

The "him" in Daniel 11:40 relates to a power whose location (not necessarily religion) corresponds to that of the king in verse 36. At the time of the end this power is Turkey, and the former Ottoman Empire. Yet, as Daniel 11:40 shows, at the time of the end the king of the south and king of the north also reappear. As the time of the end progresses, the king of the north comes against "him" and takes over his territory. In so doing, the king of the north takes on the mantle of the little horn of the goat. In taking over the eastern Mediterranean the king of the north will be a latter-day equivalent of the Eastern Roman Empire, based in Constantinople (Istanbul). For this reason, this power is symbolised as the dragon in Revelation 16:13.—N.B.

Jesus' "perfect sacrifice"

I have read Brother James Willey's* article "The 'Why' question" ([Dec. 2005, p. 473](#)) with great interest and would like to pose two questions:

- 1 Have we Bible authority for using the phrase "perfect sacrifice" as properly defining Christ's atoning work? I know it is part of Christadelphian jargon, and Brother Willey uses the phrase no fewer than four times in his article. Various words (Hebrew and Greek) are used quite often to present the ideas of 'perfect' and 'sacrifice'; but never in a direct way, so

far as I can see, are the two brought together as "perfect sacrifice". So, are we properly empowered to do so?

- 2 Jesus himself resisted the idea that he was "good" during his natural life (Mt. 19:16,17) and no doubt had in mind the "sin-stricken nature" to which Brother Willey refers. Is there not an incongruity in equating 'sin's flesh' with perfection? And is not perfect (either on Jesus' part or ours) an adjective that can only be applied to flesh by God's grace after, but not before, resurrection from the dead and/or final judgement?

I am simply asking the questions.

Bill Guy
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In referring to Jesus' "perfect sacrifice", are we not thinking of his perfect obedience, resulting in a perfect character? Although he bore our imperfect nature, he overcame that nature to become the sacrifice acceptable to God. Hebrews 5:8,9 says that Jesus "learned . . . obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him", and 2:10 speaks of him being made "perfect through sufferings". As such he was the perfect sacrifice.—T.B.

* We apologise for misspelling Brother Willey's name as Wiley in the article itself.—T.B.

Understanding Revelation 12

2. The interpretation of Revelation 12:1-4

David Green

In the [first part](#) of this study we looked at the general meanings that can be attached to the symbols used in Revelation 12, and the history of the relevant political and religious events relating to the time of fulfilment indicated by the vision. We are now in a position to begin to fit the details of the vision recorded in Revelation 12 to the historical events outlined in the first article.

BEFORE WE OFFER a detailed interpretation of Revelation 12:1-4, we will look at three matters:

- [The structure of the vision](#)
- [The dual aspect of the woman](#)
- [The dual aspect of the dragon.](#)

The structure of the vision

An important structural characteristic of the apocalyptic visions needs to be considered. This feature is that the Divinely purposed end may be revealed first, before the details of the political, military and religious changes that are involved in bringing about that result. A good example of this occurs in Revelation 11:15-17. Here the end result of the seventh trumpet is announced first before the seven last plagues of God's wrath are revealed that bring about that Divinely determined end (15:1; 16:1).

Similarly, in Revelation 21:1-8 we are shown the final result to be attained at the end of Christ's millennial reign, when there is "no more sea" (v. 1), that is, no more mortal population.¹ In