

THE BOOK OF REVELATION

Key Notes

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Revelation - Understanding Bible Prophecy

Many have considered the book of Revelation to be a sealed book and unable to be understood. However, the word Revelation comes from the Greek name Apokalypsis, which means a disclosure, a revelation or manifestation and to be revealed. So we find that the book of Revelation is not only an open book but its contents are definitely intended to be revealed and understood by us if we take a little time to study it. It is in fact a revealing of Jesus Christ Himself. Note carefully these first three verses of Revelation.

Revelation 1:1-3 *“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”*

So we see that this Revelation is the revealing of Jesus Christ and that the message originally came from God the Father but since the introduction of sin, all communication between heaven and earth has been through Jesus Christ as He is the only mediator between God and man. We also see that the events that are outlined in the book of Revelation were in the future at the time that they were given. The word of God is none other than Jesus Christ, the creator of all things who was manifest in human flesh and dwelt amongst us. So it is He that John bares record of here and thus this is a message from Jesus, not from John. Revelation 19:10 states that the testimony of Jesus Christ is the spirit of prophecy and so John is bearing record of the gift of prophecy as it is revealed through Jesus Christ. John saw the testimony of the Old Testament prophets concerning Jesus Christ fulfilled in Him and heard the words of life as they came from the Father through Jesus. Note that a blessing is pronounced upon those that read this book and those that hear the words of this prophecy and those that follow its teachings. Also, the time for the fulfilment of these messages is now at hand.

There are literally hundreds of different interpretations on Revelation Bible prophecy and especially on the issue of [who is the real antichrist, 666 and the mark of the beast](#) and the [battle of Armageddon](#), the key word being “interpretations.” This is the first mistake the majority make as we are told not to have private interpretations of prophecy at all and neither do we need to. God's Word gives us all we need to know without any speculation whatsoever. Note carefully what the following scripture says.

2 Peter 1:20 *“Knowing this first, that no prophecy of the scripture is of any private interpretation.”*

Note also that the book of Revelation ends with a severe warning telling us not to add or take away from the prophecies written in this book or there are very serious consequences.

Revelation 22:18-19 *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

Adhering to the warning of these two scriptures will help prevent us from going to far wrong. These verses inform us that everything we need to know about end time events will be stated in the Bible and we will not have to add extra doctrine or our own interpretations or fill in the gaps, for we are told **not** to add to it.

The moment you hear or read statements like, “this must be that country because or...”, then stop reading right there. If we have to add or take from what the Bible tells us, then there is no doubt we already have it wrong. In fact, once you understand the principles for understanding Bible prophecy, it is a lot more simple than you could ever imagine. Some people want to turn it into something complicated and feel that if it is not, then it cannot be correct. They could not be further from the truth.

One of the keys to understanding Bible prophecy is laid out in the principle of the following verse:

Isaiah 28:10 *“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:”*

To quote one example, in Revelation 13 we find a bizarre beast coming out of the sea with ten horns. Do we make wild guesses as to what a beast is or what the meaning of the ten horns or the sea or water is? Absolutely not, let the Bible explain itself.

A large amount of what we need to know can be found by referencing the book of Daniel. In fact two thirds of the book of Revelation can be found in the Old Testament and that is a very large key to finding our answers, “*precept upon precept; line upon line, line upon line; here a little, and there a little.*” Note the following three verses, which are significant to understanding many key Bible Prophecies, for instance the word “Beast” occurs more than 55 times in Revelation. This verse tells us the meaning of the waters or sea in this case.

Revelation 17:15 *“And he saith unto me, **The waters which you sawest**, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”*

The next verse which was divinely given to Daniel, informs us very clearly what a beast is in Bible Prophecy. There is no need to guess, just let the Bible explain itself.

Daniel 7:23 *“Thus he said, **The fourth beast shall be the fourth kingdom** upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”*

As for the meaning of the ten horns, again, just let the Bible explain itself.

Daniel 7:24 *“And **the ten horns** out of this kingdom **are ten kings** that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.”*

There is always a tremendous amount of speculation as to what the [mark of the beast](#) is, or more to the point, who this antichrist beast power is. Many believe it to be one individual at the end of time. Is this true? No! This is also not what all the early protestants believed either and that truth

has been lost over the last few centuries. The real truth was even known by the translators of the King James Bible and Sir Isaac Newton. How did this truth get lost by the majority of all the early Churches that once taught and knew the truth?

For those who want to research and study history a little will be shell shocked to find out what the real truth is. You will ask yourself why more people don't know the truth. This is how Satan works. He starts with a small lie and perpetuates it until it gets so big that nobody will entertain the idea of it ever being wrong. Even some theologians who first hear Satan's perpetuated lie in a traditionally accepted teaching without questioning it, tend to end up establishing their theology around that lie that becomes a mind set.

Revelation Chapter 1 – The Unveiling of End-time Prophecies

Introduction

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of the most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. Testimonies for the Church Vol 8, pg 302.

Revelation 1:1-3 *“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”*

The Revelation - The word Revelation comes from the Greek name of Apokalypsis or Apocalypse which means a disclosure, a revelation or manifestation. So already we find that what is contained in this book is not a secret or hidden thing, for *“the secret things belong unto God, but those things which are **revealed** belong unto us and to our children.”* Deuteronomy 29:29. We can possess the understanding of this book.

Of Jesus Christ - This revelation is the revealing of Jesus Christ, but not only so it belongs to Him as well. So we should expect to see Christ revealed in this book.

God gave unto him - The message originally came from God the Father. But since the introduction of sin, all communication between heaven and earth has been through Christ as He is the only mediator between God and man. (1 Timothy 2:5) This is not unusual as we are told in Hebrews 1:1-2 that God spoke to the fathers by the prophets, but in these last days He has spoken to us by His Son. (this being Jesus Christ)

To show unto his servants things which must shortly come to pass - The events that are outlined in the book of Revelation were in the future at the time that they were given. Even though they were future events, they were soon to come to pass, that is the fulfilment of them was to begin shortly.

Who are these servants? They are the ones that receive this message from heaven. While ever any portion of this message remains to be fulfilled, then God's servants are to be interested in it as it is for them, in all times and all places until it all is finished.

A servant is one who faithfully serves his master. Thus these, being the servants of God, must be serving God faithfully by continually yielding their will over to His will, and by doing all that He bids them. They are obedient to him. (Romans 6:16, 20-22)

Signified - To indicate, or attest *by a sign*, to announce, to reveal, to make known, to explain. That is in signs and symbols.

Angel - Gabriel is the angel of prophecy as was seen in the book of Daniel. (See Daniel 8:16, 9:21-22, 10:11, 21)

Process of Revelation John has just revealed to us how the message came to him. We can see that the message comes from God, Who then gives it to Jesus, and from here it is put in signs and symbols before giving it to Gabriel who gives it to the servants of God. Thus the message is received by humanity. This is seen also in the book of Daniel where Christ was nearby but the angel actually spoke to Daniel himself.

2. Who bare record - It is John that is to bare record of the following three things, the word of God, the testimony of Jesus, and of all things that he saw. The last of them being proof that John is recording everything for our benefit as it came to him, no changes or alterations, but faithfully presenting it without any variations. We will see this emphasized in later verses.

Of the word of God - The word of God is none other than Jesus Christ, the creator of all things, Who was manifest in human flesh and dwelt amongst us. (John 1:1-3, 14) It is He that John bares record of, as he has seen Him and bear witness of Him, have handled with his own hands, and have heard. (1 John 1:1-3)

Testimony - Evidence, demonstration, oral or written statement under oath or affirmation. (Oxford Dictionary)

Of Jesus Christ - Thus this is a message from Jesus not from John. The testimony of Jesus Christ is the spirit of prophecy, (Revelation 19:10) the word of God that is revealed through a prophet. (1 Peter 1:21) John is bearing record of the gift of prophecy as it is revealed through Jesus Christ. He saw the testimony of the Old Testament prophets, concerning Jesus Christ, fulfilled in Him and heard the words of life as they came from the Father through Jesus, as Jesus only spoke the words of the Father. (John 12:49-50) Jesus is the greatest prophet and John can easily bare record of and to this fact.

All things that he saw - Words denoting visual communication and perception occur 73 times in the Revelation, and words denoting audio communication and perception 38 times. The revelation is a factual, eye and ear witness report of what John saw and heard while in vision.

3. Blessed is he that readeth, heareth, and keepeth - A blessing is pronounced upon those that read this book, those that hear the words of this prophecy, and those that follow its teachings. We are told in James 1:22-25 that we are not to be a forgetful hearer, but to be a doer of the word, and if we do a blessing will be imparted. If we are a doer of the word we will abide for ever. (1 John 2:17)

For the time is at hand - The time for the fulfilment of these messages is at hand. Knowing this, "*it is time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far*

spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:11-12.

Revelation 1:4-6 *“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”*

John to the seven churches - While these seven Churches existed in Asia in the days of John, we will also see they are used symbolically within this book, and represents the time period of the Christian Church until the return of Christ. Thus there are three applications that can be made. The first is the literal letter to the literal Church, the second is the application showing the time period of the Christian Church until the return of Christ, and lastly certain aspects we find in these messages apply to the condition of our own Christian experience. This will become clearer as we go through the messages, as we will be mainly looking at the symbolic and personal aspects.

The number seven in the Bible indicates completeness (e.g. The days of creation/week), thus we are looking at God's complete Church from the time of the Apostles till the end of time. Another example is that the Son of man was standing in the midst of the seven candlesticks/Churches v13, 20. If taken literally, Christ is only amidst seven of His Churches and leaves the rest to fend for themselves, as there were more than just seven in this area, Colosse, Troas, and Miletus were some. A more appropriate way of looking at it is that Christ is in the midst of His Church all through its history until the end of time. Thus showing the symbolic aspect.

Also most of the events brought to view in the book of Revelation happened far beyond the lifetime of these Churches, thus showing that you can not contain this to just them alone. There are more reasons to show why they are symbolic of the Church through the ages until the end of time, as we will see in v11.

Asia - That is the Roman Province of Asia which is in the region today referred to as Asia Minor, in the present day the republic of Turkey.

Grace and Peace - These two words appear commonly in the salutations of the early Christian epistles, and together apparently constituted a characteristic form of greeting in the Apostolic Church. (See Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2 etc) These salutations are always from the Father and Son. And so we find it is as follows, *“Grace be unto you, and peace, from him which is, and which was, and which is to come [Father]; ... 5 and from Jesus Christ [Son],”*

From Him which is, was and is to come - Thus we find this particular phrase has to refer to the Father. The expression “which is,” “which was,” “which is to come” indicates that the last clause (which is to come) is a substitute for the future tense of the verb and is the same as saying “which will be” which would have been less misunderstood. Because Some have understandably assumed that this clause refers to the second coming of Christ. But it does not fit the context or the meaning of this phrase. This reference to the Father refers to His eternal nature and is saying that the same

One who now continually exists has always existed and will always exist. The Twentieth Century New Testament says, "*from him who is, and who was, and who shall be,*"

Seven Spirits of God - In other places these seven spirits are referred to as seven lamps of fire (Revelation 4:5) and seven eyes of the Lamb. (Revelation 5:6) Throughout Scripture the number seven when used symbolically is generally understood to indicate completeness and perfection.

There are also seven candlesticks (Revelation 1:12), seven stars (Revelation 1:16), seven lamps of fire (Revelation 4:5), a book with seven seals (Revelation 5:1), the seven horns and seven eyes of the Lamb (Revelation 5:6), seven angels with seven trumpets (Revelation 8:2), seven thunders (Revelation 10:4), a dragon with seven heads and seven crowns (Revelation 12:3), a beast with seven heads (Revelation 13:1), seven angels having seven vials containing the seven last plagues (Revelation 15:1, 7), and the beast with seven heads, which are also said to be seven mountains and seven kings (Revelation 17:3, 9, 10). This repeated use of the number seven with so many different symbols implies that it is to be understood in a symbolic sense.

The association here of the "seven Spirits" with the Father and with Christ implies that they represent the Holy Spirit. The designation seven is probably a symbolic expression of His perfection, and may also imply the variety of the gifts by which He works through man.

In Isaiah 11:1-2 we find seven attributes of the spirit listed, as shown below;

- Spirit of the LORD shall rest upon him.
- Spirit of wisdom.
- And understanding.
- Spirit of counsel.
- And might.
- Spirit of knowledge.
- And of the fear of the LORD.

Which are before His throne - That is before the throne of "*him who was, and is and is to come*" in readiness for service for the Church on earth.

5. Faithful Witness - Jesus is here called the Faithful Witness. Whatever He bears witness to is true as He was to bear witness to the truth, (John 18:37) and whatever He promises He will surely fulfil.

First begotten of the dead - Jesus is also called the first begotten of the dead. God calleth those things which be not as though they were, (Romans 4:17) thus Christ was the Lamb slain from/before the foundation of the earth. (Revelation 13:8) It was by virtue of this fact that Moses and others could be raised from the dead before Christ had even died.

Also to, Christ might have the pre-eminence. (Colossians 1:18) This means to be chief in order or importance, and rank or influence. Thus we have today the first lady of America, that is, chief or first in importance. So it is with Christ, chief in importance, rank and influence.

Prince of the kings of the earth - This world is Christ's legitimate domain as he won it back through his death after Adam had lost it through sin. He is the rightful ruler of mankind. He is “*far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.*” Ephesians 1:20-21. See also Revelation 19:16 and John 12:31-32.

Unto Him that loved us - The cross demonstrates the love that God has for us, as it is written, “*greater love hath no man than this, that a man lay down his life for his friends*” John 15:13. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. (1 John 3:16)

This also can be translated as present tense, that is “that loves us” revealing that although he demonstrated his love for us at Calvary, that love is eternal and ever present just as He is Himself. We are counselled to have the same self sacrificing love that drove Christ to the cross manifest in our own lives. (Ephesians 5:1-2)

And washed us from our sins in his own blood - If something needs to be washed it must be dirty. This is true about our lives, they are dirty with sin. But we are redeemed by the precious blood of Christ, (1 Peter 1:18-19) and it is this blood that was shed for the remission that is pardon or forgiveness, of sins. (Matthew 26:28) It is Jesus' blood that cleanses/washes us from all sin. (1 John 1:7)

6. Made us kings and priests unto God - Ancient Israel were to be a kingdom of priests, and a holy nation, (Exodus 19:6) to teach the other nations around them the truth and to offer up sacrifices. They failed miserably and were rejected as God's chosen nation. (Matthew 21:43)

Peter picks up the verse in Exodus and applies it to the Christian Church or spiritual Israel, (1 Peter 2:9) thus those that have surrendered all to Christ and are washed in His blood become kings and priests. If we overcome Christ will grant us to sit upon His throne and rule with Him throughout the ceaseless ages of eternity. (Revelation 3:21, Romans 8:14-17)

We are to offer up sacrifices, but they are spiritual sacrifices, (1 Peter 2:5) these being anything from prayer, thanksgiving and the most important the sacrifice of self. (Romans 12:1-2) Because every Christian is a priest, he may approach God on his own behalf, without the mediation of another human being, and on behalf of others. For Christ is the only mediator between God and man, and thus these sacrifices are acceptable to God by/through Jesus Christ our great high priest.

Also then, as priests, we are to “*go ye therefore and teach all nations*” Matthew 28:19, sharing with them the truths of God's word.

To him be glory and dominion for ever and ever - The Him is a reference to Christ. So to Christ be glory and dominion for ever. (Jude 25)

Revelation 1:7 “*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*”

Behold he cometh with clouds - Clearly a description of Christ coming in the clouds of glory the second time. (Luke 21:27, Matthew 24:30) The clouds are a reference to Christ's form of transport as seen in Daniel 7:13. Christ's form of transport is none other than the angels, (Psalms 18:10, 68:17) thus the angels are represented by the clouds. This fits with His second coming as He comes with all His angels. (Matthew 25:31) In the distance they look like a cloud because of their glory.

Every eye shall see him - When Christ returns it will not be a secret event, but every eye shall see Him coming. *"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."* Matthew 24:27 Also Christ is to come in the same manner as He left, visible to the eye. (Acts 1:9-11) Also 2 Peter 3:10-12 and Psalms 50:3.

They also which pierced him - Those who were part of the murder of Christ will be raised to witness his return. Zechariah says *"they shall look upon me whom they have pierced"* Zechariah 12:10. Those who condemned Him will also see Him come. (Matthew 26:64)

All kindreds of the earth shall wail because of him - Those who during their lives did not seek the Lord, who did not prepare to meet Jesus at His return, will wail when they realize that they have consumed their opportunity upon the things of this life, and worse than wasted their time. The things which were so important to them only moments before become the object of their hatred as they realize that they are lost. They wail because they are lost and they know that it was their own choosing. Christ has freely offered salvation but they have rejected it. (Isaiah 2:19-21; 33:14)

Revelation 1:8 *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

Alpha and Omega - The first and last letters of the Greek Alphabet. Verses 17 and 18 reveal that the *"first and the last"* (Alpha and Omega) is Christ. *"I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore."*

First and the last - This phrase has the same meaning as *Alpha and Omega* and *beginning and the end* as found in Revelation 22:13. Christ created this world and brought about its beginning, and He will be there in its end at His second coming and will bring about its destruction. Thus Christ is the *Alpha and Omega, the beginning and the end, the first and the last* as stated in Revelation 22:13.

Which is, was and is to come - Previous we have seen that this applies to the Father and His eternal immortal aspect.

The Almighty - The Father. He is the Almighty, the creator of the universe. This title which means "ruler of all, God as absolute and universal sovereign, Omnipotent" stresses the omnipotence of God.

Thus we find the phrase "I am Alpha and Omega" at the beginning of verse 8 refers to Christ, but the remainder of the verse refers to the Father entirely.

This confuses many as there appears to be a contradiction of Scripture. Verse 8 can be read one of two ways and most are inclined to read it incorrectly. This is why people either apply the entire verse to the Lord God almighty or they apply it entirely to Christ. But when you read it with the correct understanding there is no contradiction. Revelation 1:8 is just one of those verses that lost its clear meaning when it was translated from Greek to English.

If I paraphrase this verse, you can see how it is supposed to be read and understood. Note that Jesus is speaking the entire verse and is saying, "I am the Alpha and Omega," and my Father who is the Lord God, which is, and which was, and which is to come, the Almighty declares this. With this correct understanding you should now be able read this verse without any apparent contradiction.

Revelation 1:9 *"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."*

I John your brother and companion in tribulation - John is now revealing the place and circumstances of this revelation. He associates himself with the universal brotherhood of the Church and also reminds them that he shares in the tribulation that each of them faces because of their faith in Jesus Christ. We must through much tribulation enter into the kingdom of heaven, (Acts 14:22) and if we suffer, we shall also reign with him: if we deny him, he also will deny us. (2 Timothy 2:12)

In the kingdom... of Jesus Christ - We are counselled to come before the throne of grace Hebrews 4:16. If you have a throne you have a kingdom, thus it would be the kingdom of grace. John recognized that each person who had committed their soul to Jesus Christ was a part of the kingdom of grace which was established by the gift of Jesus on Calvary. However, this also looked forward to the coming of the kingdom of glory at the Second Coming when the eternal kingdom would be made up. (Matthew 25:30-31)

And Patience - John reminded the believers that tribulation and temptation bring patience and hope in the Christian experience. (James 1:2-4, Romans 5:3)

Was in the island of Patmos - A small island in the Aegean Sea about 50 miles southwest of Ephesus. It measures about 10 miles north to south and about 6 miles from east to west at its widest point. This is a rocky and barren island, supposed by contemporaries of John to be a penal colony. (Pliny's Natural History written about AD 77)

For the word of God and the testimony of Jesus Christ - Thus we see that John's only "crime" had been his faithfulness to the scriptures and the testimony of Jesus Christ himself. Domitian the Roman Emperor had exiled John to Patmos after failing to remove him by boiling him in oil, thinking that he had disposed of the preacher of righteousness. People today remember the name of John, but how many remember the name of the emperor who banished him to Patmos? This gives a good fulfilment of Proverbs 10:7.

Jesus reminded His disciples, when upon earth, that the servant is not greater than his lord, and if they persecuted Him they will also persecute them. (John 15:20-21) All that will live godly in Christ Jesus shall suffer persecution. (2 Timothy 3:12)

Parallels between Chapter 1 and Chapter 4

Revelation 1	Revelation 4
1:10 - John was in the Spirit.	4:2 - John was in the Spirit.
1:10 - Heard a great voice as of a trumpet.	4:1 - The first voice as of a trumpet.
1:12 - Seven golden candlesticks.	4:5 - Seven lamps of fire.
1:4 - From the seven Spirits which are before His throne.	4:5 - Before the throne, which are the seven Spirits of God.
1:6 - Hath made us kings and priests unto God.	4:4; 5:9-10 - Hast made us to our God, kings and priests.
1:12-17 - Description of Christ.	4:2-3 - Description of Christ.
1:19 - Write the things which...shall be hereafter.	4:1 - I will show thee things which must be hereafter.
1:20 - An introduction to the seven churches.	5:1-5 - An introduction to the seven seals.

When looking at these parallels, it is easily seen that chapter one like chapter four is an introduction. With chapter one we have the introduction to the vision and prophecy of the seven churches, also a description of Christ. Chapter four we have the introduction to the vision and prophecy of the seven seals, also with a description of Christ. So on this basis we must conclude that chapter one is an introduction to the seven Churches and chapter four is an introduction to a new vision dealing with the seven seals.

Revelation 1:10-11 *"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first and the last: and, What you seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."*

In the Spirit - That is in vision, dislocated from earthly things aware only of what the Lord was giving him at that time.

