

AN INTRODUCTION TO THE SIXTH TRUMPET PROPHECY

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In Revelation 9:13–21, there is a prophecy of a great woe which came upon the world. According to the historicist interpretation, the fall of the Eastern Roman Empire (Byzantine) came to pass when the Turks, whose great cavalry army, under four leaders (sultans), would cross the Euphrates (near Baghdad), and after a period of time of 391 years, would cause the fall of Constantinople by gunpowder. The prophecy states that the time period was a year, a month, a day and an hour, which equals about 391 days, being prophetically equivalent to 391 years. It is a historical fact that the Turks were able to cross the Euphrates unhindered from 1062 (because they were able to take control of Fars in their rear) and eventually advance to take Constantinople in 1453.

The year 1453 was a significant year. It was that year that the successor to Constantinople was Moscow, which called itself the Third Rome, that the moveable type press was invented by Gutenberg in Europe, that England lost her last French possessions (at Castillon), so solidifying the English language for England, and most especially, that many manuscripts of the pure textual stream and other ideas made their way into Europe from the Eastern Orthodox, which provided the grounds of the Protestant reformation and ultimately contributed to the King James Bible. It is significant that much of the Christian doctrine and truth had been preserved in the Eastern Orthodox Church from the days of the apostles, and that there was a great transference of this, which was gathered particularly in England thereafter.

The angel with the sixth trumpet heralded the coming of the Turks. The consequential fall of Constantinople was a trigger which allowed the transference of the knowledge of the pure Word to take place. In Revelation chapter ten, which is a part of the sixth trumpet, a prophecy is given of the appearance of a mighty angel, “And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth” (Revelation 10:2). The Word of God was available long before 1453, but the providential working of God was to begin to reveal the little book openly, that is, the gathering of one exact text of the Word. The descending of the angel was progressive, and this shows that God worked through time in revealing the truth.

The angel is in the spirit, but the operations of history in this regard may be summed up in the symbols and description of this angel. “And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” (Revelation 10:3, 4). The pure Word of God was revealed in Biblical English, but the finality of the matter was not yet. Seven thunders had to pass, which represent seven purifications of the Word.

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). The King James Bible of 1611 was pure, and it was a purification of the six main Protestant Bibles which came before it, Tyndale, Coverdale, Matthew, Great, Geneva and Bishops’. But the First Edition of 1611 required purification, in addressing typographical mistakes, and in the standardisation of the language. The Second Edition of 1611, being the second thunder of the prophecy, and a legitimate revision of the purification stream, already corrected various errors, such as the wrong word “he” in Ruth 3:15, making it the correct, “she went into the city”.

The Edition of 1613, the third thunder, was a further purification, including correcting errors introduced into the Second Edition of 1611. Otherwise, it might not be known whether a mistake in the Second Edition was actually a correction or not. For example, in Leviticus 1:6, the First 1611 word “flay” was altered to “slay”, which was corrected back to “flay” in 1613, “And he shall flay

the burnt offering, and cut it into his pieces.” But the 1613 Edition was not yet the finality.

In 1629, a revision took place at Cambridge University Press, which made a great progress in corrections and began to standardise the language to some degree. The 1638 Edition (the fifth thunder) was the product of a revision in which two of the surviving translators are known to have been involved. A good deal of the purification work had thus been accomplished by 1638, and this Bible was used through the Puritan Commonwealth and Protectorate (1649–1658) and subsequent history to just before the discovery of the eastern coast of Australia (1770) and the American War of Independence (1775). The English language was standardised especially by the influence of Johnson’s Dictionary of 1755. Cambridge University Press undertook to standardise the Bible in 1762, and this contributed to the great revision of 1769. The standardisation and revision of the 1769 Edition was accomplished by Dr Benjamin Blayney of Oxford University. The 1769 Edition became the basis of editions printed by Cambridge, Oxford, the Royal Printers in London, Collins in Scotland and so on. The 1769 Edition, which was the sixth in line, and represented by the sixth thunder, still needed some purification. For example, in Joshua 19:2, it had “Beer-sheba, Sheba”, which in nineteenth century Bibles of Oxford and Cambridge was wrongly made to “Beer-sheba, and Sheba”, which had been the reading before 1769. In fact, the correct reading was “Beer-sheba, or Sheba”, as was printed in 1611, and was printed in the final purification of the King James Bible. The truth is that it was only after the conclusion of the seven thunders that there was a revelation of the exact text of the Word of God.

