

ELLIOTT, E.B. (Alexander M'Leod, David Steele, George Faber, Thomas Newton)

Islam in Revelation: An Historic Look at Protestant Eschatological Thought on the Rise and Fall of Islam

Considering the prominent place in Scripture that God apportions to revealing Islam as one of the most significant antichristian forces in history (and in the light of the rise and progress of Islam in our day), Still Waters Revival Books presents the following information to all serious-minded Christians with the hope that it will be a great encouragement to your faith.

There are two great antichristian religious systems of deceit revealed in the book of Revelation. The "great western antichrist" of Roman Catholicism (Rev. 17 and 18) and the "great eastern antichrist" of Islam (Rev. 9). This has been the majority position of historic Protestant interpretation (Historicism) for centuries (as all the most faithful Reformers and all the Reformation creeds and confessions attest). For example, the illustrious John Calvin proclaimed that "Mahomet" and "the Pope" are "the two horns of Antichrist."

The following six extracts on Islam's place in prophecy are taken from five Historicist books which Still Waters Revival Books has published over the past years (see the URLs noted below for the full printed editions of each title). These extracts not only clearly show that the rise and fall of Islam is prophesied in Scripture, but they also give us one of the most powerful testimonies to God's sovereignty (over all His creatures and all their actions) in all of the Word of God. In fact, when the historicist position is carefully studied, the prophetic fulfillment in the case of Islam and Revelation chapter nine is seen to be so striking and well attested that "even advocates of other approaches who are adamant in their rejection of the historicist system of interpretation have admitted the convincing nature of this particular identification" (Steve Gregg, commenting on Rev. 9:1-6 in Revelation: Four Views, p. 176).

We hope that you will prayerfully consider the information in this book and that it will help to open the door to many other marvellous truths that God has for you in His Word.

The following six excerpts on Islam in Revelation comprise 105 printed pages and are taken from:

1. Horae Apocalypticæ; or, A Commentary on the Apocalypse, Critical and Historical; Including Also An Examination of the Chief Prophecies of Daniel (1862, <http://www.swrb.com/catalog/E.htm>) by E.B. Elliott (vol. 1, pp. 446-469)

2. Lectures Upon the Principal Prophecies of the Revelation (1814, <http://www.swrb.com/catalog/M.htm>) by Alexander M'Leod (pp. 147-163)

3. Notes on the Apocalypse (1870, <http://www.swrb.com/catalog/S.htm>) by David Steele (pp. 114-116)

4. A Dissertation on the Prophecies, That Have Been Fulfilled, Are Now Fulfilling, or Will Hereafter Be Fulfilled Relative to the Great Period of 1260 Years; The Papal and Mohammedan Apostacies; The Tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews (2 volumes, 1811, <http://www.swrb.com/catalog/F.htm>) by George Faber (vol. 1, pp. 177-212; vol. 2, pp. 269-288)

5. Dissertations on the Prophecies Which Have Remarkably Been Fulfilled, and at this Time are Fulfilling in the World (2 volumes, 1817, <http://www.swrb.com/catalog/N.htm>) by Thomas Newton (vol. 2, pp. 222-232)

We conclude our summary of Islam in Revelation with a short note from Dr. F. Nigel Lee's Calvin and Islam (also available at <http://www.swrb.com/catalog/L.htm>),

John Calvin writes:

"In our own day, indeed [1550], very many people begin to waver -- when they consider the long continued dispersion of the Church. As if this had not been regulated by the purpose of God!... The pretext of the [preteristic] Romanists which they make in extenuation of the tyranny of their idol [the Papacy] -- is that it was not possible for Christ to forsake His bride. But here, the weak have an assurance on which to rest -- when they learn that the disfigurement which they see in the Church, has long since been foretold.

"The impudence of the Romanists, on the other hand, is clearly exposed. Because Paul declares that when the World has been brought under the rule of Christ -- a defection will take place....

"The minds of [Romanizing] ancients were so bewitched -- that they believed [preteristically] that Nero would be Antichrist! However, Paul is not speaking of one individual -- but of a kingdom that was to be seized by Satan, for the purpose of setting up a seat of abomination in the midst of God's Temple. This we see accomplished in Popery.

"The defection has indeed spread more widely! For, since Mohammed was an apostate, he turned his followers, the Turks, from Christ.... The sect of Mohammed was like a raging overflow, which in its violence tore away about half of the Church. It remained for [the Papal] Antichrist to infect with his poison the part which was left."

Yet, in the words the Lord Jesus shall slay' in Second Thessalonians 2:8 -- Calvin insists Paul "predicted the

destruction of the reign of Antichrist.... He will be annihilated by the Word of the Lord....