The Lord's Day - John was in vision upon the Lord's Day. But which day is the Lord's Day? The Lord's day according to Christ, in the New Testament, is the Sabbath, for He states that He is Lord of that day. (Mark 2:27-28, Matthew 12:8)

Unlike any other day in history, God rested from all His work upon the seventh day, blessed it, and sanctified it. (Genesis 2:2-3) Also He asked the Jews to remember it in His commandments. (Exodus 20:8-11) In the time of Isaiah the Sabbath was called, by God, my holy day. (Isaiah 58:13-14)

Voice as a trumpet - The description of the voice of God often associated with the communicating or speaking of God to man. See 1 Thessalonians 4:16 and Revelation 4:1.

11. Alpha and Omega, first and the last - This is a reference to Christ who is the beginning of all things and the end of all things. (see verses 4-8)

What thou seest write in a book - John was encouraged to write down the visions in order that others might read them also. Thus this message in the Revelation is not John's ideas or opinions but the words of God as shown to him in vision.

The Seven churches - The sequence here given is the way a messenger from Patmos would take a message to the seven cities in geographical order. However, the context reveals that the seven Churches are the first in a long series of sevens found throughout the book of Revelation. This includes the Seven lamps of fire (4:5) seven Spirits (v4) seven candlesticks (v12) seven stars (v16) a book with seven seals (5:1) seven horns and seven eyes of the Lamb (5:6) seven angels with seven trumpets (8:2) seven thunders (10:4) a dragon with seven heads and seven crowns (12:3) a beast with seven heads (13:1) seven angels having seven vials containing the seven last plagues (15:1, 7) a beast with seven heads, which are stated to be seven mountains and seven kings. (17:3, 9-10) Thus this repeated use of the number seven with so many different symbols implies that it too is to be understood in some sort of symbolic sense. Throughout the scriptures the number seven when used symbolically is generally understood to indicate completeness and perfection. When applied to the seven Churches then, this number implies that the literal and local descriptions of seven of the Churches of Asia fulfil conditions that will be found in the Church of God from that time until the end as can be seen by the parallel prophecies outlined in further chapters.

Revelation 1:12 *"And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks;"*

Voice - John turned to see who was speaking to him, who it was that was the alpha and omega, who was the first and the last, who was asking him to write down what he was to see.

Seven golden candlesticks - According to verse 20 the seven candlesticks represent the seven Churches, to whom the revelation is addressed to. The fact that he uses sanctuary imagery reminds us that Jesus is interceding in the heavenly sanctuary at this time. Thus He sees Christ in the first apartment of the heavenly sanctuary.

After Jesus ascended to heaven to begin his high priestly ministry he entered into the holy place, or first apartment delineated by the presence of the candlesticks. This description also gives us the time frame for this prophecy that John is about to write down. Throughout the book of revelation John uses Sanctuary terminology that gives us insight into the time frame described. Thus this period here outlined begins at the time of Christ, as he begins his ministry in the holy place and goes until the end of time. Thus the starting date for this prophecy is 31 A.D. when Christ ascended into the holy place of the sanctuary in heaven.

Revelation 1:13-15 *"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."*

In the midst - The son of man, which is Jesus Christ, (Matthew 16:13) is seen in the midst of the candlesticks, that is the seven Churches verse 20, not in some distant place but among his people. I am with you always. (Matthew 28:20)

The Son of man - Greek *huios anthrōpou*. The Greek here is without a definite article. It is an exact translation of the Aramaic *kebar 'enash* (see Daniel 7:13), and seems to have much the same meaning here as *kebar 'enash* in Daniel. What is said in comment on *kebar 'enash* (Daniel 7:13) would therefore apply also to *huios anthrōpou*. It is certain from Revelation 1:11, 18 that the One thus referred to as in Daniel 7:13 is in Christ. While the title "*the Son of man*," with the definite article, is used of Christ more than 80 times in the New Testament, the expression "Son of man," without the definite article is used of Him in the Greek New Testament in only two other instances. (Revelation 14:14, which is clearly an allusion to Daniel 7:13; and John 5:27, where Jesus' humanity is emphasized)

Applying the same principle as with *kebar 'enash* (see Daniel 7:13), we find that here John beholds Christ in vision for the first time. Who is this glorious being? He has the form, not of an angel or of some other celestial being, but of a man. He is human in form, albeit of dazzling brightness.

Although John wrote the Revelation in Greek, his mode of expression is often that of his native Aramaic (the Jewish language of New Testament times) rather than Greek. This is true of certain of his idiomatic expressions, and it is possible that *huios anthrōpou*, literally, "[a] son of man," is one of these. If so, "a son of man" would mean simply "a human being," "a man." In the same way, "children of the resurrection" (Luke 20:36) are simply resurrected persons, and "children of the kingdom" (Matthew 8:12) are people eligible for the kingdom. Similarly, "children of the bridechamber" (Mark 2:19) are wedding guests, "children of this world" (Luke 16:8) are those who live for this world, "children of wrath" (Ephesians 2:3) are those eligible for punishment because of their evil deeds, and "sons of Belial" (1 Kings 21:10) are worthless fellows.

When the glorified Christ manifested Himself to John in celestial splendor He still appeared to him in the likeness of a human being. What a comfort to know that our ascended, glorified Lord is still our brother in humanity, yet at the same time also the Son of God!

Down to the foot - A long garment is a symbol of dignity.

Paps - That is, the breast.

14. White like wool - John grasps in vain for words with which to give an accurate description of what he sees in vision. At first sight of the whiteness of the hair of the One appearing to him in vision the whiteness of wool comes to his mind. But no sooner has he written this than he thinks of an even whiter substance, snow, and he adds it for a yet more accurate description. Perhaps also, the description of Daniel 7:9 comes to his mind.

Flame of fire - That is, a "fiery flame," emphasizing the brightness of His countenance and the intensity of His gaze.

15. Fine brass - Greek *chalkolibanos*, a substance of uncertain identification. It was probably some metal like gold, burnished and radiant. The “brass” of Bible times was actually bronze. (see Exodus 25:3)

Burned - Rather, “having been burned,” that is, fired in a furnace. Textual evidence favors a reading that refers this phrase to the “brass” rather than to the feet themselves. That is, the brass appeared as if fired in a furnace. The feet looked like brass that had been subjected to intense heat.

Many waters - In John's day the roar of the ocean and the crash of thunder were among the loudest and deepest sounds known to man. In their depth and majesty these are still unsurpassed as symbols for the voice of the Creator.

Vision of Divine Being This vision is strikingly similar to a vision described by Daniel the Prophet in Daniel 10:5-6. See comparisons below.

Daniel	Revelation
Clothed in linen	Garment down to the foot
Girded with gold of Uphaz	Golden girdle
Eyes as lamps of fire	Eyes like flame of fire
Feet like polished brass	Feet like burning brass
Voice like a multitude	Voice as many waters
Body like Beryl	Hair as white as wool, white as snow
Face as lightening	

The description in Revelation is clearly delineated as the Son of Man after his death and resurrection, while the similar description given by Daniel can be none other than Jesus Himself, before his incarnation.

Revelation 1:16 *“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.”*

Right hand - This is usually a description of power and authority as seen in Psalms 20:6; 18:35 and Matthew 26:64.

Seven Stars - According to verse 20 the seven stars represent the “angels” or “messengers” of the seven Churches, and the messengers are the leaders or ministers of the Churches. The word Angelos in Greek simply means messenger, whether human or divine.

“In Daniel 12:3 faithful teachers of the gospel are represented as stars, that shine forever and ever; and in Jude 13 false teachers are called *“wandering stars, to whom is reserved the blackness of darkness for ever.”* *These spiritual stars shine as long as they remain in the right hand of Christ. When they stray from Him they become wandering stars, and eventually disappear in the darkness.”* ***The Seven Epistles of Christ, by Taylor G Bunch pg 99.*** Thus Christ has the leaders of His Church in His hand of strength, so long as they remain faithful to him.

Sharp two-edged sword - This is a reference to the sword of the spirit which is the word of God. (Ephesians 6:17, Hebrews 4:12) It is this sword that He smites the nations with Revelation 19:15.

NOTE: AT the second coming Jesus will again be seen with a sword coming out of his mouth, thus it is up to us to decide which sword we desire to cut us to pieces. The sword now will convert us, and cut away our self and sin, but at the second coming it will cut us into pieces as probation has already closed. - Which will it be for us?

Countenance as the sun - The glorified Jesus shone as the sun when it shineth in its strength for He is the Sun of Righteousness. (Malachi 4:2) The sun is here used to show the extreme brightness of Christ's glory, His righteousness. Peter, James, and John, when at the mount of transfiguration, saw Christ's face shine as the sun. (Matthew 17:2) Saul expressed the same words when seeing Christ on the road to Damascus. (Acts 26:13-15) This glory He shared with the father from eternity past. (John 17:5)

Revelation 1:17 *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"*

When I saw him - When John saw Christ.

Fell as dead...right hand upon me - As was Daniel's reaction in the Old Testament so was John's in the New Testament. At the presence of Christ, all strength left the human thus privileged to behold the glorified Lord. (See Daniel 10:5-10) But Jesus laid His right hand of strength upon John to strengthen him, and encourages him to not fear for He is the beginning of all things and the ending of all things, as found in Isaiah 44:6 it is Christ our redeemer.

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 [Hades] and of death."*

He that liveth, was dead, alive forever - This is a clear description of Jesus who lived on earth, died for the sins of mankind and then rose to live for ever more. Death has no more dominion over Him. (Romans 6:9)

Have the keys of hell and death - Satan claimed to have the power or dominion of death. But Christ took part of the same flesh and blood as we and, by His death, broke that dominion, thus being able to hold the key/power/authority over hell, that is the grave, and death, this enables Him to raise us from the dead. (Hebrews 2:14-15) The wages of sin is death, (Romans 6:23) but Christ never sinned, (1 Peter 2:22) thus death had no dominion over Him.

Unto God the Lord belong the issues/deliverances from death. (Psalms 68:20) The last enemy to be destroyed is death (1 Corinthians 15:25-26) and hell/grave. (Revelation 20:14)

Jesus is telling John this because through the book of Revelation we see a lot of persecution against God's people. Thus Jesus is telling them not to fear sealing their faith with their blood, for He has the keys to unlock the grave and death and can raise them to immortality when He comes the second time.

Revelation 1:19 *“Write the things which you have seen, and the things which are, and the things which shall be hereafter;”*

Write the things seen, which are and which shall be - Here a direct command to write both his past experiences with Christ, and what he is currently seeing and what will be in the future, which he is about to see in the time he spends with the Saviour.

Revelation 1:20 *“The mystery of the seven stars which you sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you sawest are the seven churches.”*

Seven stars - The seven stars are the angels of the seven Churches. The word angel means a messenger whether human or divine. The messengers of the Churches are the teachers or ministers/leaders as seen in Daniel 12:3, where the wise/teachers, margin, that turn many to righteousness shall shine as the stars. Christ holds them in His right hand of strength. See also verse 16.

Seven golden candlesticks - These are the seven Churches. They also show aspects of the Holy Spirit Revelation 4:5. This is why we have throughout the messages to the Churches, *“he that hath an ear let him hear what the Spirit saith unto the churches”* 2:7, 11, 17, 29 and so on. It is a message from the Holy Spirit to Christ's Church.

Christ is amongst His Church through the presence of the Holy Spirit.

Revelation 1:7 - Our view on Special Resurrection Challenged

Following the advice of Paul and Peter in 2Tim 2:15 and 1Pet 3:15 to study to shew ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth and sanctify the Lord God in our hearts: and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear, I take my time to look into the subject of the special resurrection of the wicked which is being challenged by some among us.

The passages that we have believed for such a long time that they apply to the special resurrection of the wicked and are being challenged are;

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

M't 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

These, I will deal with each independently. But why are the verse and our view being challenged? Reason:

2Th 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

One main reason is that if the wicked shall be destroyed by the brightness of Christ's during the second coming, then there is no way their eyes can see him and so the verses in support of our view is founded on erroneous placing. This would be the most weak point of reasoning because the ways of the Lord are different from our ways and just because there seems to be a contradicting single verse, the weight of other host of verses cannot be ignored; what is impossible in the human eyes is possible with the God. Before I tackle the verses, I will like to provide the evidence provided against the special resurrection of the wicked during the 2nd coming and instead pinned only on their resurrection during the 3rd coming

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This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain. p. 16, Para. 3, [CEV].

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**AFTER MILLENNIUM**

*At the end of the 1,000 years Jesus, with the holy angels and all the saints, leaves the city, and while He is descending with them the wicked dead are raised, and then the very men that pierced Him [Revelation 1:7] will see Him afar off in all His glory, and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory. {12MR 249.1}*

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~THEN the very men that "pierced him," being raised ~ Please note Ellen in Vision SAW!

*"This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years, Then at the close of the 1000 years, Jesus, and the angels and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, **and THEN the very men that "pierced him", being raised, will see him afar off in all his glory,** the angels and saints with him, and will wail because of him.*

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**CHAPTER XL - THE SECOND RESURRECTION (3<sup>RD</sup> COMING)**

*Then JESUS and all the holy retinue of angels, and all the redeemed saints, left the City. The holy angels surrounded JESUS, and escorted him on his way, and the train of redeemed saints followed. Then JESUS in terrible, fearful majesty called forth the wicked dead; and as they came up with the same feeble, sickly bodies that went into the grave, what a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second, the marks of the curse are visible on all. Kings and the noble men of earth come forth with the mean and the low, learned and unlearned together. All behold the SON of man; and those very men who despised and mocked JESUS, and smote him with the reed, and that put the crown of thorns upon his sacred brow behold him in all his kingly majesty. Those who spit upon him in the hour of his trial, now turn from his piercing gaze, and from the glory of his countenance. **Those who drove the nails through his hands and his feet, now look upon the marks of his crucifixion. Those who thrust the spear into his side, behold the marks of their cruelty on his body.** And they know that he is the very ONE whom they crucified, and derided in his expiring agony. And then there arises one long protracted wail of agony, as they flee to hide from the presence of the KING OF KINGS AND LORD OF LORDS. p. 214, Para. 1, [GC58].*

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*"At the end of the 1,000 years Jesus, with the holy angels and all the saints, leaves the city, and while He is descending with them the wicked dead are raised, and then the **very men that pierced Him (Rev. 1:7) will see Him afar off in all His glory,** and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory." [12MR 249.01] p. 15, Para. 5, [1850 MS].*

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**September, 1850**

*This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain. p. 16, Para. 3, [CEV].*

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Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked that have been raised, with his spirit. He flatters them that the army in the City is small and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the fountain of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight. Then the wicked saw what they had lost ; and fire was breathed from God upon them, and consumed them This was the EXECUTION OF THE JUDGMENT The wicked then received according as the saints in unison with Jesus melted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory Alleluia.

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**Commenting on Matthew 26:64**

*The words of Christ startled the high priest. The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. He did not wish to believe that in future he would receive sentence according to his works. There rushed before his mind as a panorama the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were forever hidden. For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead. {DA 708.1}*

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*"Said Jesus to the Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed." -that he was the true Messiah. **Then, and not until then, will EVERY EYE see him."Behold he cometh with clouds, and EVERY EYE shall see him, and they also which pierced him ; and all kindred's of the earth shall wail because of him." Rev. i. 7 This text covers at least one thousand years. His coming with clouds will be when he comes with all the holy angles to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again.***

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulcher to "shake," and become "as dead men," therefore when, "the Son of man shall come in his glory, and ALL the holy angles with him," the eyes of the living wicked, who remain after the plagues cannot and will not then see him." Mark this, the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See ii Thess. ii.8 When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to the rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then be "Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne and from the wrath of the Lamb." Rev. vi. 16.

These are facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY KNEE" bow and "EVERY TONGUE" confess. For we must all stand before the judgment seat of Christ. For it is written, [Isa. xlv, 23, 24]; "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv, 10, 11. "It is written" in Isa. xlv, 23, 24, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall be, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come; and all that are INCENSED against him shall be ASHAMED." Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be "ashamed," when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium."

END OF REFUTATION AGAINST SPECIAL RESURRECTION OF THE WICKED DURING THE SECOND COMING OF CHRIST

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From the evidence given above, it's most vivid that the wicked that pierced Jesus do not receive a special resurrection during his second coming but are only resurrected alongside the rest of the

wicked only after 1000 years. But is there any other evidence provided to counter the reasoning and reconcile the quotes given? What do we do with Dan 12:2, Matt 26:64 and Rev 1:7?

When evidence is produced that there is really a special resurrection for the wicked during the second coming, the famous quote below is produced to cite that the writings of the prophetess E.G. White were changed and so it's not her original work. I will come to that later but let's read the quote supplied:

*I saw the state of some who stood on present truth, but disregarded the visions,--**the way God had chosen to teach in some cases**, those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm--the feeble instrument that God spake through; but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, **they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late...** [Broadside 01-31-49 para. 03] p. 10, Para. 2, [1849 MS].*

Is this really the case of the matter? Have we disregarded the visions and turned against the Holy Ghost? Let's deal with each verse independently then.

## **Daniel 12:2**

*"And **many (NOT ALL)** of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"*

The literal reading of Dan 12:2 would be "many from **among** the sleepers ... these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame" [TREGELLES]. This cannot be the general resurrection, but that of those who share in the first resurrection; the rest of the dead being not to rise till the end of the thousand years (Re 20:3,5,6; compare 1Co 15:23; 1Th 4:16). Here we are told that many and not all that and in that many, some to everlasting life and other to shame. You cannot put a gap of 1000 years in that verse unless you resort to some dispensational interpretation. This is the very assumption that has been applied to Rev 1:7. That there is a gap of a 1000 years in that special resurrection. NEWTON'S view that "many" means all, is not so probable; for Rom 5:15, 19, which he quotes, is not in point, since the Greek is "the many," that is, all, but there is no article in the Hebrew here. Here only in the Old Testament is "everlasting life and everlasting contempt" mentioned.

Denying this verse does not intimate the special resurrection of those violent opposers of truth is a denial of evidence in the scriptures themselves. Quoting Uriah Smith: -

*This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. **Is this the general resurrection which takes place at the second coming of Christ? or is there to intervene between Christ's reception of the kingdom and his revelation to earth in all his advent***

**glory (Luke 21:27) a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled. {1897 UrS, DAR 323.2}**

Why may it not be the former, or the resurrection which occurs at the last trump? Answer: Because only the righteous, to the exclusion of all the wicked, have part in the resurrection. Those who sleep in Christ then come forth; but they only, for the rest of the dead live not again for a thousand years. Rev. 20:5. So, then, the general resurrection of the whole race is comprised in two grand divisions, first, of the righteous exclusively, at the coming of Christ; secondly, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and the wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections is plainly stated to be a thousand years. {1897 UrS, DAR 324.1} **But in the resurrection brought to view in the verse before us, many of both righteous and wicked come up together.** It cannot therefore be the first resurrection, which includes the righteous only, nor the second resurrection, which is as distinctly confined to the wicked. If the text read, **Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.** {1897 UrS, DAR 324.2}

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, **"And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt."** It will be noticed, first of all, that this translation (which is not by any means above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some therefore undertake to supply as follows: **"And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt."** It will be noticed, again, that this does not supply the ellipses, but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. **"Many of them that sleep in the dust of the earth shall awake," is a complete sentence.** The subject and predicate are both expressed. The next member, **"Some [or these] to everlasting life,"** is not complete. What is wanted to complete it? Not a comment, giving some one's opinion as to who are intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence, which is complete, where the verb shall awake is used. This, then is the predicate to be supplied: **"Some [or these] shall awake to everlasting life."** Applying the same rule to the next member, **"Some [or those] to shame and everlasting contempt,"** which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, **"Some [or those] shall awake to shame and everlasting contempt."** Anything less than this will not complete the sense, and anything different will pervert the text; for a predicate to be supplied cannot go beyond one already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as

*well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. **This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.** {1897 UrS, DAR 324.3}*

#### **Matthew 26:64**

*"Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky"*

This is another verse that supports the special resurrection of the wicked in Pilates' hall. This was a promise. If Jesus meant this will happen on the general resurrection of the wicked during the 3<sup>rd</sup> coming then there would be no need of such particulars to some specific people gathered around him during that shameful proceeding. During the 2<sup>nd</sup> coming, you notice that Jesus is coming with the clouds of sky, but in his 3<sup>rd</sup> coming he is with the city and his feet touches Mt. Olives the very place of his humiliation and ascension. The promise in this verse therefore cannot be referring to the 3<sup>rd</sup> coming but the 2<sup>nd</sup> coming.

#### **Revelation 1:7**

*"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen"*

This is the verse that has been mostly refuted because Thessalonians says the wicked will be destroyed by the brightness of Christ second coming. The term every eye, first should not be confused for all the people who have ever existed but should be limited to the all eyes living upon the earth during his coming. He shall not come as a thief per se and steal the righteous away, Matthew confirms this:

M't 24:23-27

***"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"***

From these verses it will not be out of harmony to say that after the wicked have seen the second coming, they will be destroyed with brightness of Christ. So, they also--they in particular; "whosoever." Primarily, at His pre-millennial advent those who were at Pilates' hall they are the ones, who shall "look upon Him whom they have pierced," and mourn in repentance, and say, "Blessed is He that cometh in the name of the Lord." Why should there be a notice of some

particular group when the general resurrection is meant here! The revelator could have only said the "wicked". We are always quick to point at Rev 14:13 for a particular group of special resurrection concerning the righteous, the same construction in that verse is employed in Rev 1:7, truth crieth for consistency.

