels. Yet it gives enough detail to show that the end-time landscape is not vague. God has spoken of nations in relation to Israel, Jerusalem, the land, and the conflicts that gather around them.

This matters because many people approach prophecy as though the nations are merely background scenery. But the prophets treat them as active participants in a moral and prophetic drama. Some nations rage. Some gather. Some invade. Some are judged for dividing the land or coming against Jerusalem. The Bible's map of the end times is therefore not a newspaper chart, but neither is it a blur. It is a revealed pattern that teaches the reader how to think biblically about the nations.

Ezekiel 38:5-6 — Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

That passage is one of the clearest examples of prophetic mapping. Multiple nations and groups are named, and they do not appear in isolation, but in company with one another. The point is not to indulge endless speculation over every modern identification. The point is to observe that Scripture describes a coalition framework.

God does not speak only of generic unrest. He speaks of assembled peoples moving within an ordered prophetic pattern.

Daniel 11:40-41 — And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall also enter into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Here, the prophetic map includes directional powers, the glorious land, and neighboring people and groups. Scripture is not making a casual reference to geography. It is showing movement, pressure, and regional consequence. The language of north and south, entry into the land, and the naming of surrounding nations all reinforce the fact that end-time prophecy unfolds in relation to real places and real people. The nations in prophecy are not symbolic fog. They are part of a structured revelation.

Zechariah 14:2 — For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Jerusalem remains the central focal point. When Scripture speaks of all nations gathered against Jerusalem, it confirms that the prophetic map is not merely about isolated actors. It is about an international convergence. The city becomes a point of controversy because God has set His name there and because His purposes are bound up with it. That is why the nations in prophecy must always be read in relation to Jerusalem, Israel, and God's own stated purposes.

Psalm 83:4 — They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

That verse gives voice to a recurring intent among hostile powers: the removal of Israel as a nation. Whether in direct assault, surrounding hostility, or gathered opposition, the prophetic map reveals more than movement on the earth. It reveals the spiritual and political pressure brought against what God has preserved. The nations in prophecy are therefore not just names on a map. They are actors within a conflict that touches covenant testimony, national identity, land, and the authority of the Word of God.

To read the nations rightly, the believer must resist two errors. The first is to flatten everything into vague symbolism. The second is to force every modern headline into certainty. Scripture First avoids both mistakes. It lets the text name what it names, preserve what it preserves, and reveal what it reveals. God's map of the end times is sufficient to orient the faithful reader without inviting reckless speculation.

If prophecy gives us a map of the nations, then the next question is how those nations begin to form the larger picture together. We now turn to the coming alignments.

Article 7: The Coming Alignments: How the Nations Form the Final Picture

How prophecy moves from individual nations to converging coalitions and final opposition

Prophecy does not only name nations. It also shows how those nations begin to move together. As the biblical picture develops, the reader sees more than isolated powers acting alone. He sees alignments, assemblies, and converging interests. The final picture is not built from one nation in isolation, but from

multiple peoples moving into coalition, pressure, and conflict under the hand of God.

This matters because many readers understand prophecy in fragments. They see one nation here, one city there, one conflict elsewhere, but do not always see the larger formation. Scripture gives that wider formation. It reveals not only that nations exist in the prophetic landscape, but that they gather together, influence one another, and move toward larger configurations. The coming alignments are therefore part of the way God shows the final picture taking shape.

Ezekiel 38:1-4 — And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

That passage begins with a leader, but it quickly expands beyond a single figure. Gog is not presented alone. He is bound up with land, people, and gathered military strength. This is one of the ways prophecy moves from identification to alignment. It shows not only who is named, but how powers gather around leadership, purpose, and hostility. The coming picture is therefore collective as well as individual.

Psalm 83:5 — For they have consulted together with one consent: they are confederate against thee:

That verse captures the essence of alignment. Prophetic opposition is not always chaotic in the same way. At times, it takes shape through consultation, consent, and alliance. Therefore, Scripture prepares the reader to recognize that hostility toward God's purposes may become organized and coordinated. The nations do not merely coexist in tension. They may also come into deliberate agreement against what God has established.

Daniel 2:43 — And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Not every alignment is strong in the same way. Some are unstable, mixed, and internally fragile. That also belongs to the prophetic picture. The nations may gather and mingle without truly cleaving together. Their unity may be practical rather than organic, strategic rather than lasting. Scripture First helps the reader avoid simplistic expectations. The final picture includes both coalition and fracture, gathering and instability, confederacy and weakness.

Revelation 16:13-14 — And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

This reveals the deepest layer of final alignment. Behind earthly gathering stands spiritual deception. Kings are gathered, but not by neutral forces. The text speaks of devils, deception, and movement toward the battle of that great day of God Almighty. That means the final picture cannot be reduced to diplomacy, military strategy, or geography alone. The alignments of the nations form within a larger conflict that is spiritual, moral, and ultimately under divine judgment.

For that reason, believers must learn to read alignments carefully. We are not called to force every alliance into prophetic certainty, but neither are we permitted to ignore the gathering logic of Scripture. The prophets show that nations move toward patterns of convergence, and the book of Revelation shows that this convergence intensifies toward final conflict. The faithful reader must therefore think in terms of prophetic formation, not isolated events alone.

If the nations move toward final alignment, then the question presses closer to the church itself: what does Scripture actually say is next? We now turn from the nations to the next prophetic event.

Article 8: The Next Prophetic Event: What Scripture Actually Says

How the church should think biblically about expectancy, resurrection, and the coming of the Lord

After tracing Israel, the nations, and the coming alignments, the question becomes intensely personal for the believer: what does Scripture actually say is next? This is where many errors arise. Some answer with charts before they answer with the text. Others build confidence in systems more than in Scripture. But if we are to remain faithful, we must begin where the Word begins. The next prophetic event must be discussed with reverence, clarity, and restraint.

For the church, the dominant New Testament posture is not fear, but expectancy. Believers are taught to watch, to comfort one another, and to look for the coming of Jesus Christ. Scripture does not call the church to apathy concerning the future. It calls the church to hope rooted in promise. That hope includes resurrection, transformation, and being with Christ. Therefore, when we ask what Scripture actually says is next, we must pay close attention to what is plainly stated.

1 Thessalonians 4:16-17 — For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

That passage is one of the clearest New Testament declarations concerning the coming of Jesus Christ for His people. It speaks of descent, resurrection, catching up, and everlasting presence with Christ. It is not given to stir speculative frenzy. It is given to comfort and steady believers. The church is therefore right to live in expectancy, not because it has mastered every detail, but because Jesus Christ has plainly spoken of His coming and of the gathering of His people unto Himself.

1 Corinthians 15:51-52 — Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Paul adds the language of mystery and transformation. That matters because the next prophetic event is not merely about chronology. It is about the completion of what God has promised to His people in Christ. The dead shall be raised incorruptible, and the living shall be changed. This gives the church a future not defined by collapse, panic, or earthly uncertainty, but by the certainty of resurrection power and glorification in the presence of Jesus Christ.

John 14:2-3 — In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go

and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The promise of Christ Himself must remain central. Prophecy is not first about sequence charts. It is about the faithfulness of the One who said, I will come again, and receive you unto myself. That promise gives warmth and certainty to prophetic doctrine. The next event is not simply an item on a timeline. It is the coming of Jesus Christ for His own. That is why hope in His coming is meant to purify, steady, and comfort the believer.

Titus 2:13 — Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

This is the proper posture of the church: looking for that blessed hope. That does not mean carelessness with doctrine, nor does it justify date setting or sensational claims. It means the believer lives with eyes lifted, heart anchored, and confidence fixed on the promise of Christ. Scripture says enough to create expectancy, humility, and comfort. It does not invite us to go beyond what is written.

So what is the next prophetic event? Scripture calls the church to live in readiness for the coming of Jesus Christ, the resurrection of the dead in Christ, the catching up of living believers, and the blessed hope of being received unto Him. We should say no less than Scripture says, and no more. The clearest answer is not found in speculation, but in the plain promises of the New Testament.

If that is the church's hope, then the next question becomes practical and urgent: how should believers stand firm while the world continues to fall around them?

Article 9: Standing Firm: How Believers Remain Anchored in a Falling World



Standing firm in the storm — the believer anchored in God's Word in a falling world.

How the people of God remain steady when foundations shake and pressures increase

Prophecy is not given merely to inform the believer about what is coming. It is also given to prepare the believer for how to live while it is coming. That is why the question at this point becomes deeply practical: how does the child of God stand firm in a world marked by confusion, instability, and moral collapse? The answer is not found in panic, retreat, or fascination with darkness. It is found in a life anchored in the truth and strength of God.

Many believers feel the pressure of the present age not because they do not care about truth, but because the foundations around them appear to be shaking. Institutions fail. Moral boundaries erode. Deception spreads. Fear grows. In such an environment, standing firm may seem difficult. Yet Scripture does not ask the righteous to invent their own stability. It directs them back to the Lord, whose truth, power, and faithfulness remain unchanged when everything else shifts.

Psalm 11:3 — If the foundations be destroyed, what can the righteous do?

That question has echoed through many troubled generations. But Psalm 11 does not leave the believer in despair. The very next verse lifts the eyes upward: the Lord is in His holy temple; the Lord's throne is in heaven. Even when foundations appear broken on earth, God's throne is not shaken in heaven. The believer stands firm not by denying collapse, but by remembering that ultimate stability never rested in the world to begin with.

2 Timothy 1:7 — For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

Fear is one of the enemy's most effective weapons in a collapsing age. It clouds judgment, weakens witness, and invites spiritual paralysis. But Scripture tells the believer that fear is not the gift of God. God gives power, love, and a sound mind. That means standing firm involves more than endurance. It includes spiritual clarity, disciplined thought, and a heart governed by divine strength rather than panic.

Hebrews 10:23 — Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

To stand firm, believers must hold fast. That phrase assumes pressure. It assumes resistance. It assumes the temptation to loosen one's grip under strain. But the ground of perseverance is not human determination alone. It is the faithfulness of God. We hold fast because He is faithful who promised. The believer remains anchored not by confidence in the age, but by confidence in the Promiser.

Ephesians 6:10-11 — Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

This brings the call to standing into full focus. Strength for the last days is not self-generated. It is found in Jesus Christ and in the power of His might. The believer stands by putting on what God supplies, not by trusting personal resolve alone. The world may be falling, but the saint is not left defenseless. God has given truth, strength, sobriety, and spiritual armor for the evil day.

Standing firm, then, is not a call to denial. It is a call to anchored faithfulness. Believers remain steady by lifting their eyes to God's throne, rejecting fear, holding fast their profession, and drawing strength from Jesus Christ Himself. Prophecy does not merely tell us that dark days are coming. It teaches us how to remain anchored when they arrive.

If believers are called to stand firm, then the next question becomes even more specific: what does standing look like in the evil day? Scripture answers by turning our eyes to the remnant and the whole armour of God.

Article 10: The Remnant: Standing in the Evil Day

How God's faithful people stand through truth, righteousness, faith, and the whole armour of God

The remnant is not defined by numbers. The remnant is defined by faithfulness. In every generation, God has preserved a people who refuse to bow, refuse to drift, and refuse to surrender the truth. In an evil day, that remnant does not stand by personality, tradition, or natural strength. The remnant stands because God has supplied what is necessary to stand. That is why Ephesians 6 is not merely practical instruction. It is remnant instruction for a people called to endure when the age grows darker.

Ephesians 6:13-17 — Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Notice that the command is not simply to admire the armour of God, but to take it up. The evil day does not permit passive religion. It demands

spiritual readiness. The remnant stands by putting on what God provides and by refusing to face a hostile age uncovered. Each part of the armour reveals something essential about how God's people remain faithful under pressure.

