

## **Revelation 10b – The Seventh Trumpet and the Mystery of God**

### ***The 7th Trumpet and the Mystery of God***

The second woe, as already seen, ended in 1840. The close was marked by the transfer of Turkish power into the hands of the western nations. In heaven is witnessed the sending forth of the mighty angel of Rev. 10:1-11. The earth responded to his Loud Cry, and men, thinking that time was about to close, prepared to meet their God. But the seventh angel had not yet sounded. He was held in heaven for a little space, that men might be prepared for the events about to come in connection with the completion of the earth's history. "The second woe is past; and behold, the third woe cometh quickly." The little period between 1840 and 1844, during which the message of Rev. 10:1-11 was delivered, was the time between the close of the sixth trumpet and the sounding of the seventh. In the tenth chapter of Revelation John was told that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." When the seventh angel "begins to sound," in the first part of the period of time set apart for his work, the mystery of God would be finished. "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 forever and ever." A kingdom can never be truly said to pass into the hands of another power, while either the territory, the capital, or the subjects, are beyond its control. It takes the three: subjects, capital, and territory, to make the full kingdom. The work of the investigative judgment, is Christ making up the number of the subjects, or in other words, taking one-third part of His kingdom; when the judgment is ended, then is given to Him the Holy City, the capital of the kingdom, -- the second third part. When He comes to the earth, He takes possession of the territory, and possesses the kingdom in all its fullness forever. The enrollment for the new kingdom is made by Christ in the presence of the Father, while angels are watching. The books are open, the judgment begins; the measuring reed is applied to character. Christ offers the prayers of all His saints, -- those, whose names are written in the book of life, -- together with the fragrant incense of His own righteous life; in this way the heirs of the kingdom are enrolled.

Again the prophet sees the work completed; and the four and twenty elders, who have long waited for the redemption of their fellow beings, fall before the throne, and worship Him who is crowned King of kings. These are the beings who, with the host of the redeemed, will finally have the renewed earth for their home. a part of their song before the Father is, "Thou hast made us unto our God kings and priests, and we shall reign on the earth," showing that in the midst of heavenly glory, they yet look forward to the restoration of the earth at the end of the thousand years, during which time, the cases of the wicked are tried. In 1844 the third woe began. It extends into eternity, covering all the corruption of the last days, -- the anger or distress among nations, which was one sign of the Second Advent, as given by the Saviour. During the sounding of the seventh trumpet, the seven last plagues are poured out; men, having rejected God, drink of the wine of His wrath. During this sounding, the righteous and wicked pass through the last great time of trouble, in comparison with which the Reign of Terror in France was a light affliction. During this woe, the saints of God welcome the Lord in the clouds of heaven, for He comes

to give reward unto the faithful. This period continues over the one thousand years following the second coming of Christ, and ends when Satan and all the wicked are reduced to ashes upon the surface of the new earth, and all sorrow and sin are forever vanquished. As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. The words of the revelator apply to this time. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." At the beginning of the work of the investigative judgment, when Christ entered the most holy place, the door in heaven was opened, and the law of God was seen as the foundation of His throne. It was immediately after the bitter disappointment of 1844, when earnest souls were still searching the Scriptures, that the sacredness of the law was revealed. As the Decalogue was presented, a special glory shone about the Fourth Commandment. The seal of the law stood out as if written in letters of fire, and a new significance was given to the measuring reed which the angel offered. The fuller significance of the trampling under foot of the law, and the thinking to change the times and laws of Jehovah by an earthly power, filled the people of God with reverential awe; and again the two witnesses were exalted to heaven. The sealing work began at this very time, and those who were looking heavenward, saw the light streaming from that open door. Upon those to whom these rays are shining, the sealing angel places the mark of God. This sealed company make up the one hundred and forty-four thousand, who are a part of the host for whom the "four and twenty elders" are now waiting.