### **Uriah Smith**

*And They Also which Pierced Him. - They also (in addition to the "every eye," before mentioned) who were chiefly concerned in the tragedy of his death; they shall behold him returning to earth in triumph and glory. But how is this? They are not now living, and how, then, shall they behold him when he comes? Answer: By a resurrection from the dead; for this is the only possible avenue to life to those who have once been laid in the grave. But how is it that these wicked persons come up at this time: for the general resurrection of the wicked does not take place till a thousand years after the second advent. Chapter 20:1-6. On this point Daniel informs us. He says (chapter 12:1, 2):- {1897 UrS, DAR 361.2}*

***"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." {1897 UrS, DAR 361.3}***

*Here a partial resurrection is brought to view, or a resurrection of a certain class of each, righteous and wicked, before the general resurrection of either class. Many, not all, that sleep shall awake. Some of the righteous, not all of them, to everlasting life, and some of the wicked, not all of them, to shame and everlasting contempt. And this resurrection transpires in connection with the great time of trouble such as never was, which just precedes the coming of the Lord. May not "they also which pierced him" be among those who then come up to shame and everlasting contempt? What could be more appropriate, so far as human minds can judge, than that those who took part in the scene of our Lord's greatest humiliation, and other special leaders in crime against him, should be raised to behold his terrible majesty, as he comes triumphantly, in flaming fire, to take vengeance on them that know not God, and obey not his gospel? (See Dan.12:2.) {1897 UrS, DAR 362.1}*

*Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose. {1897 UrS, DAR 326.1}*

***And it is certainly most appropriate that some who were eminent in holiness, who labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany; as, in like manner, a goodly company came out of their graves at his resurrection to behold his risen glory (Matt. 27:52, 53), and to escort him in triumph to the right hand of the throne of the majesty on high (Eph. 4:8, margin); and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause,***

***and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised, as part of their judicial punishment, to behold his return in the clouds of heaven, a celestial victor, in, to them, unendurable majesty and splendor. {1897 UrS, DAR 327.1}***

*And when he comes, the tribes of the earth, the nations who have rejected him, they who will "mourn" because of him, see him. John says (Rev 1:7) that when he cometh with clouds, every eye shall see him; and to show that this includes the wicked, he adds, "and they also which pierced him." Yet men now rise up and say that nobody will see him except a few righteous; in other words, that "every" does not mean "every," and that "see" does not mean "see." We spend no time to refute such contradictions of the Scriptures, but leave those who make them to answer for their folly at the bar of God. {1884 UrS, SYNPT 187.1}*

### **E. J. Waggoner**

*Paul, speaking of that first advent and its object, said that he would come the "second time." Consistency, therefore, would demand that his second coming be also personal and visible, and no less conspicuous, nor less widely known than his first. And this we are positively told shall be the case: "**Behold he cometh with clouds; and every eye shall see him, and they also which pierced him.**" Rev. 1:7. {July 21, 1887 EJW, PTUK 211.8}*

### **J.H. Waggoner**

*Rev. 1:7 says, "Behold, He cometh with clouds; and every eye shall see him, and they which pierced him." I do not know of any construction of this text which makes its fulfillment possible without a resurrection of them that pierced him. Other scriptures which speak of "all" in such relation are evaded with the declaration that they only refer to all then living. But this text clearly points to his crucifiers, who shall see him at a future time, and of course must have a resurrection. {1870 JHW, VDRU 68.1}*

*Another positive testimony on the resurrection of the unjust is found in Rev. 20; not in a single verse only, but in the harmony of the entire chapter. The first evidence is found in verse 5. After stating that they who had been beheaded for the witness of Jesus, and for the word of God, lived and reigned, it says: "But the rest of the dead lived not again till the thousand years were finished." This is equivalent to a direct statement that they shall live again after the thousand years are finished. {1870 JHW, VDRU 68.2}*

So what do you do with earlier statements from the Great Controversy 1858 edition penned by the prophet herself refuting the special resurrection of the wicked during the second coming? Let the inspiration answer inspiration. Remember we had the point in refutation which said that the materials of the prophetess have been changed? I will not quote the materials compiled and published after her death but the very materials that were edited and published in her days which must have passed to her before printing. I believed if they passed her eyes, they would have not passed her son W. White.

1888

Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. "They also which pierced Him," [Revelation 1:7.] those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient. {GC88 637.1}

1884

Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] All who have died in faith under the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. **"They also which pierced Him," those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient.** {4SP 454.1}

A more comprehensive delineation of the second coming evtns is noted here in its order:

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." [Rev 16:17-18](#). The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. [Rev 16:19](#), [Rev 16:21](#). The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. **{GC 636.3}. Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt."** [Dan 12:2](#). All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" ([Rev 1:7](#)), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. **{GC 637.1}**

Notice that Matthew 26:64 the verse in question is quoted here

*There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." [Matt 26:64](#). Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power. {GC 643.1}*

*Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, **behold these marks with terror and remorse.** {GC 643.2} With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." [Matt 27:42-43](#). {GC 643.3}*

*Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide. {GC 643.4}*

*In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! [Pro 1:27](#). **Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them.** In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." [Isa 25:9](#). {GC 644.1}*

*Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and*

*they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" [1Co 15:55](#). And the living righteous and the risen saints unite their voices in a long, glad shout of victory. {GC 644.2}*

*All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" ([Mal 4:2](#)) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {GC 644.3}*

***The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. {GC 645.1}***

Saints, you cannot ***behold and witness an event*** when you are already dead. The simple question is then, what do you do with the earlier statements and the latter statements that are seemingly contradictory? The simple answer is during the second coming there is a special resurrection of the wicked and again they die and be resurrected again with the rest of the wicked after 1000 years. Their punishment is far exceedingly according to their wickedness hence the double resurrection to behold the works of their hands. The problem is not with the prophetess but with those who are inclined to make a point where it shouldn't be made. Remember, the special resurrection is made by the voice of the Father to arouse the wicked to witness to what honor now he confers to the son but the first and second resurrection is made by the son. This is how special resurrection is special.

## Revelation Chapter 2 - Seven Churches: Part 1

### Ephesus

#### The Era of Waning Love

Revelation 2:1 *“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;”*

***Unto the angel of the church of Ephesus write*** - Ephesus means first or desirable. This is a good description of the Church in its first state, as they had received the doctrines of Christ in its purity. They also enjoyed the gifts of the Holy Spirit that had been poured out on the day of Pentecost Acts 2:1-4. It may well be called the Age of Apostolic Purity, an attribute highly desirable in God's sight.

John is instructed to write to the angel of this Church. We have already seen that the angel of the Church is none other than a messenger or leader/minister of that Church. (Revelation 1:16, 20) As these Churches each cover a period of time, (see Revelation 1:4, 11) it would then follow that it would be a message to all the ministers/leaders of Christ during the period covered by this Church. They in turn, would naturally pass it on to the entire Church.

We can also find certain aspects of these messages to the Churches that apply to us personally. Thus far we can see that these letters apply to a literal Church in the literal location, also to God's Church as a whole through a certain time period, and lastly it has a personal application as well. We will be mainly looking at the symbolic and personal.

***Saith he that holdeth the seven stars in his right hand*** - The one that is giving this message to John is the one that holds the seven stars in his right hand. We have found this to be Jesus himself. (Revelation 1:13, 16)

In Daniel 12:3 faithful teachers of the gospel are represented as stars, that shine forever and ever; and in Jude 13 false teachers are called *“wandering stars, to whom is reserved the blackness of darkness for ever.”* *These spiritual stars shine as long as they remain in the right hand of Christ. When they stray from Him they become wandering stars, and eventually disappear in the darkness.”* ***The Seven Epistles of Christ, by Taylor G Bunch pg 99.*** Thus Christ has the leaders of His Church in His hand of strength, so long as they remain faithful to him. The right hand is the hand of power and authority. (Psalms 20:6, 18:35)

Christ draws the focus from the leaders to himself, the one that is in control of the leaders. This was done for a good reason as they had started to focus on the leaders more than Christ. (1 Corinthians 1:10-12; 3:4-7) We need to be careful not to take our focus off Christ and place it onto a mere man.

***Who walketh in the midst of the seven golden candlesticks*** - We know from Revelation 1:20 that the candlesticks are the Churches. Christ has such a great love for his Church that he gave himself for it and purchased it with his blood. (Ephesians 5:25, Acts 20:28) He it is that is seen to be amongst the Church, imparting blessings and light with his presence. Behold, he that keepeth

Israel shall neither slumber nor sleep. (Psalms 121:4) What an encouragement this would be to those of that era.

Revelation 2:2-3 *"I know your works, and your labour, and your patience, and how you canst not bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars: 3 And have borne, and have patience, and for my name's sake have laboured, and have not fainted."*

***I know thy works*** - This Jesus says to each of the seven Churches, showing that he has complete knowledge of the deeds of his people whether good or bad. For all things are naked and opened to the eyes of him with whom we have to do. (Hebrews 4:13) Nothing is secret or hidden to the eyes of God.

***Thy labour, and thy patience*** - The early Christian Church was a working Church, they did not just profess to have the truth but proclaimed it. For Paul states that the gospel was preached to every creature which is under heaven, (Colossians 1:23) as they went everywhere preaching the word, and turning the world upside down. (Acts 8:4, 17:6) Remembering that this was started by just 120 persons (Acts 1:15) and went to the then known world.

But they were also patient in their labours. This means they had persevering endurance in spreading the gospel. What about us?

***Thou canst not bear them which are evil*** - The Church in the days of the apostles would not countenance rebellion and open sin in the Church, you were either in or out in those days. We are never to encourage evil but to abhor it and not set it before our eyes. (Romans 12:9, Psalms 101:3)

***Tried them which say they are apostles, and are not...found them liars*** - Obviously there were those who were claiming to be part of the Church, even professing to be amongst the teachers of the Church that were only deceivers. The early Church was still strong in truth, not tossed back and forth by every wind of doctrine and thus was able to try or test their claims, and search out their true characters and found them to be liars, thus removing them.

They had been warned and counselled by the apostles about this very thing, (Acts 20:29-31, 2 Peter 2:1) and to test them. (1 John 4:1) But what to test them against? To the law and to the testimony of the prophets that have gone before them. (Isaiah 8:20) Also Psalms 119:104 and Acts 17:11.

***3. Hast borne, hast patience, for my names sake hast laboured, not fainted*** - The early Church endured without weariness, nor fainting, in the spreading of the gospel whilst under persecution from the Jews and Domitian.

Revelation 2:4-5 *"Nevertheless I have somewhat against you, because you have left your first love. 5 Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of his place, except you repent."*

***Nevertheless I have somewhat against thee*** - Even though the Church was a truth Church, one that tested the claims of people against God's word, worked tirelessly in spreading the truth, and could not bear to have evil amongst them, God still had something against them.

***Thou hast left thy first love*** - A person's first love is generally very strong, devoted, and unselfish. But the early Church had left this, as their zeal began to wane and their devotion, thus selfishness became more prominent, for where iniquity doth abound the love of many shall wax cold. (Matthew 24:12) Their first love was beginning to wax cold which was leading them to cherish worldliness, which John gave counsel against to the early Church, (1 John 2:15-17) also Paul. (Romans 12:1-2)

If we were asked when our greatest love for Christ was, what would be our answer? If it were not the present moment there would be a problem, for our greatest love should not be last year or month, not even yesterday, but right now, this present day.

***5. Remember therefore from whence thou art fallen*** - They were counselled to remember from where they had fallen, the unselfish love and devotion that they use to manifest toward their Saviour. Carefully recall the former relationship with God and think upon it. This we to must do if our first love for God starts to wane or go cold.

***And repent*** - Once the true position is given and the error pointed out, there needs to be a call to repentance. Repentance is the foundational work when coming to Christ (Hebrews 6:1) and it is the goodness of God that leads us to this very act. (Romans 2:4) True repentance is a turning away from sin, as those who confess and forsake their sin will find mercy, (Proverbs 28:13) but those that refuse to repent will perish. (Luke 13:3)

***And do the first works*** - The early Christians were told to go back and do the first works they had previously shown in their lives. This was the first love that they had, the self-sacrificing love and devotion. Love is shown by the deeds we perform, this is why love is the fulfilling of the law. (Romans 13:10) For love is full hearted obedience, and if we love Christ it will be shown by the keeping of His Commandments. (John 14:15)

***Or else I will come quickly, and remove thy candlestick*** - If they did not repent and come back to their first love, God was going to come quickly and remove their candlestick.

God's Church, which are His people, are to be as shining lights, (Matthew 5:14, 16) shining the light of truth (Psalms 119:105, 130) to the world of darkness. We can not do this by ourselves as all our righteousness is as filthy rags, (Isaiah 64:6) we can only shine out the truth through the indwelling of the Holy Spirit, which is also represented as the 7 lamps of fire. (Revelation 4:5) If the early Church was to not repent and return to its first love, God would remove from her the light of truth and the Holy Spirit. Thus it shows that a Church can be devoid of the Holy Spirit, for the candle of the wicked shall be put out. (Proverbs 24:20) Our love for Christ must be supreme. (Matthew 10:37-38)

Revelation 2:6 *“But this you have, that you hatest the deeds of the Nicolaitans, which I also hate.”*

***Hatest the deeds of the Nicolaitanes*** - Notice how they did not hate the Nicolaitanes but the deeds performed by them, so to it was with God. God hates the sin but loves the sinner.

The preaching of grace without law, was the sin of the Nicolaitanes and it lead to a sensuality amongst those who accepted it, which was an abomination in God's sight. Thus although the first love was lacking, the doctrinal purity of the Church remained steadfast, which God commended. It is not often we read that God hates anything, but this doctrine of grace without law is one thing he does. We will look at this more closely under the Church of Pergamos.

Revelation 2:7 *“He that has 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.”*

***He that hath an ear, let him hear what the Spirit saith*** - That is, to heed the counsel given. The hearing here is the hearing in faith, for if faith is not mixed with the word that we hear it will not profit us. (Hebrews 4:2) This faith will lead us to follow the counsel as faith and works go hand in hand. (James 2:17, 20)

In verse 1 we saw that it is Christ giving the message to the Church. Here it is the Spirit giving the message. This is not a contradiction as the Spirit was sent to testify of Christ, (John 15:26) thus the Spirit is Christ's representative on earth. He it is that will lead and guide us into all truth, John 16:13. We can only be lead if we heed Their call, for Christ the good Shepherd and the Spirit call to our hearts to follow. (John 10:27, Revelation 22:17) If you hear His voice, harden not your heart, (Hebrews 4:7) for through continual refusal to hear and obey will lead to the unpardonable sin.

***Unto the churches*** - This indicates that all seven Churches were to profit by each of the seven letters. Thus in a symbolic sense, all of God's Church can benefit from heeding each of the messages.

***To him that overcometh*** - This is seen as the call to all the Churches, that only the overcomer will inherit the reward of the righteous. There is no other class mentioned, only those who accept the help offered and overcome, cost what it may, and those who are lost. An interesting point on the original language here is that the form of the verb implies that the person “continues in overcoming” or “keeps on winning.” Thus it is not a one off victory over Satan, but a continual walking by faith constantly overcoming in all things by the power of the indwelling Christ. (Jude 24, Philippians 4:13, 1 John 5:4; 4:4)

***Eat of the tree of life*** - The tree of life was in the midst of the Garden of Eden (Genesis 2:9) and immortality was the result of eating its fruit. (Genesis 3:22) But this was lost through the sin of man. Thus the first promise of the first letter of Christ is of the restoration of the first thing lost through sin; access to the tree of life and its life giving fruit. (Revelation 22:1-2, 14) The overcomer will return to his long-lost Eden home and again have a right to its glories untold.

***Time period for Ephesus was 31 A.D. to 100 A.D.***

## The Period of Suffering and Martyrdom

Revelation 2:8 *“And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;”*

**Smyrna** - *“This is synonymous with myrrh, which was an aromatic substance used sometimes as a healing ointment but especially for embalming the dead, John 19:39. One of the chief ingredients of myrrh was made by crushing and bleeding a plant of the same name. It is very bitter to the taste but has a fragrant odour, and the more the plant is crushed and bruised the greater the fragrance. The name Smyrna, therefore, indicates suffering and persecution which prove a blessing. Smyrna would be crushed by cruel persecutions, but as a result of her sufferings would be anointed for a death and burial that would end in a resurrection and renewal of life. Although the afflictions would be bitter to the victim, they would result in releasing to the world the perfume of heaven.”* **Seven Epistles of Christ, Taylor G Bunch, pgs 130, 131.**

**Was dead and is alive** - If we notice carefully, you will see that this is a description already used in chapter 1. Christ introduces Himself to each one of the Churches with a description already seen in the introduction to the book of Revelation.

*“To the Smyrna Church, about to pass through the fiery ordeal of persecution, He reveals Himself as one who was dead, but is now alive. If they should be called to seal their testimony with their blood, they were to remember that the eyes of One were upon them who had shared the same fate, but had triumphed over death, and was able to bring them up from a martyr's grave.”* **Daniel and the Revelation, Uriah Smith, pgs 351, 352.**

He holds the keys to unlock them from that martyr's death. (Revelation 1:18) Death has no more sting and the grave has no more victory to those that are victorious in Christ. (1 Corinthians 15:54-57) This would be of great comfort to those during this time.

Revelation 2:9 *“I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.”*

**Knows works, tribulation, and poverty** - As with all the Churches, Christ knows every work performed.

The Church was to be crushed by persecution from the pagan Roman Caesars as the gospel spread throughout the then known world, but it was not to be permanently killed. Millions of Christians sacrificed their lives for the truth, whether by wild beast or set alight as human torches, death came to them in various ways. Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Timothy 3:12)

Here is listed the Roman Emperors that persecuted Christians;

|                               |                                |
|-------------------------------|--------------------------------|
| Trajan 98-117 A.D.            | Alexander Severus 222-235 A.D. |
| Hadrian 117-138 A.D.          | Maximus 235-238 A.D.           |
| Antoninus Pius 138-161 A.D.   | Decius Trajan 249-251 A.D.     |
| Marcus Aurelius 161-180 A.D.  | Gallus 251-253 A.D.            |
| Commodus 180-192 A.D.         | Valerian 253-260 A.D.          |
| Septimus Severus 193-211 A.D. | Aurelian 270-275 A.D.          |

We will come to Diocletian in verse 10.

During this time of great persecution against the Christian Church, those that would not forsake their faith were threatened with the loss of citizenship rights and confiscation of property also.

**(but thou art rich)** - Even though they were in a state of poverty, they were rich in faith, James 2:5, that is spiritually rich. They were having nothing but possessing all things. (2 Corinthians 6:10) See also Proverbs 10:22; 13:7.

**Blasphemy...say they are Jews, and are not...synagogue of Satan** - In the New Testament context a Christian is regarded as a Jew, in a spiritual sense, and heir according to the promise. (Romans 2:28-29, Galatians 3:7; 26-29) If ye be Christ's, then are ye Abraham's seed. See also Romans 9:6-7 and 2 Peter 2:9-10.

Here we have people taking the name of Christ upon themselves by calling themselves Christians, or a spiritual Jew, when the reality was they possessed nothing of the requisite character. They claim to be a Christian, but they do not manifest the deeds of Christ, thus giving others the occasion to ridicule by saying that this is a specimen of Christianity. (Romans 2:23-24) God regards it as blasphemy.

Those that are hypocritical God regards as a part of the synagogue/Church of Satan. (1 John 3:7-10) Could the Lord say that of you and I?

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

**Fear none of those things which thou shalt suffer** - The people were encouraged to not fear the persecution as long as they did not let go of God, did not lower the standard to save their lives. We are not to fear those that kill the body but can not kill the soul. (Matthew 10:28) Also that we will be hated for Christ's name, but if we endure unto the end we will be saved. (Matthew 10:22) See also Isaiah 41:10 and Matthew 10:30-31.

**Prison, that ye may be tried** - The persecution of the Church was one way of making it pure, of testing who was serious and who was not. It will be noticed that during this period there is no rebuke, only encouragement under tribulation. Thus there was yet, no major doctrinal problems

amongst the true believers. Persecution is a sure means of purifying the Church and encouraging piety amongst its members.

We are to count it all joy when we fall into diverse temptations, because the trying of our faith works patience, and when patience has done its perfect work we will be perfect and entire wanting nothing. (James 1:2-4) As gold is passed through the fire to take away all the dross, so to is our faith to pass through fiery trials to refine and purge away all the dross out of our lives. (1 Peter 1:7; 4:12-14, Zechariah 13:9)

***Tribulation ten days*** - Being a symbolic prophecy the days here will equal ten years. This tribulation is seen during the reign of Diocletian from the year A.D. 303-313. Under both Diocletian and Galerius his successor the desire was to remove Christianity from the empire and thus preserve the Roman way of life, which they believed was under threat by the monumental growth of the Christian religion. Diocletian's first decree in A.D. 303 was to ban Christianity throughout the empire, plus to burn the Christian's religious books including the Bible. This unleashed an unmitigated and relentless persecution of Christians in the entire empire.

***Faithful unto death, and...give thee a crown of life*** - They were encouraged to maintain their faith even unto death, unto martyrdom. For if they were faithful and endured unto death, though they be tried, they would be given a crown of life. (James 1:12) This is given to them at Christ's appearing. (2 Timothy 4:7-8, 1 Peter 5:3-4, 1 Thessalonians 4:16-18) Let us comfort one another with these words.

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

***He that overcometh shall not be hurt of the second death*** - Even though they would suffer the first death, the second death, which is eternal death, (Revelation 20:14-15) would have no power over them, for Jesus will raise them up from the dead when He comes the second time. (Revelation 20:6) This is promised to the overcomer. See also Matthew 5:10-12.

***The time period of Smyrna was 100 A.D. to 313 A.D.***

## **Pergamos**

### **The Epoch of State Religion**

Revelation 2:12 *"And to the angel of the church in Pergamos write; These things saith he which has the sharp sword with two edges;"*

***Pergamos*** - The name Pergamos means height or elevation. This is a fitting name as the city was built upon a thousand foot high hill, thus placing it in a position to be easily defended. The only way it was ever captured was by stratagem. A very good description of the Church during the Pergamos period.