Stand with Truth

Truth is the first thing named because truth is the first thing attacked. The remnant cannot stand on sentiment, religious atmosphere, or borrowed conviction. It must be girt about with truth. That means Scripture must govern the mind, doctrine must be held without compromise, and lies must be resisted no matter how popular they become. A people untethered from truth will not endure the evil day, but a people fastened to truth can remain steady when deception multiplies.

Stand with Righteousness

Righteousness guards the heart. The breastplate speaks of integrity, moral seriousness, and a life that is not willingly open to corruption. The remnant is not sinless, but it is separated unto God. In evil days, compromise often appears easier than obedience. Yet the one who casts away righteousness also exposes himself to needless spiritual injury. The remnant stands by walking cleanly before God, confessing sin quickly, and refusing the defilement that weakens spiritual strength.

Stand with Readiness

Feet shod with the preparation of the gospel of peace speak of stability and readiness. The remnant does not stand in confusion or move in panic. It stands prepared. The gospel gives footing. It keeps the believer from slipping on the unstable surface of the age. A prepared people is not easily toppled because it knows what it believes, why it believes it, and whom it serves. The peace of the gospel does not produce passivity. It produces steadiness.

Stand with Faith

Faith is the shield because attacks come. Fiery darts are real. Accusations, fears, temptations, and discouragements are among the weapons of the wicked one. The remnant does not answer them all with feeling. It answers them with faith in God. Faith lays hold of what God has said and holds that word in front of the soul when the attack comes. The shield is necessary because the evil day is not imaginary, and neither is the conflict. But faith quenches what would otherwise burn through the heart and mind.

1 Peter 5:8-9 — Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Stand with Salvation

The helmet of salvation guards the mind. In dark times, one of the enemy's chief targets is the believer's confidence in the saving work and keeping power of God. The remnant must think from salvation, not merely about salvation. A guarded mind remembers whose it is, why Christ came, and what hope has been secured by grace. Salvation is not only the doorway into the Christian life. It is protective assurance in the midst of warfare, confusion, and pressure.

Stand with the Word of God

The sword of the Spirit is the word of God. The remnant does not survive by inspiration alone. It must have the Word in hand and heart. This is why Scripture First matters so deeply. The evil day cannot be met with slogans, trends, or borrowed phrases. It must be met with the Word of God rightly held, rightly believed, and rightly spoken. The remnant stands because the Word stands, and because the Spirit of God uses that Word with power and precision.

Revelation 12:11 — And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The remnant stands because they wear the whole armour of God. Truth, righteousness, readiness, faith, salvation, and the Word of God are not optional ornaments for peaceful times. They are heaven's provision for the evil day. In every age of decline, God has preserved a faithful people. And in this age as well, the remnant will stand not by the strength of man, but by the armour God Himself has given.

If this is how the remnant stands, then one final question remains for this section: what is the remnant called to do now? We now turn to the mission of the remnant.

Article 11: The Mission of the Remnant: What God Calls Us to Do Now

How the faithful are called to witness, contend, warn, and remain steadfast in the present hour

The remnant is not preserved merely to survive. The remnant is preserved to serve. God does not keep a faithful people in the earth so they can retreat into silence while darkness deepens. He preserves them so they may bear witness, hold fast the truth, and fulfill His calling in the hour appointed to them. The mission of the remnant is therefore not passive endurance alone. It is active faithfulness under the authority of God.

This matters because it is possible to become so preoccupied with prophetic decline that one forgets prophetic responsibility. The evil day does not cancel the church's duty. It sharpens it. The darker the age becomes, the clearer the calling of God's people must be. The remnant is called not only to discern the times, but to act faithfully within them through witness, warning, doctrine, compassion, and perseverance.

Acts 1:8 — But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The remnant must be a witnessing people. That witness begins with Christ Himself. The mission is not to build a name, preserve a tradition, or win a cultural argument for its own sake. It is to bear witness unto Him. In every generation, the faithful are called to speak of Christ plainly, to testify to His salvation, and to do so in the power of the Holy Ghost rather than in the confidence of the flesh.

Jude 1:3 — Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The remnant must also contend. Contending for the faith does not mean becoming quarrelsome, proud, or harsh for its own sake. It means refusing to surrender the revealed truth. The faith once delivered unto the saints is not ours to edit. In an age of compromise, distortion, and spiritual confusion, the faithful remnant must guard doctrine, speak truth clearly, and refuse the pressure to soften what God has spoken.

2 Timothy 4:2 — Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

The remnant is called to proclaim, not to remain silent. Preach the Word is still the charge. That includes exhortation, correction, and warning. It also includes long-suffering and doctrine. The mission of the remnant is not reaction without depth, nor warning without love. It is faithful proclamation shaped by truth, patience, and seriousness before God. A fading world still needs the Word of God, and the faithful must not withhold it.

2 Corinthians 5:20 — Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

The remnant speaks as ambassadors for Christ. That means the mission is both urgent and representative. We stand in a world that is estranged from God, and we speak a message of reconciliation in Christ's stead. Even in prophetic decline, the call of grace remains. The remnant must never forget that warning and invitation belong together. We speak truth because judgment is real, and we plead with souls because mercy is still extended in the gospel.

So what is the mission of the remnant now? It is to witness of Christ, contend for the faith, preach the Word, warn with seriousness, invite with mercy, and remain steadfast until Jesus Christ comes. The remnant is not called to escape responsibility, but to fulfill it. In a confused world, God still has a faithful people, and He has given them a clear charge. Section I has shown why the times must be understood. It closes by reminding us that understanding the times must lead to obedience in them.

SECTION II

The Remnant Life

How the faithful live, endure, and remain before God in the present age

Romans 13:11 — And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

This section explores the inner life of the remnant: prayer, discernment, holiness, faithfulness, nourishment in the Word, reverence, and endurance.

Section II: The Remnant Life

Section II turns from prophetic understanding to prophetic living. If Section I explains the times, Section II explores how the remnant is called to live, endure, pray, discern, worship, and remain faithful in the present age.

Article 12: The Prayer Life of the Remnant



The prayer life of the remnant: watchful, fervent, rooted in the Word.

How the faithful remain watchful, dependent, and steadfast before God in the present hour

If the remnant is to live faithfully in the present age, it must live prayerfully. Prayer is not an accessory to remnant life. It is part of its breath, strength, and vigilance. A people that sees the times rightly but does not pray will soon become unsteady, reactive, and spiritually thin. The remnant remains strong not only by knowing the truth, but by drawing near to God continually in dependence, supplication, and watchfulness.

This matters because difficult times can tempt believers in opposite directions. Some become distracted and prayerless because the pressures of life multiply. Others become consumed with information, analysis, or concern about the age while neglecting communion with God. But Scripture does not present prayer as optional for serious believers. It presents prayer as necessary for endurance, clarity, humility, and faithfulness.

Luke 18:1 — And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

That verse joins prayer and perseverance. Men ought always to pray, and not to faint. The implication is plain: when prayer weakens, fainting becomes more likely. The remnant must therefore understand prayer not merely as a religious duty, but as a God-appointed means of remaining spiritually strengthened in a wearying age. Prayer keeps the heart from collapsing under burdens it was never meant to carry alone.

1 Thessalonians 5:17 — Pray without ceasing.

This does not mean the believer speaks words every waking moment. It means the life of the

remnant is marked by continual prayerfulness. The heart remains turned toward God. Dependence remains active. Readiness to seek Him remains near. In this way, prayer becomes the atmosphere of faithful living, not merely an emergency response when circumstances become severe.

Colossians 4:2 — Continue in prayer, and watch in the same with thanksgiving;

Prayer in Scripture is not careless or drowsy. It is watchful. The remnant is called to continue in prayer with alertness and thanksgiving. Watchfulness keeps prayer from becoming mechanical. Thanksgiving keeps it from becoming faithless. Together, they help preserve the soul from drifting into either spiritual sleep or anxious complaint. The praying remnant watches because the hour is serious, and it gives thanks because God remains faithful.

Ephesians 6:18 — Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

This verse shows that prayer belongs with spiritual warfare, perseverance, and care for the people of God. The remnant does not pray only for personal relief. It prays with perseverance and supplication for all saints. Prayer enlarges the heart beyond self and keeps the believer connected to the larger body of Christ. In difficult days, this is essential. A praying remnant becomes a watchful, burden-bearing, spiritually aware people.

The prayer life of the remnant is therefore not exterior. It is one of the clearest marks of faithful living in the last days. The remnant prays because it knows its weakness, because it trusts God's strength, because it watches the times, and because it loves the saints. If Section I taught us to understand the times, Section II now begins by teaching us how to kneel within them. And from prayer, the next need becomes clear: the remnant must also walk in discernment.

Article 13: Walking in Discernment in an Age of Deception

How the remnant learns to test, distinguish, and remain grounded when error multiplies

If prayer teaches the remnant how to kneel in the present hour, discernment teaches the remnant how to walk. We are living in a time when error does not always appear in an obvious form. It often comes clothed in religious language, spiritual tone, or persuasive confidence. For that reason, the faithful cannot live by sincerity alone. They must live with discernment shaped by Scripture.

Discernment is not suspicion for its own sake, nor is it a critical spirit that delights in faultfinding. Biblical discernment is the ability to distinguish between truth and error, light and darkness, what is of God and what is merely dressed in spiritual appearance. In an age of deception, this ability is not optional. It is part of faithful remnant living.

Matthew 24:4-5 — And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.

The Lord Jesus placed this warning near the front of His prophetic teaching. Take heed that no man deceive you. That means deception is not a side issue in the last days. It is a central danger. The believer is therefore commanded not merely to endure hardship, but to watch doctrine, voices, and influences carefully. The remnant must not assume that every persuasive religious message is safe. It must measure what it hears by the Word of God.

1 John 4:1 — Beloved, believe not every spirit, but try the spirits whether they are of God:

because many false prophets are gone out into the world.

That verse shows that discernment requires testing. The faithful do not believe every spirit. They try the spirits to see whether they are of God. This means remnant life cannot be careless or gullible. It must be sober, scriptural, and willing to examine what is being presented. False prophets do not announce themselves honestly. They must be recognized by spiritual testing, doctrinal examination, and faithfulness to the revealed truth of Scripture.

Hebrews 5:14 — 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.

Discernment grows through exercised spiritual senses. It is not merely instinctive; it is trained by use. Those who live in the Word, submit to truth, and walk with God become more able to discern both good and evil. This is one reason shallow Christianity becomes so vulnerable in deceptive times. Where the soul has not been exercised in truth, it is more easily carried along by novelty, personality, or emotional force. The remnant must therefore grow beyond spiritual infancy into tested discernment.

2 Peter 2:1 — But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Peter's warning reminds us that deception can arise within the visible sphere of God's people. False teachers may appear among you. That is why discernment cannot be built on familiarity, reputation, or outward belonging alone. It must be rooted in truth. The remnant walks safely by measuring all things against the Word of God, by refusing hidden error, and by recognizing that not every spiritual claim is sound simply because it is religious.

To walk in discernment, then, is to live awake. It is to heed Christ's warning, test the spirits, train the senses by use, and hold fast to revealed truth when deception multiplies. The remnant cannot afford spiritual carelessness. In a deceptive age, discernment is an act of obedience. And once discernment is in place, another calling comes into view: the remnant must also pursue holiness in a defiled world.

Article 14: Holiness in a Defiled World



A remnant gathered in holiness — set apart for God in the midst of a defiled world.

How the remnant pursues true holiness in a world of corruption, compromise, and spiritual confusion

If discernment teaches the remnant to recognize error, holiness teaches the remnant how to live cleanly before God in the midst of it. We do not live in a neutral age. We live in a defiled world, where impurity is often normalized, compromise is often excused, and inward corruption is frequently hidden beneath outward appearance. For that reason, the call to holiness is not old-fashioned or secondary. It is vital for faithful remnant living.