### ***The Law of God:***

*I. Thou shalt have no other gods before me.*

*II. Thou shalt not make unto thee any grave image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*

*III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

*IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.*

*V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. p. 207.*

*VI. Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbor.*

X. *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

*As the proclamation is made in heaven that the work is over, the commandments are again seen; this time written on the clouds of the sky in the eyes of all men, -- a sign of the near approach of Christ. Under the sounding of the seventh trumpet are the thunderings, lightnings, voices, earthquake, and hail, which will shake the very foundations of the earth. With the close of the third woe, the earth is freed forever from the least taint of sorrow and sin. The Lord has pledged His word that affliction shall not rise up the second time, but joy and peace will reign forever in the redeemed earth. (By Stephen N. Haskell)*

### **THE SEVENTH ANGEL: OR, THIRD WOE.**

1. *The seventh angel is the last of a SERIES OF SYMBOLS, and for this, and several other reasons, is not, as many think, the same as the "trump of God," 1 Thess. 4:16, and "last trump," 1 Cor. 15:52, which is to raise the just. The judgment trumpet is not symbolical.*
2. *The sounding of the seventh angel occupies a PERIOD OF DAYS. "But in the days of the voice of the seventh angel," &c. Rev. 10:7. When the trump of God is heard, the sleeping saints come forth from their graves, and the living righteous are changed to immortality "in a moment, in the twinkling of an eye," and are caught up to meet their descending Lord.*
3. *Under the sounding of the seventh angel a series of events transpires. This was also the case with the other six. The events of the seventh angel necessarily cover much time. Among them we find mentioned, "The nations were angry"—"Thy wrath is come"—"The time of the dead that they should be judged"—"Give reward unto thy servants the prophets, and to the saints, and them that fear they name, small and great"—"Destroy them which destroy [margin, corrupt] the earth."*
4. *We think the seventh angel, or third woe-trumpet, began to sound in 1844. According to the position taken on the sixth trumpet, that ceased to sound Aug. 11, 1840, at the downfall of the Turkish Empire. Concerning this event, Inspiration says, "The second woe is past, behold, the third woe cometh QUICKLY." Rev. 11:14. In 1844 Christ changed his position in the heavenly sanctuary, preparatory to its cleansing, as predicted, Dan. 8:14, at the ending of the 2300 days. When the seventh angel sounds it is said, "And there were great voices in Heaven, saying, The kingdoms of this world ARE BECOME the kingdoms OF OUR LORD, and of HIS CHRIST." Rev. 11:15. We think Daniel the prophet speaks of the same event, chap. 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 people, nations, and languages should SERVE HIM." Doubtless the parable of the nobleman refers to the same fact, "A certain nobleman went into a far country to receive for himself A KINGDOM, and to return. .... And it came to pass when he returned, HAVING RECEIVED THE KINGDOM," &c. Luke 19:12, 15. The foregoing we think plainly refers to the work which takes place at the commencement of the sounding of the seventh trumpet, when Christ changed his position in the heavenly temple, and consequently assumed different relations to mankind at large. "And the seventh angel sounded, and there were great voices in Heaven," &c. Rev. 11:15. We think these jubilant tones above, at the inaugural of the Lamb of God when he receives the throne of his father David, will be felt and responded to by the hopeful and expectant people of God on earth, who are then looking for that blessed hope, and for Him to come and commence his reign "whose right it is." **EXCERPTS FROM JAMES WHITE ON THE 3RD WOE***

While we may speak of fulfilled prophecy with positiveness, we would apply unfulfilled prophecy with becoming modesty. We may, however, suggest that the anger of the nations will be immediately followed by the wrath of God, or seven last plagues; see Rev. 15:1; that the judgment of the dead refers not to the judgment of the righteous, for that takes place before the plagues are poured out, but to the judgment of the wicked during the 1000 years of Rev. 20; that the full reward of the righteous will be given when they inherit the new earth, at the close of the 1000 years; and that at that very time God will destroy by the second death all who have corrupted the earth. And why may not the sounding of the seventh angel continue until the end of the 1000 years? and the third woe cover ALL WOE till sin and sinners cease to be, at the close of the seventh millennium?

### ***In Summary***

***Days of the voice of the seventh angel*** - Some commentators have taken "days" here as prophetic year-days. Whether these are to be understood as days or years seems to make little difference for the expression itself is general, and coming after the declaration of verse 6, so they cannot specify a measurable time period. The sense of the passage is that at the time of the seventh trumpet the mystery of God is to be completed. In God's plan this event was to follow upon the proclamation that "there should be time no longer." (verse 6) Compare the declaration under the seventh plague, "It is done." (Revelation 16:17) The seventh angel is no doubt a reference to the angel of the seventh trumpet.

***When he shall begin to sound*** - Or, "when he shall sound." The seventh trumpet marks a climactic point in the great controversy between Christ and Satan, as revealed by the proclamation of the voices in heaven at that time. (Revelation 11:15)

**The mystery of God** - This refers to the time period during which the seventh angel sounds and the final seven bowl judgments pour forth (Rev. Rev. 11:15). During the sounding of the seventh trumpet the mystery of God will be finished; Revelation 1:20; cf. on Romans 11:25. Jesus used a similar phrase, “the mystery of the kingdom of God,” (Mark 4:11) and Paul also speaks of “the mystery of God” (Colossians 2:2) and “the mystery of Christ.” (Colossians 4:3) What is the mystery of God here?