Gibbon, speaking of Constantine, says *"From the first moment of his accession declaring himself the protector of the church...the first emperor who publicly professed and established the Christian*

religion...rendered Christianity the reigning religion of the Roman empire” ***The Decline and Fall of the Roman Empire, Edward Gibbon, Vol 2 Chap 16, pg 138.*** Constantine rose to full power, about 320 A.D. but previous to this had granted Christianity complete freedom to practice within the empire. Christianity became very popular, with Constantine himself professing to be converted to Christianity in 323 A.D. and also marching his army through a river to baptize them. Christianity undoubtedly became high and lifted up, or simply put, exalted.

***Sharp sword with two edges*** - We know from Revelation 1:16 that this is none other than the sword of the Spirit which is the word of God. Thus Christ is coming to this Church with the word of God.

Even though Christianity was being exalted, the Church was having doctrinal problems, showing that popularity can breed corruption. Satan had tried to stamp out the Church through persecution, but only found that it purified and enlarged the Church. Thus he changed his strategy.

Revelation 2:13 *“I know your works, and where you dwellest, even where Satan's seat is: and you holdest fast my name, and have not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.”*

***Where thou dwellest, even where Satan's seat is*** - *“When Cyrus captured the city of Babylon, the ancient seat of Satan's counterfeit system of religion, the supreme pontiff of the Chaldean mysteries and his retinue of priests fled from the city and ultimately made their residence in Pergamos. Here they re-established their Babylonian worship and made the kings of Pergamum the chief pontiffs of their religion. When Attalus III, the last of their priest-kings, died in 133 B.C., he bequeathed both his royal and priestly offices to the Romans. A century later, (Julius and Augustus), Caesar became both emperor of Rome and Pontifex Maximus of the religion of the empire. He was given divine honours, which he handed down to his successors, (later rejected by the Christian emperor Gratian 380 A.D.). These were later assumed by the popes, (firstly by Pope Damasus, thus its transferral to the Church of Rome), the supreme pontiffs of ecclesiastical Rome. Thus Pergamos became the connecting link between the two Babylons, the ancient and the modern. The papal system is patterned after that of Babylon and Rome. This is another reason for the statement of Jesus that Pergamos was the place where Satan dwelleth.”* ***The Seven Epistles of Christ, Taylor G Bunch, pgs 149, 150.*** Bracketed words are added information. See also notes on seat, power, and great authority in Revelation 13:2.

***Holdest fast my name, and hast not denied my faith*** - Even amidst the changes that were taking place in the Church, with its sudden and drastic change from intense persecution to popularity and privilege, some did not compromise, some maintained the truth in its purity and continued to hold aloft the name of Jesus.

***Antipas*** - *“It is supposed that Antipas was not an individual, but a class of men who opposed the power of the bishops, or popes, in that day, being a combination of two words, 'Anti,' opposed, and 'Papas,' father, or pope; and many of them suffered martyrdom at that time in Constantinople and Rome, where the bishops and popes began to exercise the power which soon after brought into subjection the kings of the earth, and trampled on the rights of the Church of Christ. And for myself, I see no reason to reject this explanation of the word 'Antipas' in this text, as the history of those times*

are [is] perfectly silent respecting such an individual as is here named." **William Miller, Evidence From Scripture and History of the Second Coming of Christ, pp. 135, 136.**

Revelation 2:14 "But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

**A few things against thee** - Once again, after giving praise to the good points in this Church, Christ now sets forth the rebuke.

**There them** - The apostate Church that was developing in Rome is not the Church that is under question here. For the period here that we are looking at, is when we see a great divide underway in Christendom, as some were compromising under the new freedom and others refused to do so and were forced to separate. However, this statement that they had some "within" the Church that held to the doctrine of Balaam, reveals that not all who rejected the apostasy were correct either.

**Hold the doctrine of Balaam** - To understand what the doctrine of Balaam is here, we need to go back to the Old Testament to see what he did to the children of Israel.

**Taught Balak to cast a stumbling block before the children of Israel** - Balaam was once a prophet of God but went astray loving the wages of unrighteousness. (2 Peter 2:15) Balak wished for Balaam to come and curse the children of Israel, who were his opponents at that time. (Numbers 22:6) But every time Balaam went to curse them only a blessing came out, (Numbers 24:10) for what God hath blessed no man can reverse. (Numbers 23:20)

But Balaam knew how to have God's blessing taken away from Israel and thus changed his strategy. In Numbers 25:1-9, 31:15-16 we find the answer. Balaam counselled Balak to send beautiful women into the camp of Israel to seduce them into celebrating an idolatrous feast. It worked, for they first committed fornication, then they went to the feast, then they ate and drank, then they bowed to their gods. The end of Balaam's counsel was the death of 24,000 people. So we see the process of compromise, little bit by little bit.

Thus it was with those within the Church. Little by little they began to compromise with error. Satan had changed his strategy from persecution to exalting Christianity to the state religion. Such errors as Sunday worship, burning of candles and wax tapers, purgatory, and the giving of the title of "Mother of God" and "Queen of Heaven" to Mary came into the Church. Ultimately paganism walked into the Church and was exalted through the Papacy as Christianity.

Balaam had led the children of Israel to compromise thus bringing their downfall, so to with the Church during this time. There were those within that were compromising and thus bringing their downfall.

Revelation 2:15 "So have you also them that hold the doctrine of the Nicolaitans, which thing I hate."

**Nicolaitanes** - As far as we can find out from history, those that were called Nicolaitanes were those that made the law of God of none effect through grace. Jude 4 gives us a glimpse of this

group that turned the grace of God into lasciviousness or sexual freedom, thus they were believing that the law doesn't matter for God's grace covers us. But the verse calls them ungodly men.

***Them that hold*** - Under the Church of Ephesus the deeds of the Nicolaitanes was not tolerated. But here we see that, in the Church during this time, there were those who held to these false teachings.

**NOTE:** The doctrine of Balaam and the Nicolaitans within the Church itself reveal that there was a certain number of people that, while desiring to be true to the word also desired to be united or loyal to the Church as a whole body. Thus they sought to promote tolerance of the apostasy that was leading the Church astray. This is where the issue of Balaam becomes very clear to us, in that he encouraged the Israelites to join with the Moabites in the "harmless" feast which eventually led to their ruin, thus in the papal apostasy some promoted tolerance of the new ideas coming into the Church. It is important to learn what should be tolerated and what should not, as the wrong type of tolerance will lead to ruin.

Revelation 2:16 *"Repent; or else I will come unto you quickly, and will fight against them with the sword of my mouth."*

***Repent or I will come unto thee quickly*** - What is the Church to repent of? It is to repent of tolerating the teachings and practices of the Balamites and the Nicolaitanes. The Church is not to tolerate sin and apostasy in her midst, but how often has she allowed this to happen. Of this we must repent and reform.

***Fight against them*** - Christ will come and fight against those that hold to these teachings and practices, and against those that are compromising.

***With the sword of my mouth*** - All those, of Israel, that had joined themselves to Baal-peor were literally slain with the sword. (Numbers 25:5) So to it is with those of Spiritual Israel that persist in compromising with the world, which is spiritual adultery. (James 4:4) The spiritual sword, that is the word of God, will be unsheathed against them and they will be severed from among God's people.

Revelation 2:17 *"He that has an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receiveth it."*

***To him that overcometh*** - Again it is only to those that continue in overcoming these things that receive the reward.

***Eat of the hidden manna*** - Literal manna was provided to the children of Israel to feed and maintain their life. (Exodus 16:15, 35) A golden pot with an omer of manna in it was laid up inside the Ark of the Covenant in the sanctuary, (Exodus 16:33, Hebrews 9:4) thus being hidden from the eye. Jesus Christ is the true manna or bread of life that came down from heaven. (John 6:48-63) If we are overcomers we will be a partaker of Jesus Christ, the hidden manner, and to be a partaker of Christ means to be a partaker of eternal life. (1 John 5:11-12) The fact that it will be given to the

overcomer is a sign that this manna represents the sustaining of God in the new heavens and new earth. It is God's promise to provide for us that which eye has never seen for us to enjoy throughout eternity.

***Give him a white stone...a new name written*** - White stones were given to gladiators who were victorious in athletic contests in Greece and Rome. The name of the victor was inscribed in the white stone, and it entitled him to special privileges. Thus it is with the overcomer. Name denotes character and white is a symbol of purity and victory. The new name describes the victory he has had over sin and the purity of character that he has attained to. It also entitles him to the special privilege of entering into the gates of Heaven, and being heirs with Christ and kings and priests before his throne. (Romans 8:16-17, Revelation 3:21, 22:5)

***The Pergamos period was from 313 to 538 A.D.***

## **Thyatira**

### **The Church That Tolerates Jezebel**

Revelation 2:18 *“And unto the angel of the church in Thyatira write; These things saith the Son of God, who has his eyes like unto a flame of fire, and his feet are like fine brass;”*

***Thyatira*** - Sweet savour of labour or sacrifice of contrition.

The citizens of Thyatira were mostly poor and humble labourers, being made contrite by sacrifices and their lives were made fragrant by the blessing of labour. They produced instruments of brass, bronze, and other metals, also the production of and dyeing of cloth in red but especially in purple, as we find that Lydia was a seller of purple from Thyatira. (Acts 16:12-14)

This period deals with the supremacy of the Papal Church from 538-1798 A.D., and it is significant to note that the chief colours worn by the popes and cardinals, of this Church, is none other than scarlet and purple.

Those that were obedient to the truth through this time were called upon to constantly sacrifice and were generally poor in the eyes of the world. Thyatira is a fitting description of the Church during this time.

***Son of God*** - This is the only depiction of Christ in Revelation where he is called the Son of God. This is noteworthy as during this period the great apostate had usurped the position and title of the Son of God for himself, and had seated himself in the temple of God as though he were God. (2 Thessalonians 2:4)

***Eyes like unto a flame of fire*** - This is a reference to the vision of Christ in Revelation 1:13-15. Thus confirming that this is indeed the one who was in the midst of the seven candlesticks, was still there watching over his Church during this long and dangerous period.

Revelation 2:19 *“I know your works, and charity, and service, and faith, and your patience, and your works; and the last to be more than the first.”*

**Works, charity, service, faith, patience** - Even though this was to be one of the hardest periods for the Church, Christ, the ever watchful guardian of his people, found much to commend and encourage. Even amidst the trouble and hardship of this era, God's people found strength and were able to stand true.

**Last to be more than the first** - This is the only Church that improves as it goes along. It seems that as the papacy grew in power and strength, audacity and pride so the strength of the people of God improved and as the end of this period dawned the world was ready for great new light.

Revelation 2:20 *"Notwithstanding I have a few things against you, because you sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."*

**Notwithstanding I have a few things against thee** - Bad circumstances do not justify the presence of sin, or the tolerance of those who are evil in our midst. Even though these people were passing through a terrible time in regards to the state of the Church, they were not excused for allowing apostasy to go unchecked.

**Woman** - Represents a Church in prophecy. (Jeremiah 6:2, Isaiah 51:16, 2 Corinthians 11:2) Obviously a pure woman is a pure Church and an impure woman an impure Church.

**Jezebel** - To find out or understand what is being said here, we need to understand who and what Jezebel was. Listed below are the comments of who Jezebel was.

- *She was a whore and witch. (2 Kings 9:22)*
- *A prophetess of Baal, the realm of an impure religion. (Revelation 2:20)*
- *Teaches fornication. (Revelation 2:20)*
- *Married to Ahab king of Israel, or Church and state united. As a result he was led into Baal worship. (1 Kings 16:31)*
- *Jezebel (Church) dominated Ahab (state), she controlled the state through Ahab. (1 Kings 21:25)*
- *One result of the apostasy was a drought for three and a half years. (1 Kings 16:32-17:1; 18:18, James 5:17)*
- *Persecuted God's faithful. (1 Kings 18:3-4; 19:1-2)*
- *She has children. (Revelation 2:23)*
- *Ultimate end was total annihilation. (2 Kings 9:36-37)*
- *If we take these marks and apply them to the time frame we are dealing with, 538-1798, you will see they correctly fit the Roman Catholic Church, that is spiritual Babylon. (see verse 13) We find the Papal woman, or spiritual Babylon, in chapter 17 as well. Let us now apply them.*
- *The Papacy is a whore, for she has not laid her trust, reliance and support upon Christ the husband but upon the state, (spiritual adultery). (Ephesians 5:23-25, Revelation 17:1-2) She is also the habitation of devils. (Revelation 18:2)*
- *Papacy calls itself the sole teacher of truth. Claims infallibility.*
- *She teaches others her fornication. (Revelation 17:2, 18:3)*
- *She is a Church and state united. (Revelation 17:2)*

- *She controls the state. (Revelation 17:3) The beast/state is supporting the woman that is riding it. The one who is being supported and is riding is the one in control.*
- *One of the results of the papal rule was three and a half prophetic years, or 1260 years, of spiritual drought of the word of God.*
- *None will deny that she is a persecuting power. (Revelation 17:6, Daniel 7:25, Revelation 13:7)*
- *The Papacy designates herself as the mother of Christendom, thus the other Churches that are drunk with her fornication are her daughters. (Revelation 17:5)*
- *Her ultimate end will be total annihilation. (Revelation 18:6-9, 19, 21)*

**Sufferest** - It seems that even amidst those who were not giving in to the apostasy, there were some who allowed tolerance to go to far and they allowed papal teachers to speak to them.

Revelation 2:21 *"And I gave her space to repent of her fornication; and she repented not."*

**Gave her space to repent of her fornication** - Jezebel was given ample opportunity to repent as Elijah on Mt. Carmel gave all the chance to choose sides.

God's great mercy, even with the apostate Church, was to call her to repentance. How was this done? *"...through messages of rebuke and warning delivered by men in and out of the church who sensed the need of revival and reformation. Among these reformers were cardinals, priests, monks, and other church officials. Popes were charged by church leaders with being the predicted antichrist in the temple of God..."* **The Seven Epistles of Christ by Taylor G Bunch, pg 168.**

She was given a chance to leave off her marriage to the state and walk with them no more, and to be married to Christ.

**She repented not** - Jezebel never repented, and so it was with the apostate Church. Thus the opportunities passed and she was left to her own devices.

Revelation 2:22 *"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."*

**Cast her into a bed** - When looking throughout scripture, this small phrase appears to refer to affliction, illness and death.

**Job 33:19** He is chastened also with pain upon his bed, and the multitude of his bones with strong pain.

**2 Kings 1:4, 16-17** Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed...therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the LORD which Elijah had spoken.

**Isaiah 28:20** For the bed is shorter than that [a man] can stretch himself [on it]: and the covering narrower than that he can wrap himself in it.

**Matthew 9:2** And, behold, they brought to him a man sick of the palsy, lying (original Greek, cast or thrown down) on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

This is a depiction of the trouble that will come to the Apostate Church as a result of her defiance of God. Eventually the time will come when God will not be even open for repentance, when he will not hear their prayers.

***Them that commit adultery with her into great tribulation*** - This includes the state and other religious organizations that also have jumped into bed with her, and committed fornication with her, corrupting the faith given to the Church of God.

***Except they repent of their deeds*** - Unless they repent this great tribulation will come upon them because of their evil deeds. This also shows the longsuffering and mercy of God, in that, He is asking them to repent and give up the adulteress relations.

Revelation 2:23 *“And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.”*

***I will kill her children with death*** - Jezebel and her children were to utterly perish. (2 Kings 9:7-9; 10:37; 10:1-28) So to it is with spiritual Jezebel's children. Papal Rome calls herself “mother,” and continually speaks of Catholics as her “children.” The Protestant Churches are sometimes spoken of as wayward children who will someday return home, and when they do a hearty welcome awaits them from the “mother Church of Christendom.” Thus all the religious systems or Churches that separated from the Papacy but still cling to her doctrines and practices and who commit spiritual fornication with the kings and nations by uniting with them when opportunity presents itself, are her children.

***All the churches shall know*** - So the doom of all the offenders would be known, or manifested, to all the Churches. But when will they know? At the time when the second death is inflicted upon this great whore and her children. This will be at the end of time when people from all ages will be able to see the judgment meted out on those who refused to repent of their abominations and chose the way of death.

***I am He that searcheth the reins and hearts*** - God would have us know by the judgment on the whore Jezebel that He has an all seeing eye like flames of fire, that searches the reins and hearts of men. Nothing is disclosed to Him, we cannot hide anything from Him. He sees what we think we hide and he knows what we think we have covered. (1 Samuel 16:7, Psalms 7:9, Hebrews 4:13)

***Give unto every one...according to your works*** - Christ will reward every one according to the works that have been, both the righteous and the wicked. (Psalms 62:12) This reward He brings with. (Matthew 16:27, Revelation 22:12)

Revelation 2:24-25 *“But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which you have already hold fast till I come.”*

***As many as have not this doctrine*** - This is a reference to those that have not been overcome by the pressure of the apostasy, the teachings of Jezebel.

***Not known the depths of Satan*** - The Catholics boast of having adopted and Christianised paganism in order to defeat Satan with his own religion. Thus paganism with its “mysteries” and “the deep things of Satan” became the religion of the church during the Thyatiran period. ***The Seven Epistles of Christ by Taylor G Bunch, pg 172.***

So those that were not taking part in the apostasy of the Papacy were not being a partaker of the depths of Satan. Thus the Bible shows us that Catholicism contains the depths and teachings of Satan.

***I will put upon you none other burden*** - The heavy burden of the papal apostasy was a great weight to deal with, no one was a friend, nowhere was safe, and each day could be the last. During this time their faithfulness in upholding the truth they already had, under these conditions was required by heaven. With more light comes more responsibility. (Luke 12:47-48)

***25. But that which ye have already*** - No other burden, or duty, was to be required of God's people during this evil period than to hold fast to what they already possessed.

***Hold fast till I come*** - Again this idea of holding to what they have both in experience and knowledge of the truth, (1 Thessalonians 5:21) looking forward to the time when Jesus would return to take them home. Glorious promise of redemption. (Hebrews 3:6; 10:23)

Revelation 2:26 *“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:”*

***Keepeth my works*** - Note the contrast between the works of Jezebel mentioned previously and the works of Christ, that is the works of obedience contrasted with the works of disobedience.

For the works of God are to believe on Christ Whom He hath sent. (John 6:29) And he that believeth on Christ, the works that Christ does shall he do also. Our whole duty is to fear God and keep His Commandments. (Ecclesiastes 12:13) These are the works that He can approve of.

***Unto the end*** - Matthew 24:13 *“But he that shall endure unto the end, the same shall be saved.”* This experience is unto the end of our mortal life, not just a momentary one.

***To him will I give power over the nations*** - To them that have kept Christ's word unto the end, these will have the power over nations. The tables will turn, and the saints who have been persecuted and trodden under foot, will inherit this earth and reign with Christ throughout the ceaseless ages of eternity. (Revelation 22:4-5; 3:21)

Revelation 2:27 *“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”*

***Shall rule them with a rod of iron*** - This is a reference to the shepherd's crook. On its other end was a length of iron which was used as a weapon of defence or attack against any preying upon the flock. It was an instrument of destruction. It denotes that the overcomers will share in the final administration of justice against those who so cruelly oppressed them, because of their loyalty to Christ. This is confirmed by the remainder of the verse: “as the vessels of a potter shall they be broken to shivers.

***Even as I received of My Father*** - The promise to the overcomer was also given to Christ. (Psalms 2:7-9)

Revelation 2:28 *“And I will give him the morning star.”*

***Morning star*** - Ultimately Jesus Christ is the bright and morning star. (Revelation 22:16; cf. 2 Peter 1:19) Also the morning star is the sign and promise of greater light. As the morning star reveals that the fullness of sunlight is about to break upon the dark night sky, telling us that the darkness of night is almost over, so the beginning of the great reformation was as a bright star that developed into a fully fledged sun. This morning star was the English Reformer John Wycliffe. Although many stars had always shone during the darkest period of history the shining of the morning star was the beginning of the great Reformation from which there was to be no return.

Wycliffe stood up against the Papal apostasy and laid the foundation for greater light to be brought in.

Revelation 2:29 *“He that has an ear, let him hear what the Spirit saith unto the churches.”*

***The Thyatiran era is from 538 to 1798 A.D.***

## Revelation Chapter 3 - Seven Churches: Part 2

### Sardis

#### The Church That Lives But is Dead

Revelation 3:1 *“And unto the angel of the church in Sardis write; These things saith he that has the seven Spirits of God, and the seven stars; I know your works, that you have a name that you livest, and are dead.”*

**Sardis** - The name means, “song of joy” or “that which remains.” This is the period after the 1260 days but before the great advent awakening. It is a sad period as it depicts the failing condition of the Protestant churches between 1798 and 1833.

**Seven spirits and the seven stars** - Christ comes to this church with the Holy Spirit (see comments for seven spirits in Revelation 1:4) which they were lacking in. Also He comes with the leaders (see comments on the seven stars Revelation 1:20) for the peoples focus had left Christ, the way, truth and life (John 14:6) and gone over to the leaders and their man made creeds. Christ is drawing their minds from the leaders back to Him, the One that holds their leaders in His hand.

**I know thy works** - As Christ has done with each church prior to this, He tells them that nothing is hidden from His all seeing eye.

**Thou hast a name that thou livest, and art dead** - It is possible to be dead whilst still living (1 Timothy 5:6) and this was the condition of the Protestant churches which arose out of the great Reformation. They failed to continue the work which they were raised up to do, and they needed to awake out of their sleep and arise from the dead, so Christ could give them more light. (Ephesians 5:14. See also Proverbs 21:16)

They still have the name of Protestant, of the true church of Christ but they, according to the words of the Saviour, are actually dead. For they have only taken the name Protestant and do not possess the requisite character, this we call hypocritical. This gives us a good understanding why Christ comes to this church with the Holy Spirit, for they are dying spiritually and in need of spiritual life. Why is this so? It is often stated that there are five causes for the decline of a church.