Yet holiness must be understood rightly. Biblical holiness is not mere strictness, inherited custom, or outward regulation detached from the heart. It begins with God Himself and flows into a life separated unto Him. Where holiness is severed from Scripture, confusion often follows. Some may mistake man-made expectations for spiritual maturity, while others react against misuse and begin to treat holiness itself as a burden. But the answer to misuse is not the abandonment of holiness. It is a return to holiness as God defines it in His Word.

1 Peter 1:15-16 — But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

Holiness is rooted in the character of God. It is not first a cultural style, a social code, or a set of inherited preferences. It is a response to the God who is holy. That changes the whole tone of the subject. The believer is not called to perform holiness for appearances, but to reflect the character of the One who has called him. True

holiness reaches the heart, the mind, the conduct, and the affections.

2 Corinthians 7:1 — Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

That verse makes holiness both inward and outward. It speaks of the flesh and spirit. It also shows that holiness is perfected in the fear of God, not in the fear of man. This is an important distinction. When believers are shaped mainly by human pressure, they may conform outwardly while remaining confused inwardly. But when holiness is grounded in the fear of God, conviction becomes deeper, cleaner, and more stable because it is formed by truth before God.

In some settings, holiness standards may be taught more as inherited expectations than as truths clearly grounded in Scripture. When that happens, sincere believers can struggle to distinguish between biblical holiness and human regulation. Questions raised in good faith may sometimes be misunderstood as resistance when they are actually an effort to seek a clearer scriptural footing. For that reason, holiness must always be brought back to the Word of God, where conviction is formed by truth rather than by pressure alone.

Romans 12:1-2 — I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

This passage makes the issue even clearer. The believer is called not merely to external conformity, but to transformation by the renewing of the mind. That means holiness cannot be reduced to appearances alone. It must involve yieldedness, renewed thinking, and a life offered to God. Outward choices do matter, but they must arise from inward consecration and scriptural conviction, not from empty performance.

James 1:27 — Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James reminds us that holiness is not cold, narrow, or merely defensive. It is compassionate and unspotted. It cares for the afflicted and refuses the stain of the world. This saves the subject from both extremes. Holiness is not legal pressure without mercy, and it is not mercy without separation. It is a life shaped by truth, compassion, purity, and reverence before God.

To pursue holiness in a defiled world is to return again and again to the character of God and the truth of His Word. The remnant must not abandon holiness because it has sometimes been mishandled by men. Neither must it confuse spiritual pressure with spiritual maturity. True holiness is scriptural, inward, outward, compassionate, and set apart unto God. And once holiness is understood this way, another need comes into view: the remnant must remain faithful even when few stand.

Article 15: Faithfulness When Few Stand

How the remnant remains steadfast when the crowd falls away and obedience becomes costly

There are seasons when standing with God does not mean standing with the crowd. At times, faithfulness becomes lonelier than many expected it would be. Voices grow quieter. Support grows thinner. Conviction becomes more costly. In such moments, the remnant must remember that God has never measured

faithfulness by numbers. He has always honored those who remain true to Him when many others turn aside.

This is one of the deepest tests of remnant life. It is easier to stand when many stand with us. It is harder to remain faithful when obedience costs approval, comfort, reputation, or ease. Yet Scripture repeatedly shows that the faithful are often a minority in troubled times. The call of God is not to follow the larger drift, but to remain steadfast in truth, even when few stand.

1 Kings 19:18 — Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Elijah thought he was alone, but the Lord had preserved a remnant. That matters for every generation. Faithfulness may feel isolated, but God is never without a people. Even when compromise spreads, the Lord knows those who have not bowed. The remnant must therefore take courage. It may be smaller than the visible majority, but it is not forgotten, unseen, or abandoned by God.

Daniel 3:17-18 — If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

That is faithfulness in its clearest form. The three Hebrews did not stand because deliverance was guaranteed on their preferred terms. They stood because God was worthy of obedience whether He delivered them or not. The remnant must learn the same kind of steadfastness. True faithfulness does not depend on visible success, immediate relief, or public support. It depends on the worthiness of God and the authority of His truth.

Revelation 2:10 — Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

The command is not merely to begin well, but to remain faithful under pressure. Faithfulness unto death is serious language. It reminds the remnant that perseverance is not measured only in convenience. Some stands are costly. Some obedience brings suffering. Yet Jesus Christ does not waste such faithfulness. He sees it, honors it, and speaks to it with promises that outlast the moment of trial.

Galatians 6:9 — And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Weariness is one of the remnant's real dangers. Not every threat comes in the form of open persecution. Some come through discouragement, delay, and the slow erosion of resolve. That is why this exhortation matters. Let us not be weary in well doing. The remnant remains faithful not only by resisting great moments of compromise, but by continuing in quiet obedience over long stretches of time.

To remain faithful when few stand is to remember that God still sees, God still preserves, and God still rewards steadfast obedience. The remnant is not called to count heads before it obeys. It is called to remain true. Whether hidden like the seven thousand, tested like the three Hebrews, pressed like the suffering church, or wearied in well doing, the faithful belong to the Lord. And if they are to continue, they must also learn to feed daily on the Word of God.

Article 16: The Word of God as Daily Bread

How the remnant is nourished, strengthened, and sustained by Scripture in daily life

If the remnant is to remain faithful over time, it must feed on more than emotion, urgency, or spiritual momentum. It must feed on the Word of God. Scripture is not occasional nourishment for unusual moments. It is daily bread for the soul. The believer cannot remain strong in a weakening age while neglecting the very Word by which God teaches, corrects, steadies, and sustains His people.

This is one of the great dangers of religious busyness. A believer may remain surrounded by Christian language and still become undernourished in Scripture. He may hear many opinions about the Bible while taking in too little of the Bible itself. But the remnant cannot live on echoes. It must live on the text. The Word must become a daily necessity, not a neglected reserve opened only in crisis.

Matthew 4:4 — But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The Lord Jesus Himself answered temptation with this truth. Man shall not live by bread alone. Physical nourishment is real, but it is not enough. Human life was made to depend upon the Word of God. That means Scripture is not merely informative. It is sustaining. It keeps the inner man from becoming weak, starved, and vulnerable. The remnant must therefore treat the Word with the seriousness of daily necessity.

Jeremiah 15:16 — Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

Jeremiah does not describe the Word as a distant concept. He speaks of eating it. The image is inward, personal, and life-giving. The Word must be received, digested, and cherished. When it is, it becomes joy and rejoicing to the heart. The remnant does not merely store Scripture for debate. It feeds on Scripture for life, identity, and inward strength before God.

Psalm 119:103 — How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Daily bread is not only necessary; it is also meant to be loved. The sweetness of the Word is part of its sustaining power. A heart that learns to delight in God's Word becomes less vulnerable to the passing tastes of the world. The remnant must not only discipline itself to read Scripture. It must ask God to deepen its appetite for Scripture until the Word becomes precious, welcome, and satisfying to the soul.

Job 23:12 — Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

That is the heart of remnant living. Job esteemed the words of God's mouth more than his necessary food. In an age full of distraction, haste, and spiritual malnourishment, the faithful must recover that same valuation. Scripture must not be treated as a leftover activity fitted around everything else. It must be held as essential. The remnant lives by God's Word, grows by God's Word, and remains stable by God's Word.

To call the Word of God daily bread is to confess both our need and God's provision. The remnant must feed on Scripture continually if it is to remain clear, strong, and faithful in this present hour. A hungry soul is easily weakened, but a nourished soul is better prepared to stand. And when the Word is daily bread, worship begins to deepen as well. The remnant must not only feed

on God's Word. It must also live before Him in worship, reverence, and the fear of the Lord.

Article 17: Worship, Reverence, and the Fear of the Lord

How the remnant lives before God with holy awe, grateful worship, and reverent obedience

If the Word of God is daily bread, then worship is the atmosphere in which the nourished soul lives before God. The remnant is not called merely to survive the age with correct doctrine. It is called to live before God with reverence, gratitude, and holy fear. In a time when much religion becomes casual, performative, or self-centered, the recovery of true worship is not optional. It is part of faithful remnant life.

The fear of the Lord is often misunderstood. It is not the terror of a slave fleeing a cruel master. It is the reverent awe of one who knows the holiness, majesty, and authority of God. Such fear does not drive the faithful away from God. It keeps them from treating Him lightly. The remnant must learn again that worship is not entertainment, and reverence is not lifeless formality. True worship joins gladness with gravity and love with holy trembling.

Psalm 96:9 — O worship the Lord in the beauty of holiness: fear before him, all the earth.

That verse holds together what man often separates. Worship and holiness belong together. Beauty in worship is not found merely in sound, setting, or outward arrangement. It is found in holiness before God. The remnant must therefore resist shallow ideas of worship that focus on atmosphere while neglecting the character of God. Worship becomes beautiful when it is offered in holiness and reverent fear.

Hebrews 12:28 — Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

This passage is especially important for a shaking age. We are receiving a kingdom which cannot be moved. Therefore, our response must not be spiritual carelessness. We are called to serve God acceptably with reverence and godly fear. The remnant does not answer instability by becoming casual in holy things. It answers by drawing near with greater seriousness, gratitude, and awe before the God whose kingdom cannot be shaken.

Proverbs 9:10 — The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

This is one reason the fear of the Lord is so necessary for remnant living. It is the beginning of wisdom. Where holy fear is absent, spiritual foolishness quickly grows. People become light in doctrine, loose in conduct, and casual in worship. But where the fear of God is present, the soul begins to think rightly. Reverence is not the enemy of joy. It is the foundation of a wise, ordered, God-centered life.

Ecclesiastes 12:13 — Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

That conclusion is plain, weighty, and enduring. Fear God, and keep his commandments. Worship that does not lead to obedience is incomplete, and obedience without reverence soon becomes dry. The remnant must recover the union of worship, reverence, and obedience. To fear God rightly is to bow gladly, serve acceptably, and live consciously before His face.

Worship, reverence, and the fear of the Lord are therefore not side themes in remnant life. They are central safeguards against casual religion in a serious hour. The remnant must worship in the beauty of holiness, serve with reverence and godly fear, and walk in the wisdom that begins with fearing the Lord. And because even faithful

people can grow tired over time, one final need remains: the remnant must learn how to endure through weariness and delay.

Article 18: Enduring Through Weariness and Delay

How the remnant remains patient, steadfast, and full of faith when answers seem delayed and strength grows thin

Even faithful people can grow tired. The burden of waiting, the repetition of struggle, and the apparent delay of answers can weigh heavily upon the soul. This is one of the quieter trials of remnant life. Not every test comes through open opposition. Some come through long periods of waiting, deferred hope, and the slow wearing down of strength. For that reason, endurance through weariness and delay is not a small matter. It is part of how the faithful continue in the will of God.

Delay can tempt the believer in many ways. It can invite discouragement, dull expectation, weaken confidence, and make obedience feel less urgent. Yet Scripture repeatedly teaches that waiting does not mean God has forgotten, and delay does not mean God is unfaithful. The remnant must learn how to bear the strain of time without surrendering faith, patience, or hope.

Hebrews 10:35-37 — Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

That passage speaks directly to weary believers. Cast not away therefore your confidence. Weariness often targets confidence first. When strength is low, the soul may be tempted to loosen its grip on what it once held firmly. But Scripture says that patience is still needed even after the will of God has been done. The remnant must therefore understand that delayed fulfillment does not cancel promised reward. Faith must hold on through the waiting.

James 5:7-8 — Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

James uses the image of the husbandman to teach patient endurance. Growth is real even when it is slow. Fruit does come, but not on the timetable of impatience. So it is with remnant life. The faithful must learn to stablish their hearts. A stable heart does not collapse every time an answer seems delayed. It becomes settled in the character of God and strengthened for long obedience.