- *“How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).” Ephesians 3:3-4. By revelation this mystery of Christ was made known unto him.*
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- *“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ. To reveal his Son in me, that I might preach him among the heathen.” Galatians 1:11-12, 16.*
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- *“To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Colossians 1:27.*

**A mystery is something which is unknowable by man unless revealed by God:**

The New Testament mystery doctrines (see T. Ernest Wilson, *Mystery Doctrines of the New Testament*, pp. 10-12) make an interesting study, and may be listed as follows (1) the faith, 1Ti. 1Ti. 3:9. (2) the church, Rom. Rom. 16:25. (3) the gospel, Eph. Eph. 6:19. (4) Jew and Gentile in one body, Eph. Eph. 3:1. (5) the bride, Eph. Eph. 5:32. Rev. Rev. 19:1, Rev. 20:1. (6) seven stars and seven churches, Rev. Rev. 1:20. (7) of godliness, 1Ti. 1Ti. 3:16. (8) kingdom of heaven, Mtt. Mat. 13:11. (9) Israel’s blindness, Rom. Rom. 11:25. (10) rapture of the church, 1Cor. 1Cor. 15:51. (11) His will, Eph. Eph. 1:9. (12) of God, Rev. Rev. 10:7+. (13) the indwelling Christ, Col. Col. 1:24-29. (14) the Godhead of Christ, Col. Col. 2:2, Col. 2:9. (15) of iniquity, 2Th. 2Th. 2:7. (16) Babylon, Rev. Rev. 17:5. Isa. Isa. 2:1-4.

NT mysteries reveal information which was not previously made known: “The mystery [of Rev. Rev. 10:7 is that there will be a series of seven climactic judgments that will destroy the satanic mystery of the man of sin. This was not revealed in the Old Testament.”

The expression, “the mystery of God,” in this connection seems to indicate all those counsels and dealings of God made known by Him to and through the prophets, concerning His governmental proceedings with men on earth looking always toward the establishment of the kingdom in the hands of Christ. When Christ comes to take the kingdom, there will be no mystery, but, on the contrary, manifestation. “The earth shall be full of the knowledge of Jehovah, as the waters cover the sea”—that is, universally and compulsorily (Isaiah Isa. 11:9).

This is why it is also known as the mystery of the gospel, for this is the purpose of the gospel. The mystery of God that He reveals to His children is His purpose for them, the plan of redemption. Compare 1 Timothy 3:16.

That is, the angel not only swears that time shall be no longer, but that also then shall be finished the mystery of God; by which is meant, not the resurrection of the dead, and the change of the living, which is called a mystery, ( 1 Corinthians 15:51 ) ; for though when this angel sounds, and has done sounding, and Christ comes, the first resurrection, or the resurrection of the dead in Christ, will be finished, yet not the whole resurrection; for the rest of the dead will not live again till the end of the thousand years: but rather the Gospel is designed, which is often called the mystery, and the mystery of the Gospel, and contains many mysteries in it, which are styled the mysteries of God; which respect him, his being, persons, operations, and grace; and are revealed and made known by him; and the finishing of this may respect the preaching of the Gospel to all nations, which will be before the end of the world, and whereby the earth will be filled with the knowledge of the Lord, and multitudes of souls converted; wherefore it may be best of all to understand this of the church of God, the general assembly and church of the firstborn, even all the elect of God, whose number will now be finished and completed in the conversion of the Jews, and in the bringing in the fulness of the Gentiles, both which are called "mysteries", ( Romans 11:25 Romans 11:26 ) ( Ephesians 3:4-6 ) ; and now as the antichristian church is called "mystery", "Babylon", (Revelation 17:5 ) ; and "the mystery of iniquity", (2 Thessalonians 2:7) ; so the true Christian church, the new Jerusalem, coming down from heaven, and prepared as a bride adorned for her husband, may bear the name of the mystery of God; and this may also take in the mystery of all God's providences and promises, and prophecies, respecting the state of his church and people on earth:

***As he hath declared to his servants and prophets;***

as to Isaiah in ( Isaiah 60:3-5 ) and ( Isaiah 66:8 ) ; and to Daniel, in ( Daniel 2:44 ) ( Daniel 7:25 ) ( Daniel 12:6 Daniel 12:7 ) ; and to Zechariah, in ( Zechariah 14:9 ) , and others; and which was a Gospel declaration, as the word signifies; it was good news and glad tidings; glorious things were declared to them, and spoken by them, concerning the city and church of God, its happy state on earth, and Christ's reign in it.