1. *The union of the main church body with the state.*
2. *The formation of rigid creeds.*
3. *Their adherence to certain unscriptural doctrines.*
4. *The influence of the Counter-Reformation.*
5. *The rise of Deism or the Age of Reason.*

**Union of Church and State** This breeds a lack of faith, also the acceptance of state financial aid develops submission to the dictates of the state over the dictates of the Word, while the acceptance of military or judicial aid creates the ability to enforce ones doctrines upon others and thus develops a spirit of intolerance and persecution. This was seen in the terrible persecution of

one state Protestant church against another very soon after leaving the Catholic fold. A typical example of this is the Lutheran and Reform church persecution of the Anabaptists.

**Formation of Rigid Creeds** A creed other than the Bible itself creates a means by which all others are tested and prevents a continuation of development in understanding. Otherwise known as spiritual sterility. As many of the reformation churches continued to study, their ideas of truth changed, but because the creed had already been made the truth was rejected and the creed retained. From our perspective it is easy to see where the churches still retained many of the ideas of Romanism, and still had other truths to rediscover, but they were bound to their man-made creeds and refused to walk in the advancing light of truth.

**Proverbs 4:18** The path of the just is as the shining light that shines more and more until the perfect day.

**2 Peter 3:18** But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen.

**Adherence to unscriptural doctrines** Some of the false doctrines still held to by many of the reformation churches included the following;

**Sacramentalism** or the belief that one was actually granted salvation through the communion service in contrast to the Biblical view that it is by faith.

**Predestination** was a common belief that originally came from paganism and was introduced into the church by Augustine. This idea was adopted by both Luther and Calvin who had been Augustinian monks. This belief states that even before one is born God has decided if he is to be saved or lost and nothing he can do about it will change that fact. It denies freedom of choice and annuls all evangelistic effort and foreign missions. Thus inviting spiritual death to the church.

**Original Sin** which states that at birth all infants are guilty of Adam's sin and are deserving of God's wrath and curse. This belief misrepresents God and presents a false view as to what is sin. Sin according to the Bible is the transgression of the law. (1 John 3:4) Original sin holds that the sinful nature with which we are born is itself sin whether one chooses to sin or not. Under the idea of original sin all infants must be baptized at birth to be cleansed from this stain of sin. Once this rite is performed the salvation is assured. Thus there is no need for personal confession, repentance, regeneration by the Holy Spirit or call to live a holy life. (*Deuteronomy 3:18; 1:39* Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.) It goes on to state that because of original sin, no man even by the grace of God can fully obey God. It amounts to salvation in sin rather than salvation from sin as is found in the Bible. He shall save his people from their sins. (Matthew 1:21)

**False ideas** on Justification by Faith included the idea that the act of justifying the sinner is a forensic or legal act only and does not involve the new birth or regeneration of the sinner in it. Biblical justification involves the new birth experience in the justifying process unable to be separated from the legal act of declaring one righteous or just. See Romans 2:2 and Ezekiel 36:26.

The false ideas also lead to once saved always saved which claims once we have been justified by God we can never be lost. This is also a false concept as even the great apostle Paul feared that after preaching to others he himself might be a castaway, that is lost. See 1 Corinthians 9:27.

**Antinomianism** is the idea that the grace of God has done away with the law. This also is an outgrowth of the idea of original sin which makes the idea of keeping the law an impossibility. But the scriptures in John 14:15 and 1 John 5:2-3 teach very clearly that to love God is to keep his law, something that according to the creeds of many Reformation churches we cannot do.

**Counter Reformation** This was the movement by the Catholic Church to destroy the Protestant Reformation which was destroying its influence around Europe. The main aspects of the development was as follows, however the Jesuits were responsible for all five.

- *The recognition and employment of the Jesuits.*
- *The conveying of the council of Trent, 1545-1563.*
- *The invention of false interpretations of prophecy in order to point people away from the papacy as the antichrist. Futurism under Francisco Ribera (1590) was being promoted. This teaches that the antichrist has not come yet, but will come for a short period of time just before Christ comes. And Preterism, under Luis de Alcazar (1604), placed the antichrist back in the time of Nero. These were designed to take the heat off the papacy. We are still suffering today from these false doctrines.*
- *The establishment of the index of prohibited books.*
- *The renewal of persecution.*

**Age of Reason** During the renaissance or the paganising of Europe and the rise of rationalism, the idea was to reinvent the writings and philosophies of the ancients from such places as Greece. These pagan writings and ideas began to permeate every aspect of society including religion. The main focus seems to be that nothing was beyond the mind of man, not even God himself. One of the main influences into the religious realm was Unitarianism or the belief in one god rather than three persons of the Godhead.

Revelation 3:2 *“Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before God.”*

***Be watchful*** - Being comfortable and having a sense of security tends to make a person slumber in the area of watchfulness. It also allows the enemy to gain ground and infiltrate the ranks.

The church was not being as watchful as it could be. Thus during this era they were getting comfortable, becoming slack in their concern over sin and the danger of being lost or led astray.

***Strengthen the things which remain, that are ready to die*** - They were to be watchful because the things that remained were ready to die. This is why they are counselled to strengthen them.

A man by the name of Lacunza, a Jesuit priest, whose book (The Coming of Messiah in Glory and Majesty) was published in English in 1812, taught that the second coming was in 2 stages. This is not the secret rapture, but is very close to the teaching.

It wasn't until 1830 when Margaret MacDonald, a spiritualist that attended the church of Edward Irving, an Anglican minister, claimed to have a vision of the second coming of Christ. She stated that she saw the secret rapture of the saints. This teaching was picked up by Protestants, Edward Irving being one of them. The doctrine of the second coming was slowly dying.

Also the doctrine of the Papacy being the great Anti-Christ of Bible prophecy was slowly starting to die out. Today we almost do not hear this being proclaimed.

Those truths that remained were to be strengthened so as not to die. The elements of spiritual life, love, faith, missionary energy, and watchfulness were ready to die. Protestantism was ceasing to protest.

***Not found thy works perfect before God*** - Their works were not perfect for they were failing to complete that which they were called into existence for. It was not God's plan to have hundreds of churches, but only one. It is because man keeps getting sidetracked that God has to go and call someone else. Also when we get sidetracked we fail to continue to grow in grace and thus our own spiritual life declines until it despairs completely.

Revelation 3:3 *"Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you."*

***Remember therefore how thou hast received and heard*** - This is the solution to the people in Sardis who are losing their way. They are to recall where they originally saw the light and go back to that spot and regain their original vision and mission to serve God and not the dictates of man, Protestant or Catholic.

***Hold fast*** - Hold fast to that which is good (1 Thessalonians 5:21) and the truths that remain.

***Repent*** - Repent of their departure from truth, their lack of watchfulness, their hypocritical state of having a name that implies they are spiritually alive when the reality is, they are spiritually dying.

***If...thou shalt not watch...I will come on thee*** - Because of the lack of watchfulness, the city of Sardis was taken captive. So it will be with those that chose not to repent, reform, and be watchful. Christ would visit the believers in judgment or punishment if they failed to respond to Christ's call for repentance and reformation.

***As a thief*** - A thief comes unexpectedly, and this is exactly the way that Sardis was taken, unexpectedly. This is how the judgment or punishment that Christ was going to visit upon them would come, unexpectedly.

***Thou shalt not know what hour I will come upon thee*** - This seems to be a warning that an actual time period was coming in which they would miss something if they did not arise out of their spiritual lethargy. Thus the warning that the great awakening around the second coming was

about to begin, and most of the Protestant churches eventually rejected it due to the spiritual death that was taking place within their ranks.

Revelation 3:4 *"You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."*

***A few names which have not defiled their garments*** - Therefore we can say that within this period some were not defiled by false doctrine nor influenced by the insidious heresies of the Jesuits, but were maintaining a firm reliance upon a "thus saith the Lord," and were preparing to move into the great awakening under the next church period.

***Shall walk with me in white: for they are worthy*** - Those that have not defiled their garments are the ones that walk with Christ in white, thus showing that white is a symbol of being undefiled or pure. The white garment is described as the righteousness of saints. (Revelation 19:8) But it is God that covers them with this robe of righteousness, (Isaiah 61:10) for their righteousness is of me saith the Lord. (Isaiah 54:17). The reason why they are worthy to be clothed with Christ's righteousness is that they have not defiled their garments. But on a deeper level, they are worthy because Jesus Christ is worthy (Revelation 5:12) and they have washed their robes in the blood of the Lamb (Revelation 7:13-14) and are clothed with His worthy righteousness.

Revelation 3:5 *"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."* ***He that overcometh*** - What is going to be said next is only to those that persistently overcome sin. ***Shall be clothed in white raiment*** - To those that overcome is the promise of the righteousness of Christ.

***Will not blot out his name out of the book of life*** - To the church that was called dead and dying, the promise of having their names retained in the book of life and thus gaining eternal life when Jesus comes the second time.

***But I will confess his name before my Father...*** - Because they have not denied Jesus before men, He will not deny them but confess their name before His Father and before His angels.

**Matthew 10:32-33** *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* Are we denying Jesus by the way we live and the doctrines that we hold to? Is He denying us before the Father?

***The time period of Sardis was 1798 A.D. to 1833 A.D.***

## **Philadelphia**

### **The Era of Brotherly Love**

Revelation 3:7 *“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that has the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”*

**Philadelphia** - The word Philadelphia means Brotherly Love. This is the period of 1833 to 1844, which was the time of great religious awakening just before the commencement of the judgment in 1844.

Men like, William Miller, Josiah Litch, Joshua Himes (in America), and Robert Winter in England, Dr Joseph Wolff (who travelled throughout Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States), and others, were standing up and preaching that the second coming of Jesus Christ was going to be in the year 1843/44. People's hearts were stirred and many began to set aside the worldly influences that had crept into the church, confessing sin, making restitution, and with a pure fervent love for one another, prepared for the coming of Christ.

Whilst this was going on, they were being opposed by most ministers and people that rejected the preparation for this event. But the believers were to be bitterly disappointed, having their very foundation shaken. They misunderstood the cleansing of the sanctuary in Daniel 8:14 to be the cleansing of the earth by fire when Christ comes, instead of the beginning of the judgment in heaven in 1844. Christ never came.

We will look at this a little more closely in the following verses.

**Saith he that is holy, he that is true** - Undoubtedly Christ is holy, (Psalms 16:10, Acts 2:27, 31, Mark 1:24), and true. (John 14:6, 1:14, Revelation 3:14, 19:11) But why does Christ come to this church introducing Himself as such?

The Bible says, *“Be ye holy; for I am holy”*, and *“...and holiness, without which no man shall see the Lord”* 1 Peter 1:16, Hebrews 12:14. Christ was calling His people to a sanctified life, to be prepared to stand during the time of the investigative judgment that was about to commence in 1844, and in preparation for His soon return after this time. For those that will be able to stand in that day are those that have *“clean hands and a pure heart”* Psalms 24:4.

Christ also shows to them that He is the true one, the one that is faithful and can be trusted despite all appearances. Their faith is to be anchored upon Him and His word for He is true. It was man's misunderstanding of the scriptures that led to the wrong conclusion of the second coming, not God's.

**Key of David** - A key is the symbol of power and authority, for the key gives the possessor the power or authority to open and shut the door when he chooses to use it. (See also Revelation 1:18)

Christ is the son of David (Matthew 21:9; 22:41-42) and David is referred to as His father. (Luke 1:31-33) David dwelt in the city of David which is Zion, (2 Samuel 5:7) or more commonly known as Jerusalem, (Jerusalem is also known as Zion. Zechariah 9:9, John 12:12-15, Joel 3:17. Here Zion is referred to as God's holy mountain, Daniel 9:16 Jerusalem is God's holy mountain). Jerusalem was the capital of his kingdom, that is, where his throne was. Christ is the rightful heir to the throne of David, but He will be ruler of the heavenly Zion/Jerusalem, (this is the New Jerusalem Revelation 21:1-5), and His reign will be for ever and ever. (Hebrews 12:22, Luke 1:32-33)

So this message is telling them that Christ, the son of David, (Who tells the Philadelphian Church that He is coming quickly v11), is about to take His rightful place on the long-unoccupied throne of David when He comes the second time. (Matthew 25:31-34) He has the authority to it and will rule from the New Jerusalem.

***Openeth, and no man shutteth, shutteth, and no man openeth*** - From this statement, it is quite obvious that Christ has the power to open and shut doors that no man can. We will look at this a little more closely in the next verse.

Revelation 3:8 *"I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name."*

***Set before thee an open door...no man can shut it*** - To understand what door this is referring to, we must look at the position and ministration of Christ in the Heavenly Sanctuary at this time. (this is the true tabernacle that the Lord pitched and not man. Hebrews 8:2)

The earthly sanctuary is a shadow or type of the heavenly (Hebrews 8:5) and had 2 apartments with 2 different services, a daily in the first apartment and a yearly in the second apartment. Hebrews 9:1-7 (for more information on the daily and yearly service see comments on Daniel 8:14)

Up until this time, Christ has been ministering in the first apartment known as the holy place, as He was amongst the candlesticks at the beginning of the prophecy. (Revelation 1:12) In the earthly sanctuary the daily service, which involved the holy place, came to an end at the end of the year. At this time the yearly service, more commonly known as the Day Of Atonement or judgment, which involves the most holy place, conducted by the high priest alone came into effect. No person was allowed into the holy place whilst he was ministering in the most holy place. (Leviticus 16:17) It is easily seen then, that the door to the holy place was, as it were, shut at this time and with the high priest alone being able to open the door to the most holy. (The curtains that divided the apartments in the sanctuary were known as doors. Leviticus 1:3)

A similar opening and shutting, or change of ministration, must be accomplished by Christ when the time comes for the cleansing of the heavenly sanctuary. This time came at the close of the 2300 day/year prophecy of Daniel 8:14 which pinpoints the commencement of the antitypical day of atonement or the judgment time in 1844 (for more information on the 2300 days see comments on Daniel 9:24-27)

This change of Christ's ministration is brought to light in Daniel 7:9-10, 13. Thrones were set down in place and The Ancient of Days, that is God the Father, came and sat upon one of them. After giving a description of the Father, we are told that the judgment was set and the books were opened, so as to have each persons life record that is therein investigated. This we know takes place in the most holy place of the sanctuary. Notice how in verse 13 Christ is brought into the presence of the Father, to take His part in the judgment. But where did He come from? It must be the holy place. Previous to 1844 Christ was ministering in the holy place of the heavenly sanctuary. In 1844 Christ's ministration changed from the holy place to the most holy place in the heavenly sanctuary. Thus the door to the first apartment is shut, for no man is allowed to enter it whilst the ministration is going on in the most holy place and Christ is no longer there. The door in the most holy place has now been opened by Christ for He is now ministering before the Father there. No man can open nor shut these doors except Christ.

Christ had set before His people, at the end of the Philadelphian period in 1844, an open door. He wished for them to hold fast their walk with Him and move with Him into the experience of the most holy place and the time of judgment from 1844.

***Hast a little strength*** - Ancient Philadelphia was apparently not large. The movement of this time was not a large one either, with them being in the minority.

***Hast kept my word*** - Because they were only little in number, it led them to rely upon God's word and His strength. They kept to the truth.

***Hast not denied my name*** - In the Sardis period of the church we find that they were denying Christ's name by the way that they lived, that is by their lack of godliness. In the time of Philadelphia we see the opposite taking place. During this time period it is reported that the church was at one of its purest stages in preparation for what they saw as the second coming of Jesus. The name of Jesus and His coming was being preached world wide by the movement. Those of the movement were not afraid to profess His name and their faith.

Revelation 3:9 *"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you."*

***Synagogue of Satan...say they are Jews...are not, but lie*** - During this period there were those that claimed to be Christians yet did not have the prerequisite character to match, hence they are called liars. They only possessed an external form of religion not a heart conversion. Quite possibly refers to those that would not keep up with the advancing light of truth and thus started to oppose it whilst claiming to still be a true Christian. (See comments on Revelation 2:9)

***Them to come and worship before thy feet*** - This shows that the church would prevail against its enemies. Those that oppose the truth and also claim to possess it but don't, will eventually be compelled, by the circumstances, to acknowledge that those who have been loyal to truth are indeed God's people.

Revelation 3:10 *"Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."*

***Because...kept the word of my patience*** - *"Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus."* Revelation 14:12. Because they have, with patience, faithfully kept God's word (3:9) and commandments, He will keep them from the hour of temptation.

***Hour of temptation...come upon the world...try them*** - If they were truly adhering to the truth, Christ would keep them from falling during the trying time of the great disappointment. But it has a greater application than this also.

Notice that this *shall* come upon the whole world, thus placing this as a future event that will encompass the whole world. In Deuteronomy 4:34 we find that the plagues of Egypt are referred to as temptations. And in the last days we find that the wrath of God, in the form of the 7 last plagues (Revelation 15:1; 16:1) is going to be poured out upon the earth. Those who keep the word of Christ's patience during the last crisis will be kept from receiving the seven last plagues. Those that are kept during this time are the 144,000 of Revelation 7:1-4. There is no reward for the quitter, it must be kept till the end.

Revelation 3:11 *"Behold, I come quickly: hold that fast which you have, that no man take your crown."*

***Behold I come quickly*** - Christ tells them that He is coming quickly, He is soon to return. This message is more prominently being urged upon His church.

***Hold fast which thou hast*** - His counsel to them is to hold fast to that which they have. They have kept God's word, not denied His name by their conduct, and have kept the word of His patience. Christ tells them to hold fast to the experience of living a holy life, and do not allow anyone or anything to induce you to yield up the word of truth faithfully being held to.

***No man take thy crown*** - They are to hold fast to the experience they have, so that no man can deprive them of their crown of life through getting them to yield up the truth. For the word take can mean to deprive of. Nothing should induce us to walk contrary to the ways of truth and thus the loss of the crown of life.

Revelation 3:12 *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."*

***Him that overcometh*** - Once again the reward is to those that continue in overcoming the trials and temptations before them.

***A pillar in the temple of my God...go no more out*** - A pillar is a permanent fixture that the other materials rest upon. The chief men in the church are known as pillars, (Galatians 2:9) with the

other members also known as lively stones. (1 Peter 2:5) To those that overcome Christ is going to make them pillars in His triumphant church. They are His permanently, they will be established fully in the truth. Never will there be any more danger of his falling away; he is the Lord's forever; a permanent fixture of His true church, for 'he will go no more out.'

***The name of my God*** - This pillar will have the name of God written upon it. Those that overcome will receive the permanent impress of the name/character of God, also showing that they belong to Him. They have been yielding their minds to intelligent and loyal obedience to all of God's commandments. There will be no covering up of sins and faults to hide the deformity of character; no robes will be half washed; but all will be pure and spotless.

***City of my God...New Jerusalem*** - The city of my God is the heavenly Jerusalem, (Hebrews 12:22) which is the New Jerusalem. It is to this city that they belong, where the Son of David will rule forever, and have the right to reside there.

***My new name*** - Also Christ's new name will be written upon the overcomer.

Revelation 3:13 *"He that has an ear, let him hear what the Spirit saith unto the churches."*

***The time period of Philadelphia was 1833 A.D. to 1844 A.D.***

## **Laodicea**

### **The Period of Lukewarmness**

Revelation 3:14 *"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;"*

***Laodicea*** - The word Laodicea is made up from two words, that when placed together mean "a people judged" or "the judgment of the people." Clearly we are looking at the period in the church's history of when it is to go through the investigative judgment which is brought to light in Daniel chapters 7, 8, and 9, which commenced in 1844.

Seeing that the seven churches represent the different periods of the Christian church, we are dealing with the final period of the church before the second coming of Christ. So this is a message to each of us that are living today.

Unlike any of the churches before this period, there is no praise given to the Laodicean church. Nothing good is said, but it is not an entirely hopeless condition.

***Saith the Amen*** - Christ, here, takes upon Himself the title of the Amen. The word, Amen, means "so be it", or "trustworthy", and "verily" in the Greek. In the Hebrew it means, "so be it", or "truly and truth."

So here we find that Christ is introducing Himself as the Amen or the One that is truth. And this is rightly so, for Jesus Christ is the truth John 14:6. Also in 2 Corinthians 1:20 we find that, *"all the*

*promises of God in him/Christ [are] yea, and in him/Christ Amen” or truth. Thus showing that in Christ is the source of all truth.*

Also to we see the following from ***The Seven Epistles of Christ by Taylor Bunch***. “*Coming at the close of a sermon or prayer, Amen indicates the end or the last. It indicates that the Laodicean message finishes Christ's appeals to His people, and that there is no more to be said. It is the last of the seven epistles to His church during the Christian dispensation, and therefore constitutes His final appeal before probation closes. No other message will follow. The divine Amen will never speak again to the church militant. Those who reject the Laodicean message will never hear another divine call to repentance and salvation.*” **pgs 217, 218.**

***Faithful and true witness*** - This is a repeat of the title given to Christ in Revelation 1:5. Just as the Author is known as the Truth, so to is His testimony that is given trustworthy and true. There is no mistaking the facts of what is said, for it is impossibility for Christ to lie, (Hebrews 6:18) and He is the same yesterday, and to day, and for ever. (Hebrews 13:8) Jesus never glosses over or whitewashes conditions to make them appear better than they really are. When He speaks, we ought to listen, for on our attitude toward His testimony depends our eternal destiny.

The strong reproof that is given to this church may seem to them as an over exaggeration, but it is not, for it comes from the one Who is truth and bears a faithful and true witness.