Before continuing to examine the prophecy of Revelation chapter ten, the prophecy of Revelation eleven must be examined. This prophecy shows that the Revised Version of 1881–1884 was not the final purification, even though it did contain the correct reading “Beer-sheba, or Sheba” in Joshua 19:2. The eleventh chapter, which is another prophecy under the heading of the sixth trumpet, begins with a description of the temple, that is, the Church, and how it would be trodden down for a time period which equals 1260 years, being the length of time of the actual Papal rule, which began from 538 A.D. when the Belisarius (505–565) was a general sent by Justinian the Emperor of Constantinople to fight the Ostrogoths in the Western Roman Empire. He caused the Goths to abandon their siege of Rome, and allowed the Pope to stay in power there which gave the Pope direct power, and manifested into the Papal States, and the religion which burdened the whole of Europe until the French came in 1798, proclaimed Rome a republic and took the Pope prisoner. The prophecy states, “And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” (Revelation 11:3). These two witnesses are the Old and New Testaments, that is, the Bible. Those 1260 years began in 538 A.D. and ended in 1798.

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city” (Revelation 11:7, 8a). The Bible witness was apparently slain by the doctrines of the French Revolution. Napoleon made a pact with the Pope, known as the Concordat of 1801, some three and a half years after the fall of the Papacy. This allowed the Papacy to operate by capturing Protestant thinking, so that the truth of the Bible was doubted by many. “And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” (Revelation 11:9). Those three and a half days, being eighty-four hours, and prophetically interpreted to be years from 1798 to 1882, was the period when the Word went forth with great missionary activity to the whole world, yet all the while the “slain” Scripture was doubted by rationalists, freethinkers and the like. It is no coincidence that British Christians were supporting the publication of the Bible, which they knew needed some sort of “revision”.

Papal authority was operating according to the spirit of antichrist which was working to substitute

the Word of God in the true Church. Most especially, this manifested in the misguided and erroneous revision to the King James Bible which resulted in the Revised Version. This clearly was not a purification, but an impostor, which Dean Burgon exposed in 1882, proclaiming that there could not be another Authorized King James Bible, while acknowledging that some sort of purification was still needful.

From 1882 the true Christians retained the King James Bible, “And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly.” (Revelation 11:11–14). The Papal alliance with secularism backfired — an earthquake — education was thereafter controlled by states and governments, and the Roman Catholic orders and traditions dwindled. Trust in the Word continued, though both Romanists and Protestants alike battled against the trends of modernism.

It came to pass that some time after 1882 the final purification of the King James Bible took place. This was the Pure Cambridge Edition, which was published circa 1900. The Pure Cambridge Edition was the product of Cambridge University, which had contributed translators for 1611, and had afterwards taken hold of its Royal Privilege to produce quality productions of the King James Bible, and to maintain and purify the text, as in 1629 and 1638, they also were at times the Protectoral or Royal Printers (the former being a sign of its Puritan link, for the King James Bible and Cambridge are intricately linked with Puritanism, the latter with the continuing Royal and national backing from the days of translation, authorisation of King James to the days of successive monarchs), being a reputable institution and producing accurate works, Cambridge University Press was used by God to promote untold amounts of King James Bibles and were the main vehicle for the pure edition.

The Pure Cambridge Edition was executed around the year 1900 by a learned Septuagint scholar, H. A. Redpath, who held to the evangelical Anglican view. He corrected the spelling of several words, such as “Geba” in Ezra 2:26, and placed pronunciation symbols on words throughout the Bible. The same text was printed by Collins printers, and by both these publishers, Pure Cambridge Editions were printed in vast numbers, such as for various Bible Societies, for the two world wars. The correct Bibles were seeded throughout Australia, and could still be obtained through Collins around the year 2000.

The Pure Cambridge Edition is exactly correct to the very jot and tittle, and follows the 1611 Edition more closely than its rivals (especially the Oxford and various American editions). It is the direct product of the 1611 Edition and all the purification editions by undoubted right. The Pure Cambridge Edition has been accepted by many, though unknowingly. Its appearance with the rise of Pentecostalism, especially Smith Wigglesworth (1907), is no accident. It passed through the tradition of Pentecostalism, so that it came to pass, for example, that edition was being used by Pastor Craig Savage in Australia at the founding of Victory Faith Centre.

Turning back into the tenth chapter of Revelation, which shows the progress of events under the sixth trumpet, the prophecy may be linked to events beyond the year 2000.

“And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took

the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Revelation 10:8–11).

Not even in the year 2000 was it apparently known what exactly that book was. It has only been since that time that there has been a receiving of the pure Word, and a coming to understanding what it is, and all its details.

The last part of the woe of the sixth trumpet is that this Word is received by believers, and that it is fulfilled that the pure Word comes forth in world wide witness, that is, the knowledge of the very truth is received, and enters into the heart, and comes out of the mouth in great power and authority. Thus, the years from 2000 have been where the Church Remnant have been prepared, and one such grace is God's use of Victory Faith Centre, where these things have been discovered and made known for all believers in the whole of the Earth, that the Pure Cambridge Edition is God's providentially appointed book, and the prophecy of such believers is the way by which there is to be great witness in line with great revival of Christian religion, glory of true traditions and restitution.

God's providential appointment of the Elders of Victory Faith Centre as the Guardians of the pure text of the King James Bible is apparent. This must indeed be necessary for the ensuing Christian witness which is to come "again before many peoples, and nations, and tongues, and kings." (Revelation 10:11b).