Luke 18:8 — I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

That question reaches beyond the moment of prayer into the larger test of endurance. Shall he find faith on the earth? The issue is not only whether believers begin in faith, but whether they remain in faith through the long strain of waiting. Weariness can slowly erode expectation. Delay can numb desire. But the remnant is called to continue believing, continue praying, and continue looking to Jesus Christ even when the hour feels prolonged.

Galatians 6:9 — And let us not be weary in well doing: for in due season we shall reap, if we faint not.

This promise is simple and searching. In due season we shall reap, if we faint not. The due season is not ours to schedule, but it is God's to appoint. That is why endurance matters. The remnant must continue in well doing, not

because the results are immediate, but because the Lord is faithful. What feels delayed to us is never delayed beyond His wisdom.

To endure through weariness and delay is to keep confidence, stablish the heart, remain in faith, and continue in well doing until the Lord's appointed season. The remnant does not endure by pretending the waiting is easy. It endures by remembering that God is faithful in the waiting as well as in the fulfillment. Section II has shown that remnant life is prayerful, discerning, holy, faithful, nourished by the Word, reverent, and enduring. The faithful do not merely understand the times. They learn how to live through them before God.

SECTION III

The Coming Conflict

How Scripture prepares the faithful for deception, pressure, rebellion, and the call to overcome

Ephesians 5:16 — Redeeming the time, because the days are evil.

This section explores the growing conflict of the age: hidden iniquity, persecution, costly truth, false peace, antichrist pressure, lawlessness, and the church's call to overcome.

Section III: The Coming Conflict

Article 19: The Mystery of Iniquity Already at Work



The cross stands at the center of history — the victory secured, the enemy defeated.

How hidden lawlessness, spiritual corruption, and quiet rebellion are already shaping the present age

Section III opens with a sobering truth: the final conflict does not begin only when the last visible figures appear on the stage of history. Scripture teaches that its darker energies are already at work beneath the surface. The mystery of iniquity is not merely future. It is a present operation. That means believers must understand that lawlessness, deception, and rebellion do not suddenly emerge from nowhere. They develop, spread, and prepare the atmosphere of the age long before their final open expression.

This matters because many people think only in terms of visible events. They imagine that spiritual decline becomes serious only when it is fully public, politically dominant, or openly celebrated. But Scripture warns that corruption often works in secret before it works in the open. Seeds are planted before systems are built. Resistance to truth deepens before rebellion reaches maturity. The remnant must therefore learn to recognize not only open evil, but also the hidden currents that prepare the way for it.

2 Thessalonians 2:7 — For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

Paul's words are direct. The mystery of iniquity doth already work. In his day, the final unveiling had not yet come, but the principle, spirit, and movement of rebellion were already active. That remains an essential truth for the church. The final conflict has roots. The spirit of resistance to God, the erosion of truth, and the quiet normalization of unrighteousness are not signs

that appear only at the end. They are already at work in the world and must be discerned in the light of Scripture.

1 John 2:18 — Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

John makes the same point from another angle. There is an antichrist yet to come, yet even now are there many antichrists. The future culmination does not cancel the present reality. The spirit of antichrist shows itself wherever Christ is opposed, truth is corrupted, and falsehood seeks to replace what God has revealed. The remnant must therefore avoid the mistake of thinking only in terms of a distant final hour. The conflict is already casting its shadow in the present age.

Matthew 24:12 — And because iniquity shall abound, the love of many shall wax cold.

Iniquity does not remain abstract. It affects people. When iniquity abounds, love grows cold. This is one of the most searching marks of the mystery of iniquity at work. It not only produces outward disorder; it deadens the inner life. Affection cools. Zeal weakens. Spiritual tenderness hardens. The remnant must understand that the spread of iniquity is dangerous not only because of what it builds in the world, but because of what it can erode in the heart.

Romans 1:28-32 — And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

This passage shows how deeply iniquity can work when God is pushed from thought and truth is rejected. The result is not a neutral society, but a darkened one. Rebellion grows moral roots, cultural expression, and communal approval. What begins as a refusal to retain God in knowledge becomes a wider corruption of mind, conduct, and desire. The mystery of iniquity is therefore not only future rebellion in seed form. It is a present rebellion already shaping the world.

To understand the mystery of iniquity is to realize that the last-days conflict is already moving beneath the surface of the age. The faithful must not be naive. They must remain discerning, scripturally grounded, and spiritually awake. Hidden lawlessness prepares the way for open rebellion, and quiet corruption often precedes visible collapse. If that is true, then the next question becomes urgent: how should believers think about persecution and pressure in the last days?

Article 20: Persecution and Pressure in the Last Days

How believers should understand suffering, hostility, and growing opposition in a world turning against truth

If the mystery of iniquity is already at work, then persecution and pressure should not surprise the church. As truth becomes less welcome in the world, those who hold to it will increasingly feel the cost. Scripture does not hide this reality from believers. It prepares them for it. The last days are not presented as a time of easy acceptance for the faithful, but as a time

when loyalty to Christ may bring affliction, hatred, and testing.

This matters because many believers assume persecution begins only when violence becomes severe or public laws become openly hostile. But pressure often begins earlier. It may come through mockery, exclusion, loss, accusation, or the quiet narrowing of what is tolerated. The church must learn to recognize these pressures without panic. Scripture teaches that hostility toward godliness may deepen as the age moves closer to open rebellion.

John 15:18-20 — If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

Jesus Christ places persecution in direct relation to Himself. The world hates His people because it first hated Him. That means persecution is not merely social friction. It is part of the conflict between Christ and a world that resists His rule. The faithful should not seek hostility, but neither should they misread it when it comes. Opposition to Christ will eventually express itself in opposition to those who belong to Him.

2 Timothy 3:12 — Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Paul does not speak of persecution as a rare exception. He connects it to godly living in Christ Jesus. That does not mean every believer will suffer in the same form or degree, but it does mean the faithful must not build their expectations on worldly acceptance. The more clearly Christ is followed, the more likely it becomes that the spirit of the age will resist what it cannot control or absorb.

Matthew 24:9 — Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Here, Jesus Christ speaks plainly of affliction and hatred in connection with His name. That is important. The pressure of the last days is not only political or cultural. It is deeply spiritual and Christ-centered. Believers suffer not merely because they are religious, but because they are identified with Christ. The church must therefore understand persecution not only as hardship, but as part of the larger testimony and conflict of the age.

Revelation 13:7 — And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

This verse shows how far persecution can develop when rebellion reaches fuller expression. War with the saints is not symbolic language for mild inconvenience. It reveals the seriousness of the final conflict. Yet even here, Scripture does not call the faithful to despair. It calls them to understand the nature of the pressure and to remain patient, obedient, and steadfast under it. The church under pressure is still under the sovereignty of God.

To understand persecution and pressure in the last days is to reject both naivety and fear. The faithful must not imagine that truth will always be welcomed, nor should they surrender when pressure grows. Christ has already spoken. The apostles have already warned. The path of godliness will meet resistance, but resistance does not cancel faithfulness. If persecution reveals the cost of loyalty, then the next question follows naturally: what is the cost of truth in a hostile age?

Article 21: The Cost of Truth in a Hostile Age

How faithfulness to truth may require courage, separation, and obedience when error is easier and approval is costly

When an age grows hostile to truth, the issue is no longer merely whether truth is known. The issue becomes whether truth will still be held, spoken, and obeyed when doing so carries a cost. That is the burden of this article. The last days do not only test the church through pressure from the outside. They also test whether believers will remain loyal to truth when compromise appears safer, softer, and more rewarded.

Truth always has a cost in a fallen world, but that cost becomes sharper when the surrounding culture turns openly against what God has said. At such times, the temptation is not always open denial. Often it is softening, trimming, delaying, or remaining silent. Yet Scripture teaches that truth is not ours to reshape for safety. It is ours to receive, continue in, and obey before God.

John 8:31-32 — Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

Notice that Jesus Christ joins truth with continuance. If ye continue in my word. The issue is not momentary agreement, but enduring allegiance. Truth frees, but it also tests. It exposes whether discipleship is rooted in convenience or in submission to the Word of Christ. In a hostile age, the remnant must not only admire truth; it must continue in it.

Acts 5:29 — Then Peter and the other apostles answered and said, We ought to obey God rather than men.

That sentence reveals the cost of truth with great simplicity. There are moments when obedience to God and approval from men will not travel together. In such moments, the faithful must choose. The remnant cannot preserve both divine truth and human favor when the two stand opposed. To obey God rather than men may bring loss, misunderstanding, or pressure, but it remains the path of faithfulness.

2 Timothy 4:3-4 — For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

Paul warns that hostility to truth does not always appear as open persecution. Sometimes it appears as a refusal to endure sound doctrine. Ears turn away from truth, and teachers are gathered who will say what the flesh prefers to hear. This is one of the great costs of truth in a hostile age: truth becomes unwelcome even among those who still want the appearance of religion. The remnant must therefore be willing to stand with sound doctrine even when fables are more warmly received.

Galatians 1:10 — For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

That question cuts to the root of the matter. Do I seek to please men? A hostile age pressures the believer toward adjustment, softening, and self-protection. But the servant of Christ cannot make the pleasure of men the governing standard. The cost of truth is often paid at this very point. One must decide whether to remain a servant of Christ or become manageable to the spirit of the age.

To speak of the cost of truth is not to glorify conflict for its own sake. It is to prepare the

faithful to remain obedient when truth becomes expensive. The remnant must continue in the Word, obey God rather than men, endure sound doctrine, and refuse the trap of people-pleasing. If truth carries a cost in a hostile age, then another danger quickly follows: the world will offer false peace in place of true repentance. That is where we must turn next.

Article 22: False Peace and Sudden Destruction

How Scripture warns against deceptive calm, hollow reassurance, and peace proclaimed where repentance is absent

Whenever truth becomes costly, the temptation quickly follows to replace it with something easier to bear. One of the most dangerous substitutes is false peace. Scripture warns that there are times when peace is spoken, promised, and celebrated even though the deeper condition has not changed. In such moments, calm becomes deceptive, reassurance becomes hollow, and the absence of alarm is mistaken for the presence of health.

This matters because the spirit of the age would rather soothe than repent. It prefers comfort without correction, peace without righteousness, and security without submission to God. But Scripture does not permit the faithful to mistake surface calm for true spiritual peace. Peace without truth is fragile, and peace without repentance is false. The remnant must therefore learn to distinguish between what God calls peace and what man merely labels peace.

Jeremiah 6:14 — They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

That is one of the clearest biblical pictures of false peace. Hurt is treated lightly, and words of peace are spoken where there is no true peace. The wound is named, but not healed. The condition is acknowledged, but not truly addressed. This is what happens when reassurance takes the place of repentance. The remnant must resist every message that promises comfort while leaving the soul untouched by the truth of God.

Ezekiel 13:10 — Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter:

Ezekiel adds another layer to the warning. False peace is not only verbal; it is structural. A weak wall is covered over to make it appear sound. Superficial reassurance gives the impression of safety, but the thing itself cannot stand. This is a fitting image for a hostile age. When truth is rejected, appearances are often strengthened while foundations remain unsound. The remnant must not confuse a polished surface with real peace before God.

1 Thessalonians 5:3 — For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Paul shows that false peace can also become prophetic blindness. Peace and safety are declared, and then sudden destruction comes. The danger is not simply that people are optimistic. It is that they are confident without God. The age seeks security on its own terms and calls that peace. But peace that is built apart from repentance, righteousness, and the fear of the Lord cannot endure. What is declared secure may prove suddenly unstable.