"Paul does not think that Christ will accomplish this in a single moment.... Christ will scatter the darkness in which Antichrist will reign, by the rays which He will emit before His coming -- just as the sun, before becoming visible to us, chases away the darkness of the night with its bright light.

Furthermore, Dr. Lee writes,

It does seem that the fourth iron kingdom was in fact both the pre-Papal and the pre-Islamic undivided Pagan Roman Empire, as well as the later Western-Roman Papal and the contemporaneous Eastern-Roman Islamic Empire into which it then subdivided. Indeed, both "Mahomet" and "the Pope" -- as we have already seen -- Dr. Calvin called "the two horns of Antichrist." Thus they correspond to the two legs of the later Roman Empire -- Islam and the Papacy.

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Lectures Upon the Principal Prophecies of the Revelation (1814)

M'Leod, a Reformed Presbyterian, here defends (in 480 pages) classic historicist Reformation eschatology from the book of Revelation. David Steele, in his Notes on the Apocalypse commends this work numerous times. Steele writes,

the best works to be obtained as helps to understand the prophetic parts of scripture, will be found in the labors of those who, from age to age, have obeyed the gracious call of Christ — who have 'come out from mystic Babylon,' from the Romish communion, from the mother and her harlot daughters, and who have associated more or less intimately with the witnesses. Among these may be consulted with profit the works of Durham, Mason and M'Leod (p. 312)... The late Rev. Alexander M'Leod, D.D., who had the works of learned predecessors before him, has successfully corrected many of their misinterpretations in his valuable publication, entitled Lectures upon the Principal Prophecies of the Revelation. At the time when he wrote that work, he possessed several advantages in aid of his own expositions. He had access to the most valuable works which had been issued before that date (1814). He was then in the vigor of youthful manhood; and he was also comparatively free from the trammels which in attempts to expound the Apocalypse, have cramped the energies of many a well disciplined mind, political partialities. At the time of these profound studies, he occupied a position 'in the wilderness,' from which as a stand point, like John in Patmos, he could most advantageously survey the passing scenes of providence with the ardor of youthful emotion, and with unsullied affection for his divine master... expressing my obligations to the Doctor's labors, to whose system of interpretation as well as to most of his details, I cheerfully give my approbation in preference to all other expositors whose works it has been in my power to consult (pp. 317-19)... Doctor M'Leod and Mr. Faber (see next item--RB) I consider among the best expositors of the prophecies on which they severally wrote... On material points they have shed much light where those who preceded them left the reader in darkness, or involved him in perplexing labyrinths. Faber preceded M'Leod, and the latter availed himself of all the aid furnished by the former; yet till the 'mystery of God shall be finished,' his people will be receiving accessions of light from the 'sure word of prophecy' (p. 321)... I can again cordially recommend to his attention the Lectures of Doctor M'Leod, as the best exposition of those parts of the Apocalypse of which he treats, that has come under my notice' (p. 324).

But Steele is not shy about pointing out that,

the principal defect pervading the Lectures, and one which most readers will be disposed to view in an opposite light, appears to be, a charity too broad, a catholicity

too expansive, to be easily reconciled with a consistent position among the mystic witnesses. Their author, however, deriving much information from the learned labors of English prelates on prophecy, could not 'find in his heart' to exclude them from a place in the honorable roll of the witnesses. I am unable to recognize any of those who are in organic fellowship with the 'eldest daughter of Popery,' as entitled to rank among those who are symbolized as 'clothed in sackcloth.' The two positions and fellowships appear to be obviously incompatible and palpably irreconcilable. It is true that there have been and still are in the English establishment divines who are strictly evangelical; but the reigning Mediator views and treats individuals, as he views and treats the moral person with which individuals freely choose to associate; and we ought to 'have the mind of Christ' (I Cor. 2:16, p. 322-23, bold emphases added throughout).

Notwithstanding a few shortcomings, this is probably the best book available (at present) on the book of Revelation.

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FABER, GEORGE S.

A Dissertation on the Prophecies, That Have Been Fulfilled, Are Now Fulfilling, or Will Hereafter Be Fulfilled Relative to the Great Period of 1260 Years; The Papal and Mohammedan Apostacies; The Tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews

(2 volumes, 1811)

Defends classic historicist postmillennialism and its position relative to the 1260 year period mentioned in Scripture.

In the author's words,

(treats of a subject peculiarly interesting to every serious Protestant: for the famous period of 1260 prophetic days, so frequently mentioned by Daniel and St. John, comprehends the tyrannical reign of those three great opponents of the Gospel: Popery, Mohammedism, and Infidelity. This period indeed may not improperly be styled the permitted hour of the powers of darkness; since the Church is represented as being in an afflicted and depressed state during the whole of its continuance, and since its expiration will be marked by a signal display of the judgments

of God upon his enemies and by the commencement of a new and happy order of things.