***Beginning of the creation of God*** - Jesus also takes the title of the beginning/beginner/chief of the creation of God. This quite clearly shows that all things have their origin and beginning with Christ as it was through Christ that God created the worlds and all things. (Hebrews 1:1-2, 10, Ephesians 3:9) Also from Colossians 1:16-17 and John 1:1-3, 14, we see that Christ is before all things and by Him all things consist, for Christ is the creator/Author of all things including things visible and invisible.

But why does Christ come to the church in this way? There are two simple answers to this question.

In the world that we live in, creation is fast being rejected and evolution is starting to take a hold. Even amongst some of the churches today the first few chapters of Genesis are said to be unreliable and being done away with.

The terrible condition that we find Laodicea in needs to be reversed. It is only through the creative power of Christ (that created the worlds) working upon the heart, to transform ones life into a new creature, that can pull people out of this lukewarm condition. Even the condition of self-deception.

Revelation 3:15 “*I know your works, that you are neither cold nor hot: I would you wert cold or hot.*”

***Thou art neither cold nor hot*** - The problem with their spiritual condition was that they were not hot neither were they cold.

Jeremiah 20:9 “*Then I said, I will not make mention of him, nor speak any more in his name. But [his word] was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not [stay].*” Those that have the word of God burning in their hearts and can not stop from spreading the truth that is imbedded deep in the soul, and have a deep love for Christ, being zealous of good works, (Titus 2:14) are those that are hot.

Cold, being the opposite of hot, must refer to those that have not the love of the truth in their hearts and do not have a relationship with Christ.

***I would thou wert cold or hot*** - Christ would prefer to have them either cold or hot. For if a person is on fire for the Lord, his spiritual life is one that is healthy. But when a person is cold, they know what their need is, and that is to get warmed up. It is easier to reach someone that has a sense of their need than someone that is feeling quite comfortable.

Revelation 3:16 “*So then because you are lukewarm, and neither cold nor hot, I will spue you out of my mouth.*”

***Because thou art lukewarm*** - The true condition is brought to attention here. They are not cold nor hot but lukewarm, with the reason for their lukewarmness found in the next verse.

Lukewarmness is a mixture of hot and cold, and thus these people are mixing the truth with worldliness which has cooled down their hot condition. It would do us good to remember that in the Philadelphian period, which is just before this time, God's people were on fire for Him zealously spreading the truth and living a pure life. After the great disappointment of 1844, worldliness crept into the church and many started to fall from their past experience into compromising with the world.

***I will spue thee out of my mouth*** - Laodicea was well known for its lukewarm springs. But if one was to drink from these springs, it would bring a nauseating feeling upon the person and generally they would vomit back the water.

This shows the utter nauseating effect truth mixed with worldliness has upon Christ. It is one of rejection. Those that wish to stay in this lukewarm state would finally be rejected.

Revelation 3:17 “*Because you sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that you are wretched, and miserable, and poor, and blind, and naked:*”

***Because thou sayest*** - What is going to be spoken next is the claim that the Laodiceans make.

***Rich, and increased with goods*** - The attitude that they take is one of spiritual self-satisfaction. Lukewarmness is a condition of feeling comfortable and just right. Within himself he feels assured of salvation because he has the truth and thinks that he is on his way to heaven. They are satisfied with their spiritual condition, but are self-deceived.

***Have need of nothing*** - This is a dangerous condition, for the person truly thinks that he is just fine in his relationship with Christ. Lukewarmness does not feel its need or even senses it. But “*let him that thinketh he standeth take heed lest he fall*” 1 Corinthians 10:12.

We are to be continually aware of our spiritual condition and the danger of slipping into spiritual lethargy.

***Knowest not...wretched, miserable, poor, blind, naked*** - After setting before them what they think their condition is, Christ now shows them their true condition. They think that they are fine and profess that they are, but their true spiritual condition is one of a pauper.

Revelation 3:18 “*I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint thine eyes with eyesalve, that you may see.*”

***I counsel thee*** - After pointing out the true condition, Christ now comes to give them the solution to the problem. This proves that it is not a hopeless condition, for if it was there would be no use in giving the counsel.

***Buy of me*** - The following things are to be bought from Jesus Christ Himself, for it is He that possesses these things.

We do not and cannot buy these things with money. The only way that they can be bought is found in verses 19 and 20. It is through repenting, that is a turning away from, of the lukewarm condition and opening the door of our hearts to allow Christ to dwell within and bring these things in with Him.

***Gold tried in the fire*** - Gold, literally considered, is the comprehensive name for all worldly wealth and riches. So figuratively it must denote that which constitutes spiritual riches. The Lord said to the church of Smyrna that He knew their poverty, but they were rich, for they were poor in earthly possessions but rich in faith. (James 2:5) But also to, this gold has been tried in the fire and purified. Likewise is our faith to be tried by fiery trials (1 Peter 1:7; 4:12) to perfect it. Now faith works by love and love is the fulfilling of the law. (Galatians 5:6, Romans 13:10)

So this gold tried in the fire is none other than *faith that works by love*. This is not a sentimental love but a true love that will lead the person to renounce self and worldliness and follow, by faith, the law in loving obedience to Christ.

***White raiment*** - This white raiment is for the purpose of covering our spiritual nakedness. All our righteousness' is as filthy rags. (Isaiah 64:10) But Christ wants to take these from us and give us a change of raiment. (Zechariah 3:3-5) This raiment is none other than the righteousness of Christ which He offers to the repentant soul. (Isaiah 61:10, Romans 3:24-26)

***Eye salve that thou mayest see*** - The Laodicean church is greatly lacking spiritual vision or eyesight, for they cannot even see their own spiritual condition. Therefore they are counselled to buy the eye salve of spiritual discernment. This discernment comes from the Holy Spirit (1

Corinthians 2:10-14, John 14:26; 16:13) and it is through the spirit of the world that pushes aside the Holy Spirit and spiritual discernment.

Christ wants them to see their true condition, but also to have that spiritual discernment from the Holy Spirit to lead them into a closer relationship with Him, and so as to be able to see the wiles and deceptions of the enemy and shun them.

Revelation 3:19 *"As many as I love, I rebuke and chasten: be zealous therefore, and repent."*

***As many as I love*** - After the sharp rebuke and counsel, Christ still turns to His church and tells them that He is dealing with them in this way because of His love for them.

***I rebuke and chasten*** - We are not to despise the chastening of the Lord; neither be weary of His correction. (Proverbs 3:11) For He is dealing with us as being sons, and the son that the father loves he rebukes and chastens. Those that are not chastened are not sons. (Hebrews 12:5-8) Through this reproving and discipline Christ shows His divine love. The rebuke and chasten is not to wound and destroy but to heal and restore.

***Be zealous therefore and repent*** - Why are we to be zealous to repent? The motive is the love that Christ is manifesting toward us in dealing with us as sons. In Romans 2:4 we see that it is the goodness of God that leads us to repent. And if we truly see the way Christ is dealing with each of us, we would see His goodness and love and would be zealous to repent of our lethargic condition of contentment and worldliness.

Revelation 3:20 *"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."*

***Behold, I stand at the door, and knock*** - The secret of Laodicea's lukewarm and wretched state is that Christ is being kept outside the door. He is knocking on the door of the individual's heart. But how does He knock?

***If any man hear my voice, and open the door*** - Christ knocks with the still small voice saying, *"this is the way walk ye in it"* Isaiah 30:21. The word "if" implies that there will be those that do not hear or heed His voice.

Notice that Christ does not force His way in. It is left up to any man that hears His voice to open the door and let Christ in.

***I will come in to him*** - If we open the doors of our hearts/minds, Christ will accept the invitation and come in. He wishes to reign on the spiritual throne of our hearts through the presence of the Holy Spirit. This is the surrendering of our will to His and allowing His mind to be ours. (Philippians 2:5) Christ in you, the hope of glory. (Colossians 1:27)

***Will sup with him and he with me*** - *"How forcible and touching the figure! Friend with friend, partaking of the cheerful and social meal! Mind with mind, holding free and intimate converse! And what a festal scene must that be where the King of glory is a guest! No common degree of union, no*

ordinary blessing, no usual privilege, is denoted by this language. Who, under such tender entreaty and so gracious a promise, can remain indifferent? Nor are we required to furnish the table for this exalted Guest. This He does Himself, not with the gross nutriment of earth, but with viands from His own heavenly storehouse. Here He sets before us foretastes of the glory soon to be revealed. Here He gives us earnest of our future inheritance, which is incorruptible, undefiled, and fadeth not away. Verily, when we shall comply with the conditions, and receive this promise, we shall experience the rising of the day star in our hearts, and behold the dawn of a glorious morning for the church of God.” **Daniel and the Revelation by Uriah Smith, pg 380.**

Revelation 3:21 “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

**Will I grant to sit with me in my throne** - The overcomer will enjoy the pleasure of sitting with Christ on His throne and rule with Him throughout the ceaseless ages of eternity. (Daniel 7:27, Revelation 22:5) Notice that this is Christ's throne that we are to sit upon, not the Father's.

**Even as I also overcame** - The way that we are to overcome is the same way that Christ overcame.

The secret of Christ's success was His constant dependence upon and union with the Father. He said and did only that which His Father bid. (John 5:19-20, 30; 8:28-29; 14:10-11) We are just as helpless without Christ (John 14:4-5; 15:4-7, Philippians 4:13) and it is only through this union with Him that we can attain to a victorious life.

**And am set down with my Father in his throne** - “In this promise two thrones are mentioned – the throne of Christ; which He offers to share with the victorious Laodiceans, and the throne of the Father, representing the power and glory of divine majesty, on which none may sit except the Father and the Son. The Eastern throne was wide enough for more than one person. There was room for at least two others, one on the right and the other on the left. The mother of James and John requested that her two sons be given such positions when Christ became king. From Hebrews 8:1 we learn that Christ is now at the right hand of His Father on the throne that rules the universe. He is to occupy this position till the conquest of this rebel world is completed. “The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.” Psalms 110:1 (See also 1 Corinthians 15:24-25.)

When the conflict is over, Jesus will occupy the throne of David, which was the throne of Adam and the throne of this world before it was usurped by Satan, who since then has been “the prince of this world.” (Ezekiel 21:27; Luke 1:31-33; Matthew 25:31; Isaiah 9:6-7.) This is the throne Christ promises to share with the victors over the Laodicean condition of Lukewarmness and self-righteousness.” **The Seven Epistles of Christ by Taylor G Bunch, pgs 252, 253.**

Revelation 3:22 *“He that has an ear, let him hear what the Spirit saith unto the churches.”*

This is the final appeal, made by Christ to His church, through His representative the Holy Spirit. There is no other call. Will we surrender our lives to Him and open the door? If we refuse to listen to the knockings and pleadings of Christ through the Holy Spirit, someday He will refuse to hear us when we knock at the closed door of mercy and beg for entrance into heaven, for it is too late. (Matthew 25:1-12)

**The time period of Laodicea is 1844 A.D. to Close of Probation**

**Seven Churches Chart**

| Name                         | <i>Ephesus</i>                                      | <i>Smyrna</i>                              | <i>Pergamos</i>                             | <i>Thyatira</i>                                    | <i>Sardis</i>                                                 | <i>Philadelphia</i>                                   | <i>Laodicea</i>                           |
|------------------------------|-----------------------------------------------------|--------------------------------------------|---------------------------------------------|----------------------------------------------------|---------------------------------------------------------------|-------------------------------------------------------|-------------------------------------------|
| <b>Period</b>                | 31 A.D to 100 A.D.                                  | 100 to 313 A.D.                            | 313 to 538 A.D.                             | 538 to 1798 A.D.                                   | 1798 to 1833 A.D.                                             | 1833 to 1844 A.D.                                     | 1844 to end of time                       |
| <b>Meaning</b>               | First or Desirable                                  | Myrrh or Sweet Smelling Savour             | Height or Elevation                         | Savour of Labour or Sacrifice of Contrition        | Song of Joy or That Which Remains                             | Brotherly Love                                        | A Just People or A People Being Judged    |
| <b>Description of Christ</b> | Holds 7 stars and walks among the candlesticks      | First and Last died and came to life       | Has a sharp sword with two edges            | Son of God Flaming eyes Bronze feet                | Has the 7 Spirits of God and the 7 Stars                      | Holy and True Key of David Opens and Shuts            | Amen, True Witness, Beginning of Creation |
| <b>Christ Knows</b>          | Works, Toil and Endurance                           | Works Tribulation, Poverty, Coming Trouble | Works, Dwell where Satan is                 | Works, Love, Faith, Service, Patience              | Works                                                         | Works                                                 | Works, False claims, True condition       |
| <b>Praise</b>                | Not weary Test Teachers Hate Nicolaitans            | You are rich                               | Hold fast My name Did not deny faith        | Later works exceed first works                     | A few are worthy                                              | Kept my words Did not deny name Endured               |                                           |
| <b>Rebuke</b>                | Abandoned first love                                |                                            | Some Balamites and Nicolaitans              | Tolerates Jezebel Won't repent                     | Works imperfect Seems alive but dead                          |                                                       | Lukewarm, Poor, Blind and Naked           |
| <b>Counsel</b>               | Repent, remember Return to first love & first works | Don't fear be faithful unto death          | Repent                                      | Repent, Hold Fast                                  | Repent, Remember, Awake and Strengthen!                       | Hold fast                                             | Repent, Buy of me, Open the door          |
| <b>Warning</b>               | I will remove candlestick                           |                                            | I will make war                             | Sickbed, Great Tribulation, Death                  | I will come as a thief                                        |                                                       | I will spew thee out of my mouth          |
| <b>Promise to Overcomer</b>  | Eat from Tree of Life                               | Crown of Life                              | Eat Hidden Manna, White stone with new name | Rod to rule the nations, Give him the Morning star | White garments, Walk with me, Not blot out name, Confess name | Pillar in temple, Name of God, Name of city, New name | Sup with me, Sit with me in my throne     |
| <b>Summary</b>               | <b>PURE</b>                                         | <b>BLOODY</b>                              | <b>CORRUPT</b>                              | <b>DEATH</b>                                       | <b>LACK OF FAITH</b>                                          | <b>LOVE</b>                                           | <b>LUKEWARM</b>                           |

## Revelation's Progression from Holy to Most Holy Place

The following outline depicts a progression from the Holy Place to the Most Holy Place in the Heavenly Sanctuary in the Book of Revelation, including the final judgment and end of sin:

- - **Holy Place** - *The Seven Candlesticks* - Rev. 1:12, 13; 4:5
- - **Holy Place** - *The Table of Showbread* - Rev. 4:2-5
- - ---Pre-Advent Investigative Judgment begins - Rev. 4 - 6
- - **Courtyard** - *Altar of Burnt Offering* - Rev. 6:9
- - **Holy Place** - *Altar of Incense* - Rev. 8:3-5; 9:13
  
- - **Most Holy Place** - *Ark of the Covenant* - Rev. 11:19
- - **Most Holy Place** - *Testimony (or Tables of Stone)* - Rev. 15:5
- - **Most Holy Place** - *Smoke fills Temple* - Rev. 15:8 (cf. 1 Kings 8:10, 11) -- Christ's ministrations cease, probation closes -- plagues poured out. Temple closed to all men, Pre-Advent Investigative Judgment ended - Rev. 22:11
  
- - **Second Coming** - Rev. 19:11-21; 22:12
- - **The Millennium and wicked judged** - Rev. 20:1-4
- - **Great White Throne Judgment** - Rev. 20:11-13
- - **Wicked destroyed in Lake of Fire** - Rev. 20:9, 10, 14, 15
- - **Earth Made New and Eternity** - Rev. 21-22

A more careful study on the biblical typology led to a second interpretation. Moses anointed the most holy place of the earthly sanctuary, and the prophecy of Dan 9:24 announced likewise an anointing of the most holy place in the antitypical sanctuary of the new covenant. Taking this fact into account, on what basis could we deny that the most holy must be consecrated at the inauguration of Christ's ministry in the heavenly sanctuary? On the contrary, other later statements of E. G. White seem to confirm the dedication of that inner place of the sanctuary in affirming that the door of the most holy was opened when Jesus died at the cross of Calvary (SDABCV, 1109).

## Revelation Chapter 6 - Seven Seals

### The White Horse

Revelation 6:1-2 *“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”*

Firstly we need to remember that there has been no break in the vision since chapter four. Thus the time frame/starting date for the breaking of the first seal is 31 A.D. As soon as Christ receives the book, He wastes no time in beginning to break the seals.

***I saw*** - You would remember that the book that was sealed with seven seals, was written within and on the back side. Even though this is the case, when the seals are being broken off, by the Lamb (Jesus Christ), and the record was brought to light, the scenes were presented to John; not by the reading of the book, but by a representation of what was described in the book being made to pass before his mind in living characters.

The seals denote events of a religious character, and contain the history of the church from the opening of the Christian era to the coming of Christ. For there are seven seals and we have already seen that the number seven symbolizes completeness, fullness, and perfection. We shall see this more clearly as we go through these passages.

***One of the four beasts saying*** - When the first seal is broken, one of the four Cherubim beckon for John to come and see.

***2. A white horse*** - White is a symbol of purity and righteousness Isaiah 1:18, Revelation 19:8. A horse is a symbol of war, *“And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge (punish) and make war.”* Revelation 19:11. Through ancient history and the Bible, you will find that the horse was used primarily for war and processions, sometimes for hunting. So each horse that we will look at will denote a different type of warfare. As this horse is white, it denotes a warfare of righteousness or purity. The purity of the faith of the Apostolic church.

***He that sat on him had a bow*** - In Habakkuk 3:9 the bow is represented as God's word.

The early Christian church, with Christ at its head, went to war against the workings of the large systems of error that were in the world at that time. They were to *“endure hardness, as a good soldier of Jesus Christ”* 2 Timothy 2:3. Their weapon, the Word of God. For it was not against literal flesh and blood that they had to war, but against *“principalities and powers...spiritual wickedness”* Ephesians 6:12. Thus the weapons of this warfare are not carnal but spiritual 2. (Corinthians 10:3-5) The words of truth, that were spoken, were like sharp arrows that penetrated deep into the hearts of listeners.

**A crown** - This comes from the Greek word 'stephanos', which means a wreath, such as a wreath of victory. Thus this shows that the church, under the leadership of Christ, was to be victorious.

**Went forth conquering, and to conquer** - Under the power of the Holy Spirit given to them at Pentecost, the early Christian church went forth conquering over its enemies, so much so that Paul exclaims that the gospel had been preached to every creature under heaven. (Colossians 1:23)

It is reported that 5,000,000 people were converted over to Christ, through the preaching of the gospel. The Church certainly went forth conquering and was victorious.

**Time period of the first seal is 31-100 A.D.**

## **The Red Horse**

Revelation 6:3-4 *"And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."*

**Heard the second beast say** - When Christ broke off the second seal, the second of the four Cherubim, that are about the throne, invites John to come and see the events that are to take place under this seal.

**4. Went out another horse** - A different horse is now introduced under the second seal. Thus another type of warfare is to take place.

**That was red** - Red is a symbol of sin (Isaiah 1:18) but is also the colour of blood. Thus the white/purity had begun to be corrupted by sinfulness and heresies. The apostles had warned the church that there would be grievous wolves coming into the flock, speaking perverse things, after their death. (Acts 20:29-31) False teachers, heresy and apostasy crept into the church. There was a war against false teachings and apostasy, with those that held to the purity of the faith coming under fierce persecution.

**Peace from the earth...kill one another...great sword** - A sword represents war, bloodshed and violence (obviously because of what it is used for), also a symbol of the state/civil power. But it also represents division. (Matthew 10:34-36). During this time period of 100-313/323 A.D., the true believers came under heavy persecution from the Roman Empire. The apostate church starts to emerge and seeks the aid of the state. Divisions came into the church as the majority of the church become sinful, heretical and political. Literal peace and spiritual peace had truly been taken away. The state was now punishing Christianity under the penalty of death. Divisions and power struggles were going on in the church. The apostate church was seeking after the state, but the faithful resist the apostasy.

**Time period of the red horse 100-313/323 A.D.**

## The Black Horse

Revelation 6:5-6 *“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see you hurt not the oil and the wine.”*

**The third beast say, come and see** - When Christ broke off the third seal, the third Cherubim, from around the throne of God, invites John to come and see the events that were to take place under this seal.

**A black horse** - Here we have a direct contrast between the first and third horse. The first horse was white (denoting its purity/righteousness) the third black, which is the complete opposite of white and thus must denote unrighteousness/impurity, error and apostasy.

This is a good description of the church during the years 313-538 A.D. when the apostate papal church was coming to the completion of being set up in 538 A.D. During the early years of this period, Constantine (the Roman Emperor) was supposedly converted to Christianity in order to secure unity of the empire. He made Christianity the state religion and thus made it popular; even to the point of offering a white garment and twenty pieces of gold to those pagans who would become baptized Christians, **Edward Gibbon, *The Decline and Fall of the Roman Empire Vol. 2, pg 331.***

But it was to be its downfall, for it was during this time that the most amount of superstitious pagan practices entered the church. Finally most of the Christians consented to lower their standard, and a union was formed between Christianity and paganism. Sunday worship entered the church, or the chief day for the pagan worship of Mithraism which is the day of the sun/Sunday. This was instead of the seventh day Sabbath instituted by God at creation. (Genesis 2:1-3) The pagans also brought in their idolatrous practices, but the church changed the names of these pagan idols into Jesus, Mary, and the worship of the saints; and still kept the idolatrous ceremonies. Celibacy of the priesthood came into practice. The burning of wax tappers and candles, the doctrine of purgatory, eternal burning hell fire, the Mass was introduced, also the doctrine of original sin etc. Various forms of corrupt manuscripts were written. It was the great age of compromise as we saw under the church of Pergamos.