Luke 17:26-30 — And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it

was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

The Lord's words show how normal life can continue while judgment draws near. Activity continues. Commerce continues. Family life continues. Outwardly, everything may appear stable enough to quiet concern. Yet beneath that appearance, the appointed day is approaching. This is why false peace is so dangerous. It makes people feel safe in the very moment they most need to awaken.

To understand false peace and sudden destruction is to reject soothing lies and return to the truth of God's Word. The remnant must not be seduced by shallow healing, painted walls, or declarations of peace that leave sin untouched and judgment ignored. True peace comes only through truth and reconciliation with God. And if false peace prepares the world for judgment, then another force is already shaping the age as well: the spirit of antichrist in the present world.

Article 23: The Spirit of Antichrist in the Present World

How opposition to Christ is already shaping thought, doctrine, and allegiance before its final open expression

Scripture teaches that the final antichrist is yet to come, but it also teaches that the spirit of antichrist is already present in the world. That truth is essential for sober discernment. It means the church is not waiting for opposition to Christ to begin. It is already confronting forms of that opposition in doctrine, culture, allegiance, and spiritual atmosphere. The final embodiment may still be future, but the spirit that prepares the way is already active.

This matters because many believers think of antichrist only in terms of a coming figure and therefore fail to recognize the present working of the spirit of antichrist. Wherever Jesus Christ is diminished, denied, redefined, or displaced, the spirit of antichrist is already at work. It thrives not only in open blasphemy but also in deception that removes Christ from His rightful place while preserving a religious appearance.

1 John 4:3 — And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

John states the matter plainly. The spirit of antichrist was not only future in his day; it was already in the world. That means the church must learn to identify spiritual currents that reject the truth concerning Jesus Christ. The issue is not simply hostility to religion in general. The spirit of antichrist is specifically anti-Christ. It resists the truth that Jesus Christ is come in the flesh, opposes His authority, and rejects His rightful place before men.

2 John 1:7 — For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Here the spirit of antichrist is joined with deception. That is important. Antichrist does not only oppose. It also deceives. It enters the world through falsehood, distortion, and denial of the truth concerning Jesus Christ. The remnant must therefore understand that the present conflict is not only about open persecution. It is also about deceptive influences that seek to erode the truth concerning Jesus Christ while appearing tolerable or enlightened.

1 John 2:22 — Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

The spirit of antichrist cannot be separated from denial. It is not merely an attitude of rebellion floating in the abstract. It shows itself wherever the truth concerning Jesus Christ is rejected. This is why the truth of Scripture concerning Him matters so deeply in the last days. To deny the Son is not a minor error. It is participation in the very spirit Scripture warns against.

Revelation 13:4 — And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

This verse shows where the spirit of antichrist ultimately leads: false worship, corrupted allegiance, and admiration for power that stands against God. The present world is already being prepared for such misplaced devotion. Whenever men are trained to exalt power above truth, spectacle above holiness, and authority above obedience to God, the atmosphere becomes more ready for what Scripture has already said shall come.

To understand the spirit of antichrist in the present world is to recognize that the church is not merely waiting for Christ-opposing pressure to come. It is already living in it. The faithful must remain anchored in the true Christ, alert to deception, and steadfast in doctrine. And if the spirit of antichrist is already at work, then another related reality must also be faced: lawlessness, rebellion, and the falling away.

Article 24: Lawlessness, Rebellion, and the Falling Away

How Scripture describes growing rebellion against truth, restraint, and godly order before the final unveiling of wickedness

If the spirit of antichrist is already at work in the world, then lawlessness and rebellion should not be treated as distant themes. Scripture shows that these realities develop before they fully ripen. The age does not suddenly arrive at open revolt against God without preparation. Restraints are weakened, order is resisted, truth is cast off, and what was once hidden grows more public. The church must therefore understand the falling away not as an isolated event, but as part of a larger movement of rebellion already gathering force.

This matters because lawlessness is more than disorder. It is resistance to rightful rule. It is the refusal to remain under what God has spoken, appointed, and commanded. Rebellion may first appear as looseness, independence, or impatience with restraint, but Scripture shows that its deeper root is opposition to truth and authority. The remnant must learn to recognize this spirit in an age that often celebrates rebellion as freedom.

2 Thessalonians 2:3 — Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

Paul warned of a falling away before the man of sin is revealed. That tells us that departure prepares the ground for revelation. The falling away is not merely a background detail. It is part of the prophetic pattern itself. Where truth is no longer endured, where reverence weakens, and where allegiance to God grows thin, the atmosphere becomes more ready for fuller rebellion. The remnant must not treat departure lightly simply because it often begins quietly.

2 Thessalonians 2:8 — And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

The text moves from hidden working to open unveiling. That is the path lawlessness follows. What operates in mystery does not remain veiled forever. It presses toward manifestation. This is

why the church must not ignore the early forms of rebellion in the present age. Quiet contempt for truth, growing disdain for holiness, and impatience with divine order are not harmless cultural shifts. They are part of a larger lawless movement that Scripture has already exposed.

Matthew 24:10-12 — And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

The Lord describes a moral atmosphere in which offense, betrayal, hatred, deception, and abounding iniquity all grow together. This is not merely social breakdown. It is spiritual decline with social consequences. As iniquity abounds, love grows cold. That coldness is one of the clearest marks of the falling away. Where rebellion increases, affection for truth, holiness, and one another weakens. The remnant must guard its heart carefully in such an hour.

Jude 1:18-19 — How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

Jude shows that rebellion is not only doctrinal or political. It is personal, sensual, and divisive. Mockers walk after their own ungodly lusts. They separate themselves. This is the spirit of lawlessness working in human conduct. It rejects restraint, mocks warning, and follows desire wherever desire leads. The remnant must therefore understand that the falling away is not merely something to be observed in history. It is also something to resist in life and spirit.

To understand lawlessness, rebellion, and the falling away is to see that the conflict of the last days is both outward and inward, public and personal. The faithful must not be naive about the age, but neither must they join its drift. Scripture has already warned that rebellion will deepen and departure will widen. And if that is so, then the church must be prepared not only to recognize the pressure, but to endure under it and overcome it.

Article 25: The Church Under Pressure and the Call to Overcome

How the people of God endure conflict, remain faithful, and overcome in the face of spiritual opposition

By the end of this section, one truth is unmistakable: the church does not move through the last days untouched. It faces pressure from deception, persecution, lawlessness, compromise, and spiritual opposition. Yet Scripture never presents the church merely as a victim of the age. It presents the faithful as those who are called to overcome. Pressure is real, but so is the grace of God that enables endurance.

This matters because pressure can tempt believers toward two opposite errors. Some begin to despair, as though conflict means God has abandoned His people. Others seek a form of religion so softened that conflict can be avoided altogether. But Scripture points in another direction. The church under pressure is still the church under the eye of Christ. The call is not to surrender, but to overcome with patience, faithfulness, and obedience.

Revelation 2:7 — He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The repeated call to overcome in Revelation shows that endurance is not accidental to church life. It is part of what faithful discipleship requires. The churches are addressed in their real conditions, with their weaknesses, pressures, and

dangers in view. Yet the call remains: overcome. The remnant must therefore read pressure not only as a threat, but also as a context in which overcoming faith is made visible.

Revelation 2:11 — He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

This promise places present suffering in the light of eternal reality. The church may be afflicted in this age, but the overcomer is not defined by the fear of temporal loss. Scripture lifts the eyes beyond immediate pressure and reminds the faithful that final harm cannot touch those who belong to God. The remnant overcomes because it measures hardship in the light of eternity, not merely in the heat of the moment.

Romans 8:37 — Nay, in all these things we are more than conquerors through him that loved us.

The church does not overcome by natural strength. It overcomes through Him that loved us. This is crucial. The call to overcome is not a demand for self-made triumph. It is a call to remain in Christ, to draw strength from His love, and to continue in faith when the age presses hard. Victory in Scripture is not boastful independence. It is persevering union with the One who has loved and kept His people.

1 John 5:4 — For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

John makes the matter plain: faith is the victory that overcomes the world. This does not mean the faithful escape all conflict. It means the world does not finally master them. Pressure may intensify. Opposition may deepen. But the one born of God is not left defenseless or abandoned. The remnant overcomes through faith that clings to God, holds to the truth, and refuses to surrender under pressure.

To understand the church under pressure is to understand both the seriousness of the conflict and the certainty of the call. The people of God are not promised ease, but they are promised grace to overcome. Section III has shown that the coming conflict involves hidden iniquity, pressure, costly truth, false peace, the spirit of antichrist, lawlessness, and falling away. It closes by reminding the faithful that none of these things cancel the call to overcome. The church must not only discern the age. It must endure in it and overcome through faith.

SECTION IV

The Blessed Hope

How Scripture lifts the eyes of the faithful to the return of Christ, the resurrection, and the kingdom to come

Titus 2:13 — Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

This section turns from conflict to consolation, from pressure to promise, and from the trials of the present age to the sure hope set before the church in Jesus Christ.

Section IV: The Blessed Hope

Section IV lifts the reader from the mounting conflict of the age to the sure promises of God concerning the return of Christ, the resurrection of the saints, the judgment to come, and the kingdom that cannot be moved. The church does not merely endure toward an uncertain future. It waits for a blessed hope anchored in the Person and promise of Jesus Christ.

Article 26: The Blessed Hope of Christ's Return



Looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ.

How the return of Christ steadies the church with comfort, purity, expectancy, and joy

After the pressure, conflict, and falling away described in the previous section, Scripture now lifts the eyes of the faithful to a very different note: hope. Not vague optimism, not religious sentiment, and not escape into imagination, but the blessed hope anchored in the promise of Jesus Christ. The church is not left to stare only at darkness. It is taught to look for the Lord.

This matters because prophecy is never meant to leave the believer paralyzed by fear. The same Scriptures that warn of deception, pressure, and rebellion also point the church to a glorious appearing. The blessed hope is not a side theme in the Christian life. It is part of the believer's posture in the present world. We do not endure merely because trouble is expected. We endure because Christ is coming.

The blessed hope is not separate from the gospel of Jesus Christ. The One whom the church awaits is the same Christ who came into the world in humility, gave Himself for our sins, was buried, and rose again the third day according to the Scriptures. The hope of His appearing is therefore not a disconnected prophetic subject. It is the future fulfillment of a redemption already accomplished in His first coming.

Titus 2:11-13 — For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Notice how Paul joins present living with future looking. The grace of God teaches believers how to live now while looking for what is to come. The blessed hope does not produce carelessness. It produces sobriety, righteousness, and godliness in this present world. Hope, rightly understood, does not weaken holy living. It strengthens it.

John 14:2-3 — In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The center of the blessed hope is Christ Himself. The believer's hope is not first a sequence of events, but a Person who has spoken. I will come again. Those words give warmth and certainty to all true prophetic expectation. The church waits not merely for change in circumstances, but for the coming of the Lord who loved her, redeemed her, and promised to receive her unto Himself.

1 Thessalonians 4:16-18 — For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Here the blessed hope is presented with great clarity and tenderness. Jesus Christ Himself shall descend. The dead in Christ shall rise. Living believers shall be caught up together with them. And so shall we ever be with Him. Whatever discussions arise over prophetic systems, this much stands plainly in the text: the coming of Christ for His people is a source of comfort. Paul does not say, perplex one another with these words. He says comfort one another with these words.

1 Corinthians 15:51-52 — Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The blessed hope also includes transformation. The church's future is not merely survival through trouble, but glorification in Christ. Corruption gives way to incorruption. Mortality gives way to immortality. The body itself will not remain under the old curse forever. This is why Christian hope is stronger than mere endurance. It looks beyond the grave, beyond decay, and beyond the weakness of the present life to the power of God who raises the dead.