Understanding the Reformation position on eschatology, as it is set forth in this work, gives us great insight into as to why the Romanists (i.e. the Jesuits in particular) were so intent on planting both Preterism (Alcasar, c. 1615) and Futurism (Ribera, c. 1585) among the Protestants. 583 pages.

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STEELE, DAVID

Notes on the Apocalypse (1870)

In 1779, in their Testimony and Warning Against the Blasphemies and Idolatry of Popery, the Reformed Presbytery called Durham's Complete Commentary... On the Book of Revelation [\$39.98, 2 vol. rare bound photocopy], "the best exposition of that book that has yet been published" (p. 61n). Had they had the privilege of reading Steele's Notes on the Apocalypse we are quite certain that they would have given it a similar endorsement. Though written in a different style than Durham's work, Steele's notes on Revelation may be even more valuable in many respects -- Steele having taken a more decided position "in the wilderness." Steele also had the benefit of many more resources, having written over two centuries later. Steele's aim in writing this book is made clear in his own words taken from the preface,

As this work is intended for the instruction and edification of the unlearned, rather than for the entertainment of the learned, words of foreign extract are used as seldom as possible. Practical remarks and reflections are rarely introduced; the principal aim being simply to ascertain and present to the reader the mind of the Holy Spirit. How far this object has been accomplished, is of course left to the judgment of the honest inquirer. The reader, however, in forming his judgment of the value of these Notes, may be reminded of that inspired rule in searching the Scriptures,--"Comparing spiritual things with spiritual." To assist him in the application of this divine rule, many chapters and verses are quoted from other parts of the Bible, but especially within the Apocalypse itself; that by concentrating the various rays upon particular texts or symbols, their intrinsic light may be rendered more luminous. Thus the interpretation given, if correct, may be confirmed and illustrated.

Appendices include a section on, The New Jerusalem, The Antichrist, The Image of the Beast, The Beast's "deadly wound," The Little Book, The Death of the Witnesses, The Mark of the Beast, The First Resurrection, The Identity of the Two Witnesses, Sounding of the Seventh Trumpet and The Title of this Book (i.e. the Book of Revelation--RB). This work also includes various "animadversions on the interpretations (of Revelation--RB) of several among the most learned and approved expositors of Britain and America."

Comments on this work include the four given below, all which were given without the solicitation or knowledge of the author. The Evangelical Repository notes, "the author adduces a greater number of Scriptural illustrations than any other writer on prophecy we ever met with." Hutcheson writes, "I can recommend it to any person as condensing the best thoughts to be had on the subject." Brooks says, "I have derived more knowledge of the Apocalypse from this work than from all other expositions which I have consulted." And finally, John Cunningham comments, "It is neither a dictionary nor concordance; neither a confession of faith, nor an encyclopedia, but a thesaurus of Theology, embodying the characters of all these." Steele dedicated this work to John Cunningham, author of *The Ordinance of Covenanting* (\$14.99 P, \$29.00 HP). 323 pages.

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STEELE, DAVID

The Two Witnesses: Their Cause, Number, Character, Furniture and Special Work (1859)

This is a great companion volume to Steele's *Notes on the Apocalypse*. Here Steele zeros in on and works primarily from the text of Revelation 11:13, "I will give power unto my two witnesses, and they shall prophesy." Steele deals with testimony-bearing, Antichrist, Popery, the beasts of Revelation, the mark of the beast, 666, the image of the beast, civil and ecclesiastical apostasy, Reformation, covenanting, heresy, schism, terms of communion, slavery, sectarianism, Mormonism, Independency, freemasonry, history, worship, idolatry, Britain, the United States, Canada, mystical Babylon, the last days, the ultimate victory of the church and a host of other subjects!

As is usually the case with Steele, he makes the doctrines of Scripture eminently practical. For example, note how the faithful witnesses are continually called to testify against open opposition to the Lord's Covenanted Zion and the attainments of biblical Reformation (in "the faith which was once delivered unto the saints"); and against whom this testimony is directed:

(T)hese witnesses are called and commissioned to testify especially against Antichrist -- a false christ, and therefore an opposing christ. But Christ is to be considered either personally or mystically; either abstractly in his personal rights and prerogatives, or in the concrete, in the rights and immunities of his church. There is this prejudice, too prevalent, against Christians testifying against Christians! This we are often told, is contrary to the law of charity. We have not so learned Christ. They are not all Israel which are of Israel. Much of the business of these two prophets is to oppose prophets -- to prophesy against the shepherds, Ezek. 34:2. Moses with his miracles must confront the magicians with their enchantments, Exod. 8:19. Elijah must confront the prophets of Baal, 1 Kings 18:25. Paul must counteract false apostles, 2 Cor. 11:13. In short, the direct object of these witnesses' testimony is apostate christendom -- those who depart from the faith, 1 Tim. 4:1 -- who have gone out from fellowship and renounced the doctrines of the apostolic church, 1 John 2:19. Their special work is to testify against error and its propagators and abettors, together with ungodliness, the natural fruit of error, rather than against pagans. (*The Two Witnesses*, p. 14).