**A pair of balances** - There are three different applications that can be made for what balances represent;

1. *Commerce/trade - (Jeremiah 32:9-10)*
2. *Corrupt dealing - (Hosea 12:7, Amos 8:5)*
3. *Judgment - (Daniel 5:27)*

All three of these apply very well to the time frame of the black horse, as we will now go on to explain.

1. Religion was commercialised during this time period because of the lust of wealth from the apostate church. People were led to believe that they needed to pay money to obtain salvation. If you were baptized you had to pay. If you were confirmed in the faith you had to pay. If you were married you had to pay. Received forgiveness from the priest, for sin, you had to pay. When you buried your loved one you had to pay. When masses were said, to get him out of purgatory, you had to pay. This type of commerce was a source of tremendous income for the apostate church.

2. The corrupt dealings of the apostate church included the sale of relics, that is, the bones of so-called saints. This was used to draw people into the church. There were many cathedrals that claimed to have many of these things, such as, fingers of the apostles, pieces of the cross, a lock of the virgin Mary's hair all the way through to a piece of John the Baptist's head. They were so bold in their claims that we have this record from 'A Laymen's History of the Church of England' pgs 47-49; "*But Canterbury eclipsed them all in the splendour of its relics. Round the shrine of St. Thomas were 12 complete skeletons of canonised saints - three skulls, four arms and 300 thighs, thumbs, teeth and jawbones. Here too, was part of the Bethlehem manger and of the virgin's bed and the table of the last supper. Here was Aaron's rod that budded and more marvellous still, the actual clay out of which God had moulded Adam.*"

There were also fraudulent promises, given to those that looked upon these things, by the church. One of these was the remission from purgatory for a lengthy period of time. People were being grossly misled.

3. Balances also represent judgment. (Daniel 5:27) After many warnings and the rejection of the true knowledge of God, and His long-suffering with their apostasy; we suggest that God has weighed them in the balances and found them wanting, and because of their rejection of the true knowledge, God has rejected them. (Hosea 4:6)

**6. Measure of wheat...three measures of barley for a penny** - These were the staple food products for that day, with the penny being equal to a day's wages for a labourer. This means that the cost of the common food was 8-10 times above the normal price. When prices are such, it means that there is a famine and the prices go up due to lack of these things.

We are not dealing with a literal famine but a spiritual one. The apostate church created a spiritual famine by taking the word of God away from the people, locking it up in the Latin language which only a few could read and understand it. This allowed superstition and error to creep in, which enslaved the people's minds.

**Hurt not the oil and the wine** - If these things were to not be hurt, it thus would mean they were to be preserved during this time.

Oil was used for light (Exodus 25:6) and we are regarded as the light of the world and are to let our light shine. (Matthew 5:14-16) A person can only shine forth the truth in their lives through the indwelling Holy Spirit. Thus the Holy Spirit is represented by oil.

Wine represents doctrine. (Isaiah 29:9-13, Matthew 15:1-9) Intoxicating wine represents false doctrine and thus unfermented wine true doctrine.

Even though there was to be a spiritual famine for the word of God, there were to a small remnant that would still possess a Holy Spirit led life and the true form of God's word. One group that was able to preserve the purity of God's word was the Waldenses of Northern Italy. They had God's word in their own native language. Salvation was still available to those that would seek after it.

### **Time period of the black horse 313-538 A.D.**

#### **The Pale Horse**

Revelation 6:7-8 *"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [Hades] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."*

**Fourth beast say, come and see** - When Christ opens the fourth seal, once again one of the Cherubim from around the throne of God, invites John to come and see what is to take place under this seal.

**8. A pale horse** - Once again we have a different coloured horse and thus a different type of warfare. The word pale comes from the Greek word 'chloros', which means green or greenish. This colour is deadly as it is the colour that is the token of the approach of death. This is a good description of the time period of papal supremacy (when they had gained full supremacy of the state/political power in 538 A.D.) until the reformation begun in 1517. It was sickly and repulsive.

**Death and hell** - The word hell means the grave. During this time when the apostate church was supreme, there were over 5,000,000 of the true and faithful believers slaughtered. And it was during this time that the inquisition was set up. Spiritual death came from the suppression of the scriptures, and literal death came to those that opposed the apostate church.

**Fourth part of the earth** - It is said that the Papacy ruled a quarter of the then known world.

**Kill...sword, hunger, death, beasts of the earth** - Here is outlined how the faithful were persecuted. Whether it be by the sword, starvation, the sentence of death, or the beasts of the earth, the papacy used all to accomplish its objective. This was repulsive in the eyes of God.

### **Time period for the pale horse 538-1517 A.D.**

#### **The Fifth Seal**

Revelation 6:9-11 *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."*

***Under the altar the souls of them that were slain*** - The word "souls" in scripture is often referred to as persons. (1 Peter 3:20, Genesis 46:18, 22, 25-27, Acts 2:41; 27:37) These persons were slain, that is, had been slain placing it in the past tense. This would naturally mean that these persons that were slain are those that lost their life under the Pale Horse of the Fourth Seal. (great persecution during the time of Papal supremacy)

Notice why they had been slain. They were slain because of their faith in God's word and because of the witness they bore in their own lives. They had sealed the faith with their blood. But why are they depicted as being under the altar?

The altar was in the courtyard of the sanctuary, and it was at the base of this altar that the blood of the sacrifice was poured out. (Leviticus 4:7) When applying this to the true tabernacle (the heavenly sanctuary), we find that there are only two apartments of the sanctuary in heaven. The courtyard, where this altar is located, we find to be this earth. A careful study of types and antitypes will show that the work that was carried out in the courtyard of the earthly sanctuary, were a type of what Christ would accomplish here on earth. A small example of this is as follows; the sacrifice was slain in the courtyard. Christ, our sacrifice, was slain upon this earth.

Thus this shows that the persons were martyred and their blood spilt, or poured out, upon this earth.

***10. They cried with a loud voice*** - In Genesis 4:9-10 we have the following, "*And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*"

It is their innocent blood that has been shed that cries out for justice to be done.

***How long...dost thou not judge and avenge*** - This clearly shows that these events are pre-judgment, that is, pre 1844. For the question asked is "how long...dost thou not judge." This also shows that those that have put to death the faithful are not being punished at this time. Vengeance belongs to God (Hebrews 10:30) and they will be ultimately avenged when the wicked are destroyed in the lake of fire. (Revelation 20:15)

***11. White robes were given to every one of them*** - White robes were given to each of the martyrs.

Those that were martyred for the word of God and the witness that they lived, by the apostate church, were regarded as the most basest of criminals. Their characters were painted the blackest of black when being burnt at the stake, generally the victims had placed on their heads a paper mitre that had demons painted on it. This was to indicate that they were basically demons in human form. There was to be no mercy shown to them. But how then were they given white robes?

White is a symbol of overcomers (Revelation 3:5) also of righteousness. (Revelation 19:8) How then could they be seen as such when they were seen as the basest of criminals with the blackest

of characters? The Protestant Reformation dramatically changed the opinion of the world concerning the martyrs.

*"But the Reformation began its work. It began to be seen that the church was the corrupt and disreputable party, and those against whom it vented its rage were good, and pure, and the true. The work went on amongst the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abominations were fully exposed, and that the huge system of iniquity stood forth before all the world in all its naked deformity, while the martyrs were vindicated from all the aspersions under which that anti-Christian church had sought to bury them. Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God, and the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honoured, and their memories cherished. White robes were thus given unto every one of them." **Daniel and the Revelation, by Uriah Smith, pg 413.***

**Rest yet for a little season...** - Their total vindication was to be after the martyrdom of their fellow servants and brethren. Even though the Reformation was spreading from country to country, Rome was still putting to death God's faithful people. But we also see that before the close of Probation there will be death to those that do not worship the beast and his image. (Revelation 13:15-17)

### **Period of the fifth seal 1517 - 1798.**

#### **The Sixth Seal**

Revelation 6:12-13 *"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."*

**A great earthquake** - At the opening of the sixth seal there was a great earthquake. From the information that will be given below, it will be seen that this is fulfilled by the Lisbon earthquake of November 1, 1755.

*"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 square miles. Its effects were even extended to the waters in many places, where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the south western part of the former. In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangier, at Tetuan, at Funchal in the Island of Madeira. It is probable that all Africa was shaken. At the north, it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons were lost on that fatal day."*

*"In no part of the volcanic region of southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st of November, 1755, at Lisbon. A sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of that city. In the course of about six minutes, sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet above its ordinary level."*

*"The most extraordinary circumstances which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. A great number of boats and small vessels anchored near it, all full of people, were swallowed up as in a whirlpool. No fragments of these wrecks ever rose again to the surface, and the water in the place where the quay had stood is stated, in many accounts, to be unfathomable; but Whitehurst says he ascertained it to be one hundred fathoms."*

*"The great area over which this Lisbon earthquake extended is very remarkable. The movement was most violent in Spain, Portugal, and the north of Africa; but nearly the whole of Europe, and even the West Indies, felt the shock on the same day. A seaport called St. Ubes, about twenty miles south of Lisbon, was engulfed. At Algiers and Fez in Africa, the agitation of the earth was equally violent, and at the distance of eight leagues from Morocco, a village, with the inhabitants, to the number of about eight to ten thousand persons, together with all their cattle, were swallowed up. Soon after, the earth closed again over them." **As quoted in Daniel and the Revelation by Uriah Smith, pgs 414 - 417.***

This was the greatest earthquake in area and is easily seen to be the starting date of the sixth seal.

**Sun became black as sackcloth of hair** - Following the earthquake there was to be a darkening of the sun. This was in May 19, 1780. We have this record from Webster's Unabridged Dictionary, edition of 1884, pg 1604;

*"Dark Day, The. May 19, 1780; so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."*

*"The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within doors. The darkness continued through the day." **Gage's History of Rowley, Mass.***

*"It was midnight darkness at noonday...Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed, it cast a universal gloom on the earth. The frogs and night-hawks began their notes." **Dr. Adams.***

*"Candles were lighted in many houses. Birds were silent and disappeared. Fowls retired to roost. It was the general opinion that the Day of Judgment was at hand." Pres. Dwight, in Ct. Historical Collections.*

*"The dark day of Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain." Herschel.*

For those of you who think it may have been an eclipse of the sun it would be interesting to note the following;

*"...the moon was more than one hundred and fifty degrees from the sun all that day," and was "more than forty hours' motion past her opposition." Great Events of the Greatest Century, pg 46.*

**Moon became as blood** - This too was on May 19, 1780. Note the following quotations;

*"The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in the impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the "Historical Society."*

**13. Stars of heaven fell to the earth** - This event occurred on November 13, 1833.

*"Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded, is that of the 13th of November, 1833, the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another...During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise." Our First Century, pg 329.*

**As a fig tree casteth her untimely figs** - Green figs have a good hold upon the tree, thus would need a mighty wind to shake them off. But when shaken off they would not naturally fall to the ground as ripe figs would. The force needed to pluck them from the tree by a mighty wind would send the green figs in every direction. So too it was with the falling of the stars. They did not fall just in one direction or straight down. In every direction they fell.

Mark 13:24 shows that the darkening of the sun was to occur "in those days" (the days of Papal supremacy 538 - 1798) but *after that tribulation* (persecution cut short for the elect's sake in 1773). So we were to expect the dark day to be after 1773 but before 1798, and we have seen that this has been fulfilled as Christ and John the Revelator have said.

Here are the parallels between Matthew and Revelation.

| <b>Revelation 6:12-17</b>   | <b>Matthew 24:29-30</b>             |
|-----------------------------|-------------------------------------|
| Great earthquake.           | Not mentioned.                      |
| Sun darkened.               | Sun darkened.                       |
| Moon as blood.              | Moon unlit (occurred the same day). |
| Stars fall.                 | Stars fall.                         |
| Atmospheric heaven departs. | Heavens powers shaken.              |
| Great earthquake.           | Not mentioned.                      |
| Not mentioned.              | Sign of the Son of Man.             |
| Flight and cry of unsaved.  | Populace mourns.                    |
| Coming of Christ.           | Coming of Christ.                   |

Looking at these signs, we can easily conclude that God was telling mankind that the last days had begun and that we should be looking and expecting His return. Since 1798 we have been living in the time of the end. (See notes on Daniel 11:35)

Revelation 6:14 *“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”*

**Heaven departed as a scroll** - As we have seen from Matthew 24:29-30, this is none other than the shaking of the powers of heaven when Christ comes the second time. The heavens shall pass away with a great noise and will also be on fire. (2 Peter 3:10, 12)

**Every mountain and island were moved** - What a massive earthquake this is. We see the same language in Revelation 16:18, 20 under the seventh plague, *“...and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, [and] so great...And every island fled away, and the mountains were not found.”*

Also Jeremiah 4:23-27, *“I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the LORD, [and] by his fierce anger. For thus hath the LORD said, The whole land shall be desolate.”*

Again Isaiah 24:19-20, *“The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”*

This earth will so terribly be shaken by this quake that even the islands will sink and the mountains be moved out of their places. This occurs when Christ comes the second time.

Revelation 6:15 *“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;”*

There are seven groups of the unsaved mentioned here, thus denoting all of the lost. Notice there is no respect of persons with God. Position, rank, title, and honour mean absolutely nothing. It will not bring salvation to them. All have slighted salvation.

They wish to be hidden in the dens and the rocks of the mountains. Why?

Revelation 6:16 *“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”*

*“They who never prayed to Him whose arm could bring salvation, now raise an agonizing prayer to rocks and mountains to bury them forever from the sight of Him whose presence brings to them destruction. Fain would they now avoid reaping what they have sown (Galatians 6:7) by a life of lust and sin. Fain would they now shun the fearful treasure of wrath which they have been heaping up for themselves against this day (Romans 2:5). Fain would they bury themselves and their catalogue of crimes in everlasting darkness. And so they fly to the rocks, caves, caverns, and fissures, which the broken surface of the earth now presents before them. But it is too late. They cannot conceal their guilt, nor escape the long-delayed vengeance.” **Daniel and the Revelation, by Uriah Smith, pg 433.***

When all heaven and the saints were interested in their salvation, they were not. When life was offered to them they were not interested. But now that they know they are going to reap what they have sown, they run to find safety. They have slighted salvation and are lost eternally. (Isaiah 2:17-21, Jeremiah 8:20)

But as the wicked pray to the rocks in utter despair, the righteous' prayer will be, *“And it shall be said in that day, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation.”* Isaiah 25:9.

By the events that have just been looked at, it is impossible to say that the saints will be secretly raptured away. The wicked flee from His presence, thus showing that they will see Him come.

Revelation 6:17 *“For the great day of his wrath is come; and who shall be able to stand?”*

The wicked have rejected the call to stand for Christ, but now they cry, *“Who shall be able to stand?”* The time period for the sixth seal is 1755 - Close of time.

Who will be able to stand during this momentous time?

Will you be able to stand?

## Seven Seals Chart

| First Seal                                                                                           | Second Seal                                                                                                                                                                                             | Third Seal                                                                                                                                                                                                                                               | Fourth Seal                                                                                                          | Fifth Seal                                                                                                                                                    | Sixth Seal                                                                                                                                                                    | Seventh Seal                                                                                                                                                                                                                                                                                        |
|------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>White Horse</i>                                                                                   | <i>Red Horse</i>                                                                                                                                                                                        | <i>Black Horse</i>                                                                                                                                                                                                                                       | <i>Pale Horse</i>                                                                                                    | <i>Cry of Martyrs</i>                                                                                                                                         | <i>Signs in Earth and</i>                                                                                                                                                     | <i>Silence in Heaven</i>                                                                                                                                                                                                                                                                            |
| A war of righteousness against the world (Satan's kingdom) by the Church of Christ.                  | A war against the Roman Empire.                                                                                                                                                                         | A war against Apostasy.                                                                                                                                                                                                                                  | A war against the Papal Apostate Church.                                                                             | Vindication of the Martyrs of the Church of Christ.                                                                                                           | Time of Preparation of the Church of Christ.                                                                                                                                  | The Deliverance of the Church of Christ.                                                                                                                                                                                                                                                            |
| Apostolic Church.                                                                                    | Church Under Persecution.                                                                                                                                                                               | Church United With State.                                                                                                                                                                                                                                | Church Dominating State.                                                                                             | The Protestant Reformation.                                                                                                                                   | The Time Of The End.                                                                                                                                                          | The Second Advent.                                                                                                                                                                                                                                                                                  |
| Pure, Zealous, Persecuted.                                                                           | Sinful, Heretical, Political.                                                                                                                                                                           | Corrupt, Idolatrous, Pagan.                                                                                                                                                                                                                              | Deadly and Repulsive.                                                                                                | Recovery of Gospel. Anti-Christ Identified.                                                                                                                   | Warnings of the Second Advent.                                                                                                                                                | Enemies of Church Slain.                                                                                                                                                                                                                                                                            |
| Faithful. Unitedly Proclaim Truth.                                                                   | Faithful Resist Apostasy.                                                                                                                                                                               | Faithful Separate From Apostasy.                                                                                                                                                                                                                         | Faithful in Flight From Apostasy.                                                                                    | Faithful Gain Recognition.                                                                                                                                    | Faithful Proclaim Christ's Return.                                                                                                                                            | Faithful Taken to Kingdom.                                                                                                                                                                                                                                                                          |
| Bow = Word of God<br>Crown = Crown of Victory<br>Conquering = Triumph of the Gospel in Apostles Day. | No Peace = Literal and Spiritual peace vanishes from Church.<br>Kill = Intolerance and hatred in Church.<br>Persecution from the state.<br>Sword = 1. State/civil power.<br>2. Division and separation. | Balances = 1. Judgment - Apostate Church rejected.<br>2. Commerce - Gospel commercialised.<br>3. Corrupt dealing - Trade in Relics, Indulgences etc. Spiritual famine. Scriptures kept from people.<br><br>Oil and Wine = Holy Spirit and true doctrine. | Death and Grave Ride. Spiritual death to supporters. Literal death to dissenters. Millions martyred. Papacy supreme. | White Robes Given = Previously martyrs were clothed in black. The Reformation clothed martyrs in white. Martyrs to await future martyrdoms of final conflict. | Lisbon Quake. Nov 1, 1755.<br>Sun Dark. May 19, 1780.<br>Moon as Blood. May 19, 1780.<br>Stars Fell. Nov 13, 1833.<br>Last days commence 1798.<br>Christ coming. Wicked flee. | Silence in Heaven = Christ and all angelic host absent. Father alone in heaven. Half an Hour = 7½ literal days. Period that Christ and angels absent from heaven.<br><br>½ Day = Christ's coming, resurrection, translation, wicked destroyed.<br><br>7 Days = Return journey to kingdom of heaven. |
| <b>31 - 100 A.D.</b>                                                                                 | <b>100 - 313/323 A.D.</b>                                                                                                                                                                               | <b>313/323 - 538 A.D.</b>                                                                                                                                                                                                                                | <b>538 - 1517 A.D.</b>                                                                                               | <b>1517 - 1798 A.D.</b>                                                                                                                                       | <b>1755 -</b>                                                                                                                                                                 | <b>Second Advent</b>                                                                                                                                                                                                                                                                                |
| Warnings of Apostasy                                                                                 | Apostate Church Emerges                                                                                                                                                                                 | Apostate Church Complete                                                                                                                                                                                                                                 | Apostate Church Supreme                                                                                              | Apostate Church Exposed                                                                                                                                       | Apostate Church Falls                                                                                                                                                         | Apostate Church Destroyed                                                                                                                                                                                                                                                                           |
| True Church Victorious                                                                               | True Church Under Attack                                                                                                                                                                                | True Church Eclipsed                                                                                                                                                                                                                                     | True Church in Wilderness                                                                                            | True Church Revived                                                                                                                                           | True Church Vindicated                                                                                                                                                        | True Church Rewarded                                                                                                                                                                                                                                                                                |
| <b>First Seal</b>                                                                                    | <b>Second Seal</b>                                                                                                                                                                                      | <b>Third Seal</b>                                                                                                                                                                                                                                        | <b>Fourth Seal</b>                                                                                                   | <b>Fifth Seal</b>                                                                                                                                             | <b>Sixth Seal</b>                                                                                                                                                             | <b>Seventh Seal</b>                                                                                                                                                                                                                                                                                 |

## ***Revelation Chapter 7 - Overview***

Revelation 6 ends with a question, "Who shall be able to stand?" John seeing the corruption that the world was engrossed in wondered if there may be a soul that could stand with Christ at the end of time. Our loving Savior did not leave his servant in despair but gives him an answer.

Revelation 7:1 *"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."*

THE state of things represented in this chapter is, that where there had been awful consternation and alarm, as if the end of the world were coming, and where the signs of the approaching consummation of all things are, as it were, held back until there should be an opportunity of sealing the number that was to be saved. This is symbolized by four angels standing in the four quarters of the earth, and holding the winds and the storms that they should not blow on the earth, until the servants of God should be sealed in their foreheads. The idea is that of sudden destruction about to burst on the world, which, if unrestrained, would apparently bring on the consummation of all things, but which is held back until the purposes of God in regard to his people shall be accomplished--that is, until those who are the true servants of God shall be designated by some appropriate mark. This furnishes an opportunity of disclosing a glorious vision of those who will be saved, alike among the Jews and the Gentiles. The fact, as seen in the symbol, is, that the end of the world does not come at the opening of the sixth seal, as it seemed as if it would, and as it was anticipated in the time of the consternation. The number of the chosen was not complete, and the impending wrath was therefore suspended. God interposes in favour of his people, and discloses in vision a vast number from all lands who will yet be saved, and the winds and storms are held back as if by angels.