1 John 3:2-3 — Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

The hope of Christ's return is not only comforting; it is purifying. Those who truly look for Him are taught to live in the light of His appearing. The blessed hope does not encourage spiritual drift. It calls the believer to purity. One of the clearest evidences that hope is functioning rightly in the soul is that it produces holiness, watchfulness, and seriousness before God.

Philippians 3:20-21 — For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned

like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

This heavenly expectation reorders earthly life. If our conversation is in heaven, then our values, affections, and endurance are all shaped by a greater citizenship. The church is still present in the world, but it is not rooted in the world. It looks for the Saviour from heaven. That expectation steadies the believer against despair on one hand and worldliness on the other. The blessed hope keeps the church from acting as though this age were home.

To speak of the blessed hope, then, is to speak of comfort in sorrow, purity in conduct, expectancy in waiting, and joy in promise. The return of Christ is not a fringe doctrine for the curious. It is part of the life of the church. It comforts mourners, strengthens the weary, detaches the heart from this passing world, and fixes the eyes on the faithfulness of Jesus Christ.

If Christ's return is the church's blessed hope, then the next question follows naturally: what does Scripture say about the resurrection and the glory that awaits the saints? We now turn to the hope of resurrection.

Article 27: The Hope of Resurrection

How the resurrection of the saints anchors Christian hope beyond death, decay, and the grave

If the blessed hope fixes the church's eyes on the return of Christ, the hope of resurrection tells us what that return means for the body, for death, and for the future of the saints. Christian hope is not merely that the soul survives. It is that the dead in Christ shall rise. Scripture does not teach a vague continuation only. It teaches resurrection—real, glorious, and victorious in Christ.

This matters because death remains one of the great burdens of the fallen world. The grave testifies to the curse. Corruption reminds us that this present body is not yet what it shall be. Believers still mourn. Believers still bury their dead. But they do not sorrow as those who have no hope. The doctrine of resurrection stands in the gospel itself and assures the church that death will not have the final word over those who are Christ's.

The hope of resurrection is not built on sentiment or religious longing alone. It rests on Jesus Christ Himself—crucified for our sins, buried, and risen again. The grave was entered by Him and conquered by Him. Because He rose, the resurrection of His people is not merely possible. It is sure. The church's hope beyond death is grounded in the finished work and living triumph of the risen Christ.

John 11:25-26 — Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

The hope of resurrection begins with Christ Himself. He did not merely teach resurrection as a doctrine external to His Person. He said, I am the resurrection, and the life. That means the believer's hope is inseparable from union with Him. Because He lives, His people shall live also. The resurrection of the saints is not an isolated miracle detached from redemption. It is the outworking of the victory of Christ over sin, death, and the grave.

Revelation 1:18 — I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Christ does not merely promise resurrection from a distance. He speaks as the One who was dead and is alive forevermore, holding the keys of hell and of death. The grave is not sovereign.

Death is not ultimate. The risen Jesus Christ holds authority over both, and that is why the hope of resurrection rests on more than reaction and outcome. It rests on the living Christ who has conquered death and now reigns over it.

1 Corinthians 15:20-23 — But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at his coming.

Paul anchors the believer's resurrection in the resurrection of Christ. He is the firstfruits. His rising is not only a past event to be admired; it is the guarantee of what shall follow for those who belong to Him. As death came by man, so the resurrection of the dead comes by man also. Adam brought death into the race. Christ, the last Adam, brings resurrection life to His people. The church's future is therefore not suspended in uncertainty. It is secured in the risen Christ.

1 Corinthians 15:42-44 — So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

These words answer one of the deepest sorrows of the present life. The body now is sown in corruption, dishonour, and weakness. Age, sickness, frailty, and death all bear witness to that reality. But the resurrection does not return the saint to the same condition only to suffer again. It raises in incorruption, glory, and power. The body buried in weakness shall be raised by the power of God in a form fitted for the life to come.

Philippians 3:20-21 — For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Here again the hope of resurrection is deeply personal and Christ-centered. The same Saviour whom we look for from heaven shall change our vile body and fashion it like unto His glorious body. This is no small improvement of present weakness. It is transformation according to His power. The risen Christ is not only the example of resurrection. He is the active Saviour who will accomplish it for His people.

Romans 8:23 — And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Paul reminds us that salvation is already ours in Christ, yet its full bodily expression still awaits the appointed hour. We groan within ourselves because we still feel the burden of mortality. The resurrection hope therefore does not deny present weakness. It explains it and points beyond it. The church waits for the redemption of the body, knowing that God's work in His people is not finished at the grave.

1 Thessalonians 4:14 — For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

This is why the hope of resurrection carries such comfort for grieving saints. Those who sleep in Jesus are not lost to Him. Their bodies rest in the earth, but they remain His, and God will bring them with Him. The doctrine of resurrection does not remove tears from the present moment, but it fills those tears with hope. Christian burial is therefore never a declaration of final defeat. It

is the laying down of what shall be raised again in Christ.

1 Corinthians 15:53-57 — For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Here the resurrection hope reaches its triumphant climax. Death is not denied, but conquered. The grave is not romanticized, but emptied of final victory. Through our Lord Jesus Christ, the saint may look beyond mortality to the day when corruption gives way to incorruption and death itself is swallowed up in victory. The resurrection is therefore not a small addition to Christian doctrine. It is one of the great notes of gospel triumph.

To speak of the hope of resurrection is to speak of Christ's victory applied to the whole man. The soul is His, and the body shall be His also in glory. The church does not hope in disembodied continuation alone, but in resurrection life secured by the risen Christ. That hope steadies mourners, strengthens the weary, and reminds the faithful that even the grave lies under the authority of Jesus Christ.

If the saints shall be raised in glory, then another solemn question follows: what does Scripture say about standing before Christ after His coming? We now turn to the judgment seat of Christ.

Article 28: The Judgment Seat of Christ

How believers will give account before Christ, have their works made manifest, and receive reward or suffer loss

If the hope of resurrection lifts the believer beyond the grave, the judgment seat of Christ brings the church face to face with another solemn reality: after His coming, believers shall stand before the Lord and give account. This is not written to empty the heart of hope, but to fill the life with seriousness, faithfulness, and holy purpose. The Christ who saves His people is also the Christ before whom their works shall be made manifest.

This matters because the blessed hope is never meant to produce carelessness. The return of Christ does not cancel accountability. It heightens it. The New Testament teaches that believers are secure in Christ, yet it also teaches that they will stand before Him and give account for the things done in the body. That truth does not undo grace. It teaches the believer to live responsibly under grace.

2 Corinthians 5:10 — For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Paul speaks plainly. We must all appear before the judgment seat of Christ. The language is personal, universal among believers, and unavoidable. Every one may receive the things done in his body. This is not a vague religious review. It is an appearing before Jesus Christ Himself. The believer's life, service, and stewardship will be brought into the light of His perfect knowledge. The One who redeemed us will also assess what was done in His name and with what kind of heart.

Romans 14:10-12 — But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

This passage adds another note: personal accountability. Every one of us shall give account of himself to God. That truth should humble the believer and restrain careless judgment toward others. We are often eager to measure one another, yet Scripture reminds us that each servant stands or falls before his own Master. The judgment seat of Christ therefore calls us to seriousness about our own walk rather than pride over another man's.

1 Corinthians 3:11-15 — For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Here the distinction becomes especially important. The foundation is Jesus Christ. Salvation rests on Him alone. Yet what is built upon that foundation is still tested. Paul does not describe the loss of salvation for the true believer. He describes the testing of works, the possibility of reward, and the reality of loss. Some things done in the Christian life will abide. Others will be burned. The issue is not whether Christ's foundation fails, but whether our building upon it was faithful, spiritual, and true.

This is one reason motives matter. The judgment seat of Christ is not merely about public activity. It concerns what sort of work it was. Much can appear impressive before men and yet prove to be wood, hay, and stubble before the Lord. By contrast, quiet faithfulness done unto Christ may endure as gold, silver, and precious stones. The day shall declare it. What was hidden beneath appearance will not remain hidden before Him.

1 Corinthians 4:5 — Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

That verse reaches into the inward life. Jesus Christ will make manifest the counsels of the hearts. This means the judgment seat of Christ is not a mere review of visible output. It is an unveiling before Christ, who knows all things. Why we served, why we gave, why we endured, why we spoke, why we remained silent—these things are not finally hidden. The prospect of that day should cleanse ambition, humble pride, and call the believer back to sincerity before God.

The judgment seat of Christ must therefore be spoken of carefully. It is solemn, but it concerns those who are in Christ, not condemnation unto eternal wrath. Scripture teaches that the believer may suffer loss, yet he himself shall be saved. The New Testament places this judgment within the life of grace, accountability, and reward. The believer stands there not as one hoping Christ might save him at last, but as one already saved by Christ and now answering to Jesus Christ as Lord.

John 5:24 — Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Romans 8:1 — There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

1 Corinthians 3:15 — If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

To speak of this judgment rightly, then, is to speak of reverence, accountability, reward, loss, and sincerity before God. The church should not shrink from the doctrine, nor should it mishandle it as though grace were uncertain. Rather, it should let the doctrine do what Scripture intends: stir holy living, faithful service, careful building, and a deep desire to be accepted of Him in all things.

If believers shall stand before Christ and have their works made manifest, then another glorious question follows: what reward, crown, and rejoicing does Scripture speak of for those who remain faithful? We now turn to crowns and reward.

Article 29: Crowns and Reward

How Scripture speaks of reward, rejoicing, and crowns given by the Lord to those who remain faithful

If believers shall stand before Christ and have their works made manifest, then it follows that Scripture also speaks of reward. The New Testament does not treat faithful service as unnoticed, nor does it present obedience as empty labor. The Lord who saves by grace also promises reward according to His own righteous judgment. This does not turn the Christian life into self-seeking religion. It shows that God is neither unjust nor indifferent to what is done in His name.

This matters because some believers grow hesitant whenever reward is mentioned, as though grace and reward could not stand together. But Scripture joins them without confusion. Salvation is the gift of God in Christ, not the wages of human effort. Yet within that life of grace, the Lord still speaks of recompense, praise, crowns, and reward. The One who saves freely is also the One who remembers faithfully.

Matthew 5:11-12 — Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Lord Himself teaches that reward belongs to faithful endurance. Great is your reward in heaven. Persecution is not wasted. Suffering for His sake is not forgotten. The believer may lose reputation, comfort, or earthly ease, yet heaven does not overlook such faithfulness. Christ calls the suffering saint not only to endure, but to rejoice in view of what God has prepared.

1 Corinthians 9:25 — And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Paul uses the image of the athlete to show that the Christian life involves discipline, purpose, and an incorruptible end. Earthly crowns fade. Human honors pass away. But the reward Christ gives is not fragile or temporary. The incorruptible crown reminds the believer that heavenly reward belongs to what is done with eternity in view, under the eye of God rather than for the applause of men.

2 Timothy 4:7-8 — I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Paul's words are especially fitting in this section because they join endurance, faithfulness, and reward at the appearing of Christ. The crown of righteousness is not described as a human trophy earned in pride. It is laid up by Jesus Christ, the righteous judge, and given at that day. It belongs not only to Paul, but to all them also that love his appearing. That means this crown is tied to a life that finishes faithfully with the heart fixed on the coming of Christ.

James 1:12 — Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Here reward is joined to tested endurance. The crown of life is promised to them that love Christ. Trial, therefore, is not merely something to survive. It becomes part of the proving ground of love, steadfastness, and faith. Jesus Christ sees what is borne for His sake. He does not forget the tempted, the tried, or the steadfast believer who remains under pressure with a heart still turned toward Him.

1 Peter 5:2-4 — Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Peter speaks here especially to shepherds, but the principle is still precious for the whole church to consider: Christ sees service that is willing, clean in motive, and shaped by example rather than self-exaltation. The crown of glory that fadeth not away reminds us that faithful care for the people of God matters deeply to the chief Shepherd. Service in the church is never meant to be driven by vanity. The Lord Himself will weigh it and reward it rightly.