(T)hese two witnesses have always testified -- not formally against pagans or infidels as such; but -- against apostate Christians, as composing an organized and complex system of opposition to the Lord and his Anointed. And just here, the witnesses have detected the secret of Antichrist's successful enterprise among the human family..."Many false prophets are gone out into the world... this is a deceiver and an Antichrist," 2 John 7. The combination is ostensibly on the side and in the interest of Christ, and the elements of which Antichrist is composed were obviously professing Christians, "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us," 1 John 2:19. Here is the apostasy, and so the witnesses are fully borne out in asserting that Antichrist is a great Christian apostasy! To trace the origin and development, in the organization and modifications of this enemy of all righteousness, is the special work of Christ's witnesses. (*The Two Witnesses*, pp. 17-18).

Moreover, having taken his own place "in the wilderness" (i.e. having separated himself from, and having been ostracized by the "civilization" of the obstinately defecting RPCNA and other unfaithful denominations of his day [2 Thes. 3:6; 14-15; Rev. 12:6; 17:3]), it was given to Steele

to see and expound those grand old principles of our covenanted forefathers (who sat at Westminster and in the best Reformed churches during both the first and second Reformations -- the Scottish Presbyterians being granted the greatest measure of light as a settled body from 1638-1649). Thus, if you are interested in Reformation eschatology, with some of the strongest possible application, individually and corporately (in keeping with the body of Reformed truth), it is unlikely that you will find a better introduction to these topics than this!

As an additional bonus we have added Steele's 19 page debate with James M. Willson (a prominent RPCNA minister) to this book (along with a number of other pertinent documents). Since Steele references this theological clash in his preface to the Two Witnesses this makes a fitting appendix to add to this work.

We hope that you obtain and study this fine work -- and that you will find it edifying, as well as a useful weapon in your battle with the beasts of Revelation. 101 pages.

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NEWTON, THOMAS

Dissertations on the Prophecies Which Have Remarkably Been Fulfilled, and at this Time are Fulfilling in the World (2 volumes, 1817) The author defends the historicist position of eschatology. Historicism teaches that a number of the prophecies of Scripture, and especially those in the book of Revelation, will be seen to be fulfilled throughout history. The specific prophetic fulfillments in question (for example what does the "beast" or "the mother of harlots" in Revelation 17 refer to?) are not seen to be past (as in the Preterist system) or future (as in the Futurist system); neither are they spiritualized to refer to general ideas (of good versus evil) without specific historic fulfillment (as in the Typico-Spiritual system). These eschatological designations hold true generally speaking, although historicists recognize that certain prophetic portions of scripture (e.g. Matt. 24) contain elements that were fulfilled in the past. The historicist position was ensconced in all the substantial Reformed confessions (including the preamble to the Decrees of Dort [1618-19] and the Westminster Confession of Faith [1647]); and no major Reformed Confession has ever taken the Preterist or Futurist position (which is not surprising, since both of these positions, as systems, originated with the Jesuits). Historicism was the position held by almost all the Reformers including Luther, Calvin and Knox. Speaking of this book, Newton notes that his pur-

pose "is not to treat of the prophecies in general, not even of those prophecies in particular which were fulfilled in the person and actions of our Saviour; but only of such as relate more immediately to these latter ages, and are in some measure receiving their accomplishment at this time." His hope is that "the work will prove the more generally acceptable, as it will not consist merely of abstract speculative divinity, but will be invivened with a proper intermixture of history, and will include several of the most material transactions from the beginning of the world to this day." Daniel, of course, receives a good amount of treatment, as well as the man of sin, the great apostasy and "Our Saviour's prophecies relating to the destruction of Jerusalem" (which historicists have always "preterized," or recognized as past). This book also covers the whole book of Revelation. Twelfth edition, indexed, 439 (vol. 1) and 440 pages (vol. 2). (Rare bound photocopy) \$99.95-70%=\$29.99 (Canadian funds) (Hardcover photocopy) \$59.00 (Canadian funds)