***Should be finished - Revelation 11:15.***

ἔτελεσθη [etelesthē] , prophetic aorist, which emphasizes the certainty of the future event as if it had already occurred. The completion comes in the sounding of the seventh trumpet, which initiates the seven bowls of God's wrath. When the final (seventh) bowl is poured forth, "a loud voice came out of the temple in heaven, from the throne, saying, 'It is done!'" (Rev. Rev. 16:17).

All the pain, sorrow, suffering, and evil in the world cause the godly to long for God to intervene. A day is coming when He will break His silence, a day when all the purposes of God concerning men and the world will be consummated. . . . All the

atheists, agnostics, and scoffers who mocked the thought that Christ would return (2Pe. 2Pe. 3:3-4) will be silenced. The millennia of sin, lies, murders, thefts, wars, and the persecution and martyrdom of God's people will be over. Satan and his demon hosts will be bound and cast into the abyss for a thousand years (Rev. Rev. 20:1-3), unable any longer to tempt, torment, or accuse believers. The desert will become a blossoming garden (cf. Isa. Isa. 35:1; Isa. 51:3; Eze. Eze. 36:34-35), people will live long lives (Isa. Isa. 65:20), and there will be peace between former enemies at all levels of society—and even in the animal kingdom (Isa. Isa. 11:6-8). The declaration and exposition of the mystery of God has ever been the burden of His servants the prophets in their messages to men. (Romans 3:21)

**Declared is εὐηγγέλισεν [euēngelisen]** , he announced good news. The message declared to the prophets was ultimately one of good news: the gospel! Not only of Christ's provision for man's sin, but of God's ultimate reclamation of fallen creation. The complete gospel includes much more than individual redemption, but extends to the entire redemptive revelation of God:

We, therefore, plant ourselves upon the divinest of records, and upon the most authentic, direct, and solemn of all sacred utterances, and say, that he whose gospel drops and repudiates from its central themes the grand doctrine of the consummation of all things, as portrayed in this Apocalypse, is not the true Gospel of God.

The book of Revelation is not a “head without a body.” It is intimately connected with a large amount of prophetic material set forth elsewhere in Scripture. This fact alone undermines the attempt by preterist interpreters to limit the scope of the book. For to limit the scope of Revelation to the events surrounding the judgment of Jerusalem by Rome in A.D. 70 necessitates the cutting short of all the grand prophetic themes of Scripture. Indeed, some preterists implicitly recognize this fact when they assert that we are already in the new heavens and new earth. No, we must leave the preterists to follow their own dead-end path which lops off huge parts of God's prophetic program and understand the book of Revelation within the grand scheme of God's entire redemptive plan for all nations, nay, for the entire globe, nay, for all of creation! The phrase the prophets is best understood as denoting the Old Testament prophets because “the relative silence of NT prophecy in regard to the fulfillment of Israel's hope and kingdom is notable.

The mystery previously hidden refers to all the unknown details that are revealed from this point to the end of Revelation, when the new heavens and new earth are created. God had preached that mystery (without all the details revealed in the New Testament) to His servants the prophets in the Old Testament, and men like Daniel, Ezekiel, Isaiah, Jeremiah, Joel, Amos, and Zechariah wrote of end-time events. Much of the detail, however, was hidden and not revealed until the New Testament (for example in Mtt. Mat. 24:1, Mat. 25:1, and 2Th. 2Th. 1:5-2Th. 2:12), and more particularly in the previous chapters of Revelation.

The mystery was declared by God to His servants (Dan. Dan. 9:6; Amos Amos 3:7; Zec. Zec. 1:6). The prophets were not free to speculate concerning God's plan for history using their own uninspired words. They were His servants and He saw to it

that they obeyed to record precisely that which He desired to have recorded in Holy Scripture! For how could He call them servant (even “slaves,” δούλους [doulous] ) if they did not serve His will? And what could be said of a God who was unable to control His servants—those set aside for His specific use? Those commentators who would deny the inspiration and inerrancy of Scripture, of which there is no shortage, must stumble on this point. Here, John tells us that what will be fulfilled is what God declared to His servants: that which they recorded and was preserved for our learning. If the Lord spoke through His servants the prophets, only to have what He said be hopelessly twisted and distorted so that it was no longer inerrant in all matters which it records, then how could He hold men to it?