1 Thessalonians 2:19-20 — For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

These words widen the subject beyond individual endurance and into the joy of fruitful labor for souls. Paul speaks of believers themselves as a crown of rejoicing in the presence of Christ at His coming. This helps us see that reward is not only about private recognition. It is also about rejoicing in what the grace of God has accomplished through faithful labor, witness, and ministry in the lives of others.

Revelation 3:11 — Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Christ's warning makes clear that reward should not be treated lightly. Hold that fast which thou hast. Crowns are not given to encourage pride, but to stir perseverance. The church is called to continue, to remain faithful, and not to throw away what should be held fast until Jesus Christ comes. Reward in Scripture therefore strengthens seriousness rather than weakening it.

Revelation 4:10-11 — The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

This final picture guards the whole subject from misunderstanding. Whatever crowns are given, they do not end in self-exaltation. They are cast before the throne. Reward does not compete with worship. It returns to worship. The faithful receive from Christ and then honor Christ, confessing that He alone is worthy. In this way,

Scripture teaches both the reality of reward and the supremacy of the One who gives it.

To speak of crowns and reward, then, is to speak of divine remembrance, righteous recompense, steadfast endurance, and worship that returns all honor to Christ. The Lord will not forget the labor of faith, the endurance of love, the purity of service, or the longing for His appearing. Yet even in reward, the heart of the faithful is not finally fixed on the crown, but on the Christ who is worthy of all glory.

If Christ rewards His people and receives their worship, then another glorious scene comes into view: what does Scripture say about the marriage supper of the Lamb and the joy of His kingdom? We now turn to the marriage supper of the Lamb.

Article 30: The Marriage Supper of the Lamb

How Scripture presents the joy, readiness, blessedness, and holy fulfillment of the Lamb's marriage feast

If crowns and reward bring the believer to the joy of divine recompense, the marriage supper of the Lamb brings the church to a still more tender and glorious scene: the joy of union, celebration, and full belonging in the presence of Christ. Scripture does not leave the future of the redeemed in abstract language only. It speaks of a marriage, a supper, a bride made ready, and a blessed calling to the feast. The blessed hope therefore moves not only toward resurrection and reward, but toward holy joy in the presence of the Lamb.

This matters because the end of God's redemptive work is not cold or impersonal. God does not merely rescue His people from wrath and then leave them standing at a distance. He brings them into a scene of covenant joy, completion, and celebration. The marriage supper of the Lamb speaks of fulfillment. What was promised is brought to completion. What was prepared in grace is displayed in glory. What was longed for in faith is entered into with rejoicing.

Revelation 19:6-9 — And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

This is the central passage, and its tone is unmistakable: gladness, rejoicing, honor, readiness, and blessing. Heaven is not speaking here in uncertainty, but in triumph. The Lord God omnipotent reigneth. The marriage of the Lamb is come. His wife hath made herself ready. Those called unto the marriage supper are pronounced blessed. These are not speculative sayings, but, as the text itself declares, the true sayings of God. The church is meant to receive them with confidence and holy anticipation.

The language of marriage helps the believer understand the depth of Christ's love for His people. Scripture has long used covenant marriage imagery to teach devotion, belonging, and joy. When Revelation speaks of the marriage of the Lamb, it points to the consummation of what grace has been preparing all along. The Lamb who redeemed His people by His blood does not lose them, forget them, or keep them forever in unfinished expectation. He brings them into the fullness of what He has secured.

John 14:2-3 — In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The words of Christ in John 14 fit beautifully with this scene. I will come again, and receive you unto myself. The marriage supper of the Lamb is not a detached symbol floating apart from the promises of Christ. It accords with His personal purpose to receive His own unto Himself, that where He is, there they may be also. The heart of the feast is therefore not merely celebration, but communion with Jesus Christ Himself.

The text also says that His wife hath made herself ready, and that she is arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. This must be handled reverently. The church does not make herself accepted before God by her own merit. Acceptance rests wholly in Christ. Yet Scripture also teaches that the bride is made ready, clothed suitably for the holy joy into which she enters. Readiness, purity, and righteousness belong to the beauty of this scene. Grace does not produce indifference. Grace prepares a people for the presence of the Lamb.

Ephesians 5:25-27 — Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Paul's words in Ephesians deepen the meaning. Christ loved the church and gave Himself for it, that He might present it to Himself a glorious church. The marriage supper of the Lamb is not an isolated image; it belongs to the larger testimony that Christ is preparing and presenting a people for Himself. The church's future is therefore not uncertain, stained, or unfinished. He who loved her also sanctifies her, cleanses her, and will present her in glory.

Matthew 25:10 — And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

That verse reminds the church that wedding imagery in Scripture also carries the call to readiness. Those that were ready went in with Him to the marriage. The joy of the marriage supper does not weaken watchfulness; it strengthens it. The blessed hope is joyful, but it is also holy. The church is called to live as a people awaiting the Bridegroom, not drifting in slumber, but watching with expectation and faithfulness.

Revelation 21:2 — And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Again the bridal imagery appears, prepared as a bride adorned for her husband. Scripture consistently speaks of preparation, adornment, and holy belonging. The marriage supper of the Lamb is therefore not a random figure dropped into prophecy without context. It fits the larger biblical witness that the redeemed are brought at last into perfected fellowship, joy, and nearness with the One who has loved them unto the end.

To speak of the marriage supper of the Lamb, then, is to speak of joy after sorrow, fulfillment after waiting, readiness after sanctifying grace, and communion after long expectation. The church is not moving toward emptiness, but toward a feast. It is not waiting for an uncertain welcome, but for a blessed calling already spoken by God. The Lamb who was slain will be

openly honored, His people will be with Him, and heaven itself will resound with gladness.

If the marriage supper of the Lamb reveals the joy of the redeemed with Christ, then the next question reaches even farther: what does Scripture say about the kingdom to come and the everlasting order of God? We now turn to the kingdom to come.

Article 31: The Kingdom to Come

How Scripture presents the reign of Christ, the righteousness of His kingdom, and the hope of the age to come

If the marriage supper of the Lamb reveals the joy of the redeemed with Christ, the kingdom to come reveals the public triumph of Christ over history itself. Scripture does not leave the future of the earth under endless rebellion, false rule, and human failure. It points to the reign of the Messiah, the righteousness of His government, the fulfillment of covenant promise, and the visible display of divine authority. The blessed hope therefore stretches not only to resurrection and celebration, but also to the coming kingdom of our Lord.

This matters because the world has never yet seen righteous government in its fullness. Kingdoms rise and fall. Thrones are stained by pride, violence, compromise, and death. Even the best of men cannot govern without weakness. But Scripture points beyond all failing human rule to the kingdom of the Son, whose authority is not unstable, whose justice is not partial, and whose reign will vindicate the truth of God in the earth.

Luke 1:32-33 — He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The angel's words to Mary are foundational for the kingdom to come. God the Father shall give unto Christ the throne of His father David. Christ shall reign. His kingdom shall have no end. This is not a passing metaphor meant to dissolve into abstraction. It is the language of royal promise, covenant continuity, and Messianic certainty. The Christ who came in humility will reign in majesty, and the throne promised shall not fail.

Isaiah 9:6-7 — For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah deepens the same testimony. The government shall be upon His shoulder. His kingdom will be established with judgment and with justice. Peace will increase under His rule, not because evil has negotiated a truce, but because the rightful King reigns. The kingdom to come is therefore not merely a comforting idea. It is the holy answer of God to centuries of rebellion, oppression, and broken rule. The zeal of the Lord of hosts will perform this.

Daniel 7:13-14 — I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel's vision shows the kingdom in universal terms. Dominion, glory, and a kingdom are given to the Son of man. All people, nations, and languages are in view. His dominion shall not pass away. His kingdom shall not be destroyed. This places the coming reign of Christ far above every temporary empire of men. What earthly rulers grasp for and lose, Christ receives by divine right and holds without end.

Revelation 20:4-6 — And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation makes plain that the reign of Christ is not spoken of only in distant generalities. Scripture speaks of those who lived and reigned with Christ a thousand years. Whatever debates may arise among men, the repeated testimony of the passage is unmistakable: Christ reigns, His saints share in that reign, and the kingdom stands in contrast to the rebellion and deception that preceded it. The age to come is not an age in which evil still pretends to rule unchallenged.

Psalm 72:1-4 — Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Psalm 72 lets the reader feel the moral beauty of Messiah's reign. He shall judge thy people with righteousness. He shall save the children of the needy. He shall break in pieces the oppressor. The kingdom to come is not merely powerful; it is righteous. It brings justice where injustice has long prevailed. It answers the groaning of creation and the sorrow of generations with the rule of a King who cannot be corrupted.

1 Corinthians 15:24-25 — 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. For he must reign, till he hath put all enemies under his feet.

Paul adds another essential truth: He must reign, till He hath put all enemies under His feet. The kingdom is not an ornamental appendix to prophecy. It is bound up with the open triumph of Christ over every opposing authority. The One who was rejected will be acknowledged. The One against whom the nations raged will reign. The One who humbled Himself unto death will be openly exalted above every rebel power.

Revelation 11:15 — And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

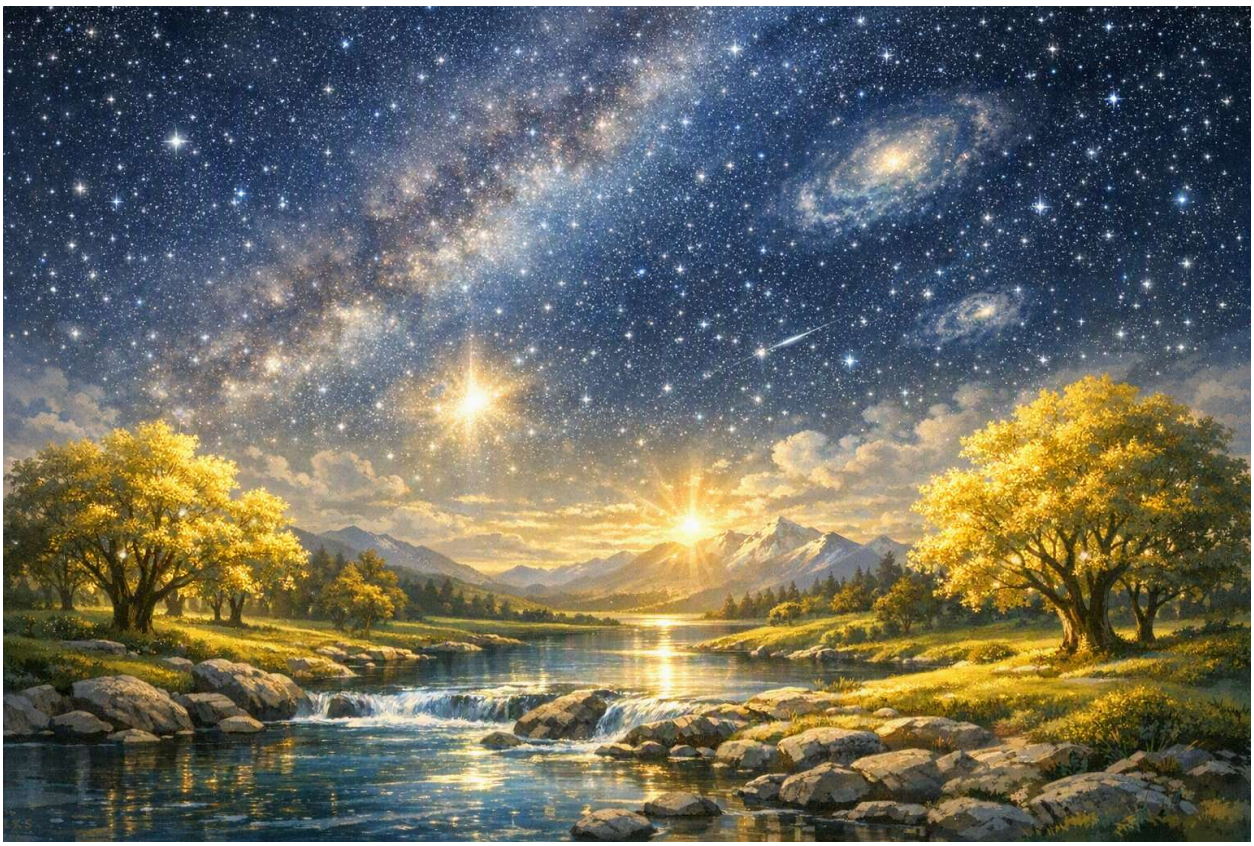
That triumphant declaration gathers the whole subject into one sentence. The kingdoms of this world become the kingdoms of God and of His Christ. This is why the church can endure the present age without despair. History is not drifting toward the final victory of darkness. It is moving toward the reign of Christ. The kingdom to come is therefore both consolation for the faithful and warning to the proud.

To speak of the kingdom to come, then, is to speak of fulfilled promise, righteous rule, visible

triumph, and the public vindication of the Lord Jesus Christ. The church does not wait forever beneath broken governments and rebellious powers. It waits for the King. And when He reigns, justice, peace, righteousness, and holy order will no longer be longed for only in promise, but displayed in the earth under His authority.

If the kingdom to come reveals the public reign of Christ in righteousness, then one final question remains: what lies beyond even this in the everlasting purpose of God? We now turn to the new heavens and the new earth.

Article 32: The New Heavens and the New Earth



The heavens declare the glory of God — a foretaste of the new creation to come.

How Scripture presents the final renewal of creation, the dwelling of God with His people, and the everlasting order of peace

If the kingdom to come reveals the public reign of Christ in righteousness, the new heavens and the new earth reveal the everlasting state in which all the former sorrows of the fallen order are gone forever. Scripture does not end with conflict, judgment, or even kingdom administration alone. It ends with renewal, with God dwelling with His people, and with a creation made new under His eternal glory. The blessed hope therefore reaches beyond the end of the present order to the everlasting purpose of God fully displayed.

This matters because the deepest longings of the faithful are not met merely by temporary relief from trouble. The heart of the redeemed longs for a world without curse, without death, without separation, without sorrow, and without the lingering marks of the fall. Scripture answers those longings not with vague spiritual comfort only, but with the promise of a new heaven and a new earth. The God who made the first creation and judged sin within it will also bring forth a new order in which righteousness dwells.

Revelation 21:1-5 — And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

This is one of the most tender and triumphant passages in all of Scripture. A new heaven and a new earth are seen. The holy city descends. God dwells with men. Tears are wiped away. Death is no more. Sorrow, crying, and pain are removed because the former things are passed away. And over all of it stands the divine declaration: Behold, I make all things new. The everlasting state is not uncertain poetry. These words are true and faithful.

2 Peter 3:13 — Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Peter confirms that this hope belongs to promise. We look for new heavens and a new earth, wherein dwelleth righteousness. That final phrase is especially precious. In the present world, righteousness is opposed, mixed, and often hidden beneath corruption. But in the world to come, righteousness dwells there. It is at home there. The new creation is not merely beautiful. It is morally pure, fully ordered, and entirely suited to the holiness of God.

Isaiah 65:17 — For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isaiah shows that this promise was not introduced suddenly at the end of the canon. God had already spoken of creating new heavens and a new earth. The former order, so marked by grief, curse, and rebellion, will not remain the dominant memory of the redeemed. The language points to a fullness of renewal so complete that the old sorrows no longer define the experience of God’s people. God does not merely patch the fallen order. He brings forth what is new.

Isaiah 66:22 — For as the new heavens and the new earth, which I will make, shall remain

before me, saith the Lord, so shall your seed and your name remain.

That verse adds the note of permanence. What God will make shall remain before Him. The everlasting state is not another temporary arrangement awaiting further change. It is the abiding order of God's final purpose. The instability, decay, and passing character of the present world will be gone. The new heavens and the new earth stand in enduring relation to the God who makes them.

Revelation 21:3-4 — And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

At the heart of this future is not scenery alone, but presence. The tabernacle of God is with men. He will dwell with them. They shall be His people. God Himself shall be with them and be their God. This is the deepest fulfillment of covenant hope and redeemed fellowship. The new heavens and the new earth are glorious because God is there in unhindered nearness, and every sorrow that once burdened the saints is forever removed.

Revelation 21:22-23 — And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 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, and the Lamb is the light thereof.

These words make plain that the new creation is not dependent on created light to sustain its glory. God Almighty and the Lamb are central. The city has no need of the sun or moon, for the glory of God lightens it, and the Lamb is the light thereof. The everlasting order is therefore Christ-centered to its very core. All created lesser lights give way before the immediacy of divine glory.

Revelation 22:1-5 — *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. In the midst of the street of it, and on either side of the river, there was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

Here the glory of the everlasting order is deepened still further. There shall be no more curse. His servants shall serve Him. They shall see His face. God giveth them light. These are not merely improvements to the present age. They are the full reversal of the fall's misery and separation. What was lost in Eden and promised through redemption is brought to perfect completion in the presence of God and of the Lamb.

To speak of the new heavens and the new earth, then, is to speak of final renewal, unhindered fellowship, eternal righteousness, and the complete removal of all that belonged to the old curse. The church does not wait only for relief from present trouble. It waits for the dwelling of God with men, the light of the Lamb, the end of death, and the everlasting peace of a world made new. This is where Scripture leads the weary saint at last: not merely to survival, but to eternal communion and joy in the presence of God.

If the new heavens and the new earth reveal the everlasting order of God, then only one thing remains for the church in the present hour: to watch, to endure, and to remain faithful until Jesus Christ comes. We now turn to a final exhortation.

A Final Exhortation

How Scripture calls the church to watch, endure, hold fast, and remain faithful until the coming of the Lord

If the new heavens and the new earth reveal the everlasting order of God, then the church must ask one final question in the present hour: how shall we now live while we wait? Scripture does not end the blessed hope with passivity. It ends with exhortation. Because Christ is coming, because the resurrection is sure, because the kingdom shall stand, and because all things shall be made new, the faithful are called to watch, to endure, to hold fast, and to abound in the work of Jesus Christ until He comes.

This matters because hope, when rightly received, never leaves the believer idle. The expectation of Christ's appearing is not given to produce spiritual softness, but spiritual seriousness. The promises of God are meant to steady the hands, strengthen the heart, purify the life, and keep the church from drifting in a weary and unstable age. The final note of prophecy is therefore not indifference, but faithful perseverance before Jesus Christ.

1 Corinthians 15:58 — Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

This is one of the clearest final exhortations in all of Scripture. Because resurrection is true and victory over death is sure, the believer is called to be steadfast and unmovable. Christian labor is not vain. Faithful obedience is not wasted. The church must not measure its calling by immediate results only, but by the certainty that nothing done in Christ is empty before Him. 1 Corinthians 15:58 therefore stands as a fitting charge at the close of this section.

Revelation 3:11 — Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Jesus Christ's own words bring urgency and tenderness together: Behold, I come quickly: hold that fast which thou hast. The church is not told to invent something new for the last hour. It is told to hold fast what God has already given—truth, holiness, faith, hope, and obedience. A slipping age does not require reinvention. It requires steadfastness. Revelation 3:11 remains a searching word for every generation tempted to loosen its grip.

Hebrews 10:23-25 — Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Hebrews widens the exhortation beyond individual perseverance into the life of the body. Let us hold fast. Let us consider one another. Let us not forsake assembling. The approach of the day is not a reason for isolation, bitterness, or drift. It is a reason for gathering, exhorting, loving, and continuing together in the faith. The church must not meet a darkening age by scattering inwardly. It must draw near to God and nearer to one another in holy perseverance.

Luke 21:36 — Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

The Lord joins watchfulness and prayer again at the close. Watch ye therefore, and pray always. The faithful do not answer prophecy with curiosity only, but with a life of watching and praying. Readiness is not passive. It is spiritual attentiveness before God. The church that watches and prays is less easily lulled by false peace, less easily seduced by the spirit of the age, and more ready to stand before the Son of man.

James 5:7-8 — Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Patience belongs to final exhortation as well. The church is not only to watch, but to wait well. Stablish your hearts. The coming of Jesus Christ draweth nigh. A stable heart is one of the great needs of the present hour. The believer must not become unsteady because answers seem delayed or the age grows darker. The nearness of Christ's coming calls for patience that is rooted in confidence, not weariness.

Revelation 22:20 — He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

This is where prophecy finally rests: not in charts, not in speculation, and not in fear, but in the voice of Christ and the answering cry of the church. Surely I come quickly. Amen. Even so, come, Lord Jesus. The faithful heart does not merely study the promise. It longs for the Promiser. The final exhortation, then, is not only that the church should endure, but that it should endure with its face lifted toward the coming Jesus Christ.

So let the church watch. Let it pray. Let it hold fast. Let it remain steadfast and unmoveable. Let it abound in the work of the Lord. Let it exhort one another. Let it endure through weariness and delay. Let it keep itself in the love of God and in the hope of Jesus Christ. The times are serious, but the promises are sure. The age is darkening, but the Word of God remains bright. Christ is coming, and His people must be found faithful.

Scripture First Q&A

Questions are welcome when they are asked in a sincere spirit and with a desire for biblical clarity. Our aim is not strife, but understanding through the Word of God.

1. What does it mean to rightly divide the word of truth when studying prophecy?
To rightly divide the word of truth is to handle Scripture carefully, honestly, and in context. It means we do not force prophetic passages to say more than they say, nor do we ignore distinctions that God Himself has made in His Word. We let Scripture interpret Scripture, we pay attention to who is being addressed, and we resist the temptation to build a system first and then press the text into it. In prophecy especially, rightly dividing the Word means we begin with the text, not with headlines, assumptions, or inherited theories.

2. Should Christians be watching current events, or should we avoid them altogether?
Christians should not be governed by current events, but neither should they be blind to the times in which they live. Scripture teaches believers to watch and be sober. That does not mean living in a constant state of alarm or obsession with the news. It means understanding the present hour in the light of the Word of God. Current events must never become the lens through which Scripture is interpreted. Rather, Scripture should be the lens through which current events are weighed. The believer watches the world best when the heart is anchored in the text.

3. What is the difference between the blessed hope and the second coming?
The blessed hope refers to the church's expectation of the appearing of Jesus Christ and the gathering of His people unto Himself. The second coming often refers more broadly to the open, visible return of Christ in power and glory to judge and reign. Different believers explain the relationship between these terms in different ways, but Scripture plainly teaches both expectancy for Christ and His future open reign. What matters first is that the believer lives looking for Christ, comforted by His promise, purified by His appearing, and anchored in the certainty that He will come again.

Scripture First Magazine has sought to begin where all true understanding must begin: with the Word of God. If these pages have done any good, it is because Scripture has spoken. May God use His Word to strengthen the remnant, steady the wavering, awaken the careless, comfort the weary, and keep His people watching until the day dawns and the Lord Jesus Christ appears in glory.

In these times of great turmoil and uncertainty, we are called to watch, pray, and stay grounded in the *Word of God.*

Scripture First is dedicated to equipping believers with biblical understanding, discerment, and hope as we navigate the prophetic days in which we live.

Our mission is to encourage, inform, and strengthen the remnant as we await the glorious return of our Lord Jesus Christ.



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