Would it be fair to condemn men for eternity in flames if the very message which sets forth their doom and the offer of eternal life is itself hopelessly flawed? For even if the main message were somehow preserved (the view of partial inspiration), what man could be condemned for failing to trust in it if it could be shown that numerous passages were in error? And who is responsible for deciding what portions are the true message of God reliably preserved and which portions are not His, but flawed distortions of His original message? Clearly, views which fail to acknowledge the reliability of God’s Word make Scripture akin to Swiss cheese—full of holes. See Anti-supernatural Bias. Since the mystery which will be finished was declared to His servants the prophets, we might expect that the mystery involves the consummation of a wide range of prophetic themes which run like threads throughout both testaments. Jerome Smith provides a cogent summary of what may be involved in this “ultimate mystery.”

This “mystery” which is to be finished involves

1. *The resolution of the problem of evil, which was first manifest in the Garden of Eden, as the first sin seemingly interrupted the purpose for Adam and Eve in the Garden of Eden. The fall brought the attendant curse upon man and all creation, the curse now announced to be removed. The prophets speak unitedly of the coming Messianic Kingdom as a time of regeneration, restitution, and restoration, when earth will be restored to its paradisiacal state, a time when the curse is removed (Rev. \*22:3; Gen. \*3:15; Isa. 11:6-9; Isa. 60:21; Zec. 14:11; Acts 3:19-21).*
2. *The resolution of the apparent paradox of election and free will, and a clarification to us of the orderings of providence (1Cor. 13:12; Eph. 1:11).*
3. *The consummation of the mystery of godliness, involving the human and divine cooperating in establishing the Davidic theocratic kingdom (Isa. 54:1; Mat. 22:41-46; John 1:51; 1Cor. 15:50; Eph. 1:10; 1Ti. 3:16).*
4. *The completion of our redemption and the establishment of our inheritance (Mtt. 19:27-30; Rom. 8:23; Eph. 1:11; Eph. 4:30; Heb. 9:28; 1Jn. 3:2).*
5. *The pre-tribulational, premillennial personal appearance of Christ for believers to prepare the organization of, and to set up, his kingdom before its open, public manifestation (Deu. 33:2; Isa. 11:11; 1Cor. 15:51-52; 1Th. 4:16-18; Tit. 2:13; Rev. 11:17-18).*
6. *The accomplishment of divine vengeance and retribution in the Day of the Lord (Is. 61:2; Isa. 63:4; Rev. 1:10).*

7. *The open revelation of Christ, the overthrow of Antichrist, the investiture of the kingdom, the exaltation of the saints, the overthrow of Satan (Dan. 7:13-14; Luke 10:18; Col. 3:4; 2Th. 1:10; 2Th. 2:8 Rev. 20:10).*

Because this finishing occurs at the beginning of the seventh trumpet (which itself is clearly premillennial), the finishing is necessarily premillennial, not postmillennial. The theme of all the prophets is the fulfillment of the covenants and promises in the “sure mercies of David” in establishing the Messianic Kingdom, which is the kingdom of God upon earth, as our eternal inheritance (Isa. 55:3; Mtt; Isa. 5:5; Acts 1:3, Acts 1:6; Acts 13:34; Acts 15:14-18; Acts 28:31; Rom. 4:13; Rom. 8:17).

Peter emphasized this same truth in his first sermon after the Day of Pentecost, that heaven would receive Jesus “until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began” (Acts Acts 3:21). This is an act of redemption, but on a far grander scale than human salvation alone. Our kinsman-redeemer will restore the entire created order.

I believe the key to understanding the 7th trumpet / 3rd lies in the phrase “the mystery of God /godliness”. I opposition will be “the mystery of iniquity /ungodliness” which has to do with the revelation of God's character in 144 and unmasking the antichrist .

Revelation 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Compare with the mystery of iniquity /ungodliness which is in direct opposition with the mystery of God /godliness which is linked with papacy 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.

The mystery of God Rev 10:7 is the preaching of the gospel (Genesis 3:15, Romans 16:25-27, Ephesians 3:9-11, Colossians 1:26, 27).

***The finishing of it is the close of probation:***

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, “even the mystery which hath been hid from ages.” It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world

this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any. {ST, March 25, 1897 par. 8}

## **BLESSINGS**