The points, then, that are apparent in this chapter, without any reference now to the question of the application, are the following:

(1.) The impending ruin that seemed about to spread over the earth, apparently bringing on the consummation of all things, restrained or suspended, Re 7:1. This impending ruin is symbolized by the four winds of heaven that seemed about to sweep over the world; the interposition of God is represented by the four angels who have power over those winds to hold them back, as if it depended on their will to let them loose and to spread ruin over the earth or not.

(2.) A suspension of these desolating influences and agents until another important purpose could be accomplished--that is, until the servants of God could be sealed in their foreheads, Re 7:2, 3. Another angel, acting independently of the four first seen, and having power to command, appears in the east, having the seal of the living God; and he directs the four angels, having the four winds, not to let them loose upon the earth until the servants of God should be sealed in their foreheads. This obviously denotes some suspension of the impending wrath, and for a specific purpose, that something might be done by which the true servants of God would be so marked as to be publicly known--as if they had a mark or brand to that effect imprinted on their foreheads. Whatever would serve to designate them, to determine who they were, to ascertain their number, would be

a fulfilment of this act of the sealing angel. The length of time during which it would be done is not designated; the essential thing is, that there would be a suspension of impending judgments in order that it might be done. Whether this was to occupy a longer or a shorter period is not determined by the symbol; nor is it determined when the winds thus held back would be suffered to blow but we have an injunction: "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand" Rev 22:10.

(3.) The number of the sealed, Re 7:4-8. The seer does not represent himself as actually beholding the process of sealing, but he says that he *heard the number* of those who were sealed. That number was an hundred and forty-four thousand, and they were selected from the twelve tribes of the children of Israel--Levi being reckoned, who was not usually numbered with the tribes, and the tribe of Dan being omitted. The number from each tribe, large or small, was the same; the entire portion selected being but a very small part of the whole. The general idea here, whatever may be the particular application, is, that there would be a selection, and that the whole number of the tribe would not be embraced; that the selection would be made from each tribe, and that all would have the same mark and be saved by the same means. It would not be in accordance with the nature of symbolic representation to suppose that the saved would be the precise number here referred to; but some great truth is designed to be represented by this fact. We should look, in the fulfilment, to some process by which the true servants of God would be designated; we should expect that a portion of them would be found in each one of the classes here denoted by a tribe; we should suppose that the true servants of God thus referred to would be as safe in the times of peril.

(4.) After this, another vision presents itself to the seer. It is that of a countless multitude before the throne, redeemed out of all nations, with palms in their hands, Re 7:9-17. The scene is transferred to heaven, and there is a vision of all the redeemed--not only of the hundred and forty-four thousand, but of all who would be rescued and saved from a lost world. The design is doubtless to cheer the hearts of the true friends of God in times of gloom and despondency, by a view of the great numbers that will be saved, and the glorious triumph that awaits the redeemed in heaven. This portion of the vision embraces the following particulars:

(a) A vast multitude, which no man can number, is seen before the throne in heaven. They are clad in white robes-- emblems of purity; they have palms in their hands--emblems of victory, Re 7:9.

(b) They are engaged in ascribing praise to God, Re 7:10.

(c) The angels, the elders, and the four living creatures, fall down before the throne, and unite with the redeemed in ascriptions of praise, Re 7:11, 12.

(d) A particular inquiry is made of the seer--evidently to call his attention to it--respecting those who appear there in white robes, Re 7:13.

(e) To this inquiry it is answered that they were those who had come up out of great tribulation, and who had washed their robes, and had made them pure in the blood of the Lamb, Re 7:14.

(f) Then follows a description of their condition and employment in heaven, Re 7:15-17. They are constantly before the throne; they serve God continually; they neither hunger nor thirst; they are not subjected to the burning heat of the sun; they are provided for by the Lamb in the midst of the throne; and all tears are for ever wiped away from their eyes.--This must be regarded, I think, as an episode, having no immediate connexion with what precedes or with what follows. It seems to be thrown in here--while the impending judgments of the sixth seal are suspended, and before the seventh is opened--to furnish a relief in the contemplation of so many scenes of woe, and to cheer the soul with inspiring hopes from the view of the great number that would ultimately be saved. While these judgments, therefore, are suspended, the mind is directed on to the world of triumph, as a view fitted to sustain and comfort those who would be partakers in the scenes of woe. At the same time it is one of the most touching and beautiful of all the representations of heaven ever penned, and is eminently adapted to comfort those, in all ages, who are in a vale of tears.

In the exposition, it will be proper (Re 7:1-8) to inquire into the fair meaning of the language employed in the symbols; and then to inquire whether there are any known facts to which the description is applicable. The first inquiry may and should be pursued independently of the other; and, it may be added, that the explanation offered on this may be correct, even if the other should be erroneous. The same remark, also, is applicable to the remainder of the chapter, (Re 7:9-17,) and indeed is of general applicability in the exposition of this book. There is a separation of the two but interrelated groups. The chapter thus can be divided into 3 parts namely (i) Rev 7:1-8, the sealing of the 144000, (ii) Rev 7:9-12, the description of the all the redeemed and (iii) Rev 7:13-17 the recap of that special company of 144000 and the description of what they went through to vindicate the character of their Maker while the whole world seemed to be overcome with darkness.

*Rev 7:1 - and after these things:* After the vision of the things referred to in the opening of the sixth seal. The natural interpretation would be, that what is here said of the angels and the winds occurred after those things which are described in the previous chapter. The exact chronology may not be always observed in these symbolical representations, but doubtless there is a general order which is observed.

*I saw four angels.* He does not describe their forms, but merely mentions their agency. This is, of course, a symbolical representation. We are not to suppose that it would be literally fulfilled, or that, at the time referred to by the vision, four celestial beings would be stationed in the four quarters of the world, for the purpose of checking and restraining the winds that blow from the four points of the compass though it is to great knowledge that God uses angels as His ministering spirits Heb 1:7 and we have before us the host of God's army watching over His children: 2Kings 6:15-17. The meaning is, that events would occur which would be properly represented by four angels standing in the four quarters of the world, and having power over the winds.

*Standing on the four corners of the earth:* This language is, of course, accommodated to the prevailing mode of speaking of the earth among the Hebrews. It was a common method among them to describe it as a vast plain, having four corners, those corners being the prominent points--north, south, east, and west. So we speak now of the four winds, the four quarters of the world, etc. The Hebrews spoke of the earth, as we do of the rising and setting of the sun, and of the motions of the heavenly bodies, according to appearances, and without aiming at philosophical exactness.

Compare Barnes on "Job 26:7". With this view they spoke of the earth as an extended plain, and as having boundaries or corners, as a plain or field naturally has. Perhaps also they used this language with some allusion to an edifice, as having four corners; for they speak also of the earth as having foundations. The language which the Hebrews used was in accordance with the prevailing ideas and language of the ancients on the subject.

*Holding the four winds of the earth:* The winds blow in fact from every quarter, but it is convenient to speak of them as coming from the four principal points of the compass, and this method is adopted, probably, in every language. The angels here are represented as "holding" the winds--kratountav. That is, they held them back when about to sweep over the earth, and to produce far-spread desolation. This is an allusion to a popular belief among the Hebrews, that the agency of the angels was employed everywhere. It is not suggested that the angels had raised the tempest here, but only that they now restrained and controlled it. The essential idea is, that they had power over those winds, and that they were now exercising that power by keeping them back when they were about to spread desolation over the earth.

## TIME OF THE PLAGUES

*THE question is asked, "How much time is occupied by the seven last plagues?" The faith and teaching of the Seventh-day Adventists has ever been that it would be the space of one year. They based their faith on such texts as Rev.14:19,20, where this is likened to the treading of the wine press, comparing this with the wine press as set forth in Isa.61:2; 63:3,4. It is there called "the day of vengeance" and the year of the redeemed. Taking the acknowledged rule, the day would be one year. Some persons take the position that the pouring out of the plagues cover a period of many years. This seems to be refuted by the fact that under the fifth plague, the people are still suffering from the sores of the first plague. Rev.16:10,11. {1916 JNL, QSM 44.1}*

*During the time of these plagues, according to Rev.15:6-8, there is no intercessor in the heavenly temple. The condition of the people of God in that time is thus set forth in "Great Controversy," page 620: "In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they would not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment." It would hardly seem like the Lord's merciful dealing with His people to subject them to such a state for a series of years. Sister White does connect this period of no intercessor with those texts which speak of it as day and year; and often, in her exhortations to us, she has spoken of the year that we should stand without an intercessor. {1916 JNL, QSM 44.2}*

*That the wind should not blow on the earth nor on the sea.* That there should be a calm, as if the winds were held back. The sea and the land constitute the surface of the globe, and the language here, therefore, denotes that there would be a universal calm. *Nor on any tree; to injure it:* the language here used is such as would denote a state of profound quiet; as when we say that it is so still that not a leaf of the trees moves.

In regard to the literal meaning of the symbol here employed there can be no great difficulty; as to its application there may be more. The winds are the proper symbols of wars and commotions. Compare Da 8:2. In Jer 49:36-37, the symbol is both used and explained: "And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come, or I will cause Elam to be dismayed before their enemies, and before them that seek their life." So in Jer 51:1-2, a destroying wind is an emblem of destructive war: "I will raise up against Babylon a destroying wind, and will send unto Babylon farmers, that shall fan her, and shall empty her land." Compare Horace, Odes, b, i. 14. The essential ideas, therefore, in this portion of the symbol, cannot be mistaken. They are two:

(1) That at the period of time here referred to--after the opening of the sixth seal and before the opening of the seventh--there would be a state of things which would be well represented by rising tempests and storms, which if unrestrained would spread desolation afar; and

(2) That this impending ruin was held back as if by angels having control of those winds; that is, those tempests were not suffered to go forth to spread desolation over the world. A suspended tempest; calamity held in check; armies hovering on the borders of a kingdom, but not allowed to proceed for a time; hordes of invaders detained, or stayed in their march, as if by some restraining power not their own, and from causes not within themselves--any of these things would be an obvious fulfilling of the meaning of the symbol.

**After these things** - The context for chapter seven is the sixth seal. The question was posed in verse 17 of Revelation six, who was going to be able to stand? And we find this answered here in chapter seven. From the events in the first verses of chapter seven, it is easily seen that they are after verses 12 and 13 of Revelation six as they have already come to pass (that is, been fulfilled), but before verse 14 as it deals with the second coming and the seventh plague. Let us continue on so as to gain a clearer understanding of this point.

Revelation 7:2-3 "*And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God [in](#) their foreheads.*"

**Another angel ascending from the east** - This is a different angel from the four that are holding back the four winds. Notice the direction that it comes from.

The east denotes that this angel comes from and is dispatched by God. (Luke 1:76-78 (sun rising margin), Ezekiel 43:2, Matthew 24:27)

**Having the seal of the living God** - This angel has the seal of the living God. Let us look at what this seal is.

In Isaiah 8:16 we see that the law of God is to be sealed amongst His own. A law is not valid unless it has a seal and thus the law of God must have a seal also. For a seal to be authentic it must contain three elements, 1. Name, 2. Title, and 3. Territory/Domain that the person rules over.

These three elements we are to look for in the law of God. This is only found in the fourth Commandment of the [Ten Commandments in Exodus 20:8-11](#).

Name - Lord thy God.

Title - Creator (made heaven and earth).

Territory - Heaven and earth.

Thus we see that the seventh day Sabbath is the seal of the living God. But in what way is it a seal?

From Romans 4:11 we are shown that the word sign and seal are used synonymously, that is, they are interchangeable with each other. In Exodus 31:17 the Sabbath is a sign/seal reminding us that God created all things, thus the Sabbath is a sign/seal of creation.

The Sabbath is a sign/seal to remind us that it is God that sanctifies us. (Ezekiel 20:12) The word sanctify means to make one holy. Man was created holy and in the image of God. When man sinned, his holy/sanctified state was lost. Also the image of God has been destroyed in man by sin. Thus the seal of the Sabbath also assures us that God intends on restoring the image of God in him.

How the believer receives this seal is found in Ezekiel 20:20. We are told to hallow the Sabbath of God which means, we are to treat the Sabbath as being sacred, keeping it holy. You can not merely believe in the Sabbath but to keep it holy.

***Cried with a loud voice*** - This angel now cry's out to the four angels that are holding back the winds of strife.

***Revelation 7:3. Hurt not the earth*** - He tells them to not hurt the earth, sea, nor the trees, that is, not to lose the four winds until a certain time. What time?

***Till we have sealed the servants of our God*** - The four winds of strife are to be held in check until the servants of their God had been sealed.

Those that are sealed are those that are servants of the living God. A servant is one that serves his master and does all that his master bids. Thus they are giving loving service to God and not serving sin. (John 14:15, Romans 6:19-22) So they are leading a sanctified life and keeping the Sabbath holy.

In Revelation 14:1 it is stated that the Father's name is written [in](#) their foreheads. This is not a contradiction as a careful study of the scriptures will show. Name refers to character in the Bible. The law is a transcript of the name/character of God. (Psalms 97:6; 119:172 and Exodus 33:18-19; 34:5-7; 20:5-6) Thus this shows that the 144,000 are leading a sanctified life and have the image/character of the Father reproduced in their lives.

***In their foreheads*** - Behind the forehead is what is commonly known as the frontal lobes of the brain. It is scientifically proven that this part of the brain is where a person makes all their

decisions. It is not a literal mark, for all to see, that is placed on the forehead. But it is a conscious freewill choice to follow all that the Lord has said in loving obedience, not a forced compliance. More than that, there understand who is the Father cause you cannot be sealed in what you do not know.

Revelation 7:4 “*And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*”

### **Robertson's NT Word Pictures:**

*The number of the sealed (ton arithmon tôn esphragismenôn). Accusative case object of êkousa and genitive of the perfect passive articular participle of sphragizô. He did not see the sealing or count them himself, but only heard. A hundred and forty and four thousand (hekaton tesserakonta tessares chiliades). Symbolical, of course, and not meant to be a complete number of the sealed (or saved) even in that generation, let alone for all time. The number connotes perfection (Alford), 12x12x1000 = a hundred and forty-four thousands (chiliades, Re 5:11). Nominative absolute, not agreeing in case either with arithmon (accusative) or esphragismenôn (genitive). So as to the case of esphragismenoi. Out of every tribe of the children of Israel (ek pâsês phulês huiôn Israêl). There are two opposite views here, one taking the sealed as referring only to Jews (either actual Jews as a remnant or just Jewish Christians), the other including Gentiles as well as Jewish Christians, that is the true Israel as in Re 2:9; 3:9 and like Paul in Galatians and Romans. This is the more probable view and it takes the twelve tribes in a spiritual sense. The list is not geographical, since Levi is included, but Dan is omitted and Manasseh put in his place, though he as the son of Joseph is included in Joseph. There are various lists of the tribes in the O.T. (Ge 35:22; 46:8; Ex 1:1; Nu 1:2; 13:4; 26:34; De 27:11; 33:6 Jos 13-22; Jud 5; 1Ch 2-8; 1Ch 12:24; 27:16; Eze 48) and given in various orders. In 1Ch 7:12 both Dan and Zebulon are omitted. Joseph is given here in place of Ephraim. The distribution is equal (12,000) to each tribe.*

### **THE SEALING OF 144000**

Revelation 7 should be contended to start in Rev 6:17:

Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

Revelation 7 provides an answer to the challenge “who shall be able to stand?” Chapter seven presents the group that will be able to stand in that dreadful day. Chapter seven is seen as an interruption of the seals covering the Christian era. It does not present a new scene different altogether from that one of the seals but it must be seen as an addition to the vision that provides more information on the topic. The whole chapter must be seen as a response to the question of Rev 6:17 and the final triumph of the church of God against the arch-enemy. While John is still astonished by the question, while he still contemplates the challenge brought forth “who shall be able to stand” He is very interested at the question and wonders as he saw the whole world that

has wondered after the beast, not being able to stand as they all run to rocks and mountains with supplication to be hidden from the wrath of the Lamb.

He wonders if all will run to the mountains, will all not be able to stand. It should be a known that all who bow down to the beast to worship his image wont be able to stand, but that those who bow down to the ALMIGHTY God will be able to stand in that dreadful day. Who will be able to stand? Will all fall? He expresses the same frustration which Ezekiel had when he wrote about the same event. Ezekiel 9:8 "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! Wilt thou destroy ALL the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

But John is told that even if the multitude might fall on that day; even if the whole world may drink of the wine of Babylon because of the abominations that they commit in the land, God still has a remnant that has not bowed down to Baal. Because all who do not bow down to Baal even if they can be persecuted they wont fall they will be always standing. Even if they can be cast into fire they won't be burnt Daniel 3 sets a perfect example of the 144000. Isaiah 43:1, 2 <sup>1</sup>But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. <sup>2</sup>When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

He hears from heaven as he heard when the first question; "that there are servants of God who will be able to stand in that day: Hundred and forty and four *thousand in number (the number being literal I believe)*, Notice:

*The living saints, 144,000, IN NUMBER, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai. {ExV 10.1}*

*The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 14.1}*

## **THE NUMBER OF THE SEALED**

THE query may now arise: "If the sealing message is to go to all the world with a Pentecostal power, and the earth to be lighted with its glory, and if, as recently stated by Brother Blank, it is to result in 'millions' being prepared for Christ's second coming, is not 144,000 a small number to be sealed? It is only a fraction of one million." In His word the Lord has spoken of those to be saved at His coming as a "little flock." Luke 12:32. They are also a people who have been subject to a very rigid test. The prophet Daniel speaks of them: "Many shall be purified, and made white and tried." Dan.12:10. Some translate this "thoroughly tested." It may be true in this case, "Many are called, but few are chosen." Matt.22:14. In "Testimonies," volume 5, page 136, published in 1881, we read, "The great proportion of those who now appear to be genuine and true will prove to be base

metal." On pages 213, 214, we read: "Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. . . . By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. . . . Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." On page 136 of the same volume we read: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers." {1916 JNL, QSM 32.1}

*In "Spirit of Prophecy," volume 4, page 426, we read: "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls." The same is in "Great Controversy," page 609. {1916 JNL, QSM 33.1}*

*In "Testimonies," volume 5, page 216, we read: "The seal of God will never be placed upon the forehead of . . . the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God - candidates for heaven." On page 81 we read: "Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." {1916 JNL, QSM 34.1}*

*In volume 6, pages 400, 401, we read: "As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improve them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith." {1916 JNL, QSM 34.2}*

Whatever may be true of the millions that will hear the third angel's message, the 144,000 seem to be a peculiar group, with peculiar characteristics, gathered in groups of 12,000 each, bearing the names of the twelve tribes of spiritual Israel, "without guile in their mouths," "without fault before the throne of God." They are not all Americans, nor all users of the English language; but they are "without spot, or wrinkle, or any such thing." {1916 JNL, QSM 35.1}

If, as lately expressed by Elder Blank, the preaching of the message "prepares millions to be saved at the coming of Christ," and the Lord in compassion pardons the sins of ignorance in converted

heathen who have not had the opportunities of those more enlightened, praise to His name. That does not excuse us who have had greater light, and might attain to one of the twelve groups of the sealed 144,000. {1916 JNL, QSM 35.2}

*"But," you may say, "it is some time since those testimonies were written. Have not matters improved since that time?" During the year 1915, when the church treasurers were asked, "What proportion of your members pay tithes?" Now are we to conclude that the half do not have anything during the whole year, or are they like a wealthy farmer who said to me, "When I have boarded and paid my farm hands, met the expense of my family, bought a new reaper and a new threshing machine, there is not much left on which to pay tithes"? In response to this, a brother who had embraced the truth from infidelity, and who thought the tithing system "fine," said: "You farmers will work a farm for one half or one third the crop for the use of the land. Now when you have life, land, and all, from the Lord, to whom yourself and all things belong, you think one tenth of your income a heavy tax. You must be very poor renters." Do we expect those who withhold the tithes, who the Lord says are "robbers," to have the seal of the living God placed upon them? {1916 JNL, QSM 37.1}*

John's heart is now filled with gratitude to know that the victory of the Lamb in bruising the head of the serpent is not in vain. The precious blood of the Lamb of God was not shed in vain. Inexpressible joy he looks up to see the hundred and forty and four thousand who have prevailed; and when he beholds oh lo, not only the 144000, but also a great multitude.

Let us see what "this special number" is all about before we continue with the rest of the verses

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev 7:1-4.

We have heard people say, and the impression has even been given in denominational publications, that the sealing message is not important, because Sister White wrote:

"It is not His [God's] will that they [God's people] shall get in to controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question." 1SM 174.

This statement, if correctly understood, does not say that we do not have to pay much attention to the sealing message itself, but that we should not speculate about certain details which God has not revealed. For example: Who can identify beforehand the individuals that will be saved? Only God can. But this does not mean that we should ignore the plan of salvation. Although we do not know the day of Christ's return (Matt. 25:13), for instance, the doctrine of the second coming of Christ is still a vital point of our faith. The same is very true as far as the sealing message is concerned.

The sealing work-which belongs to the third angel of Revelation 14-is one of the main pillars in the Threefold Message. Its correct understanding has much to do with the stability of the whole doctrinal system of SDA's. It is, in fact, the very essence of the third angel's message. It is so important that the Lord's servant wrote the following warning:

"We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the scattered and torn flock of Jesus.... We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is still in His holy temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then he that is holy and righteous will be holy and righteous still; for all their sins will be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the most holy place of the heavenly sanctuary. The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth.... Those only who have the seal of the living God, will be sheltered from the storm of wrath that will soon fall on the heads of those who have rejected the truth."—*Present Truth*, Sept. 1849 (RH vol. 1, p. 11), [emphasis supplied].

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" EW 118 [emphasis supplied].

When we read statements like these from the Spirit of Prophecy, we wonder how some professed believers among the Adventists can say that the sealing message, under which 144,000 are to be sealed with the seal of the living God, is not important for our salvation. The early Adventists understood that this message was to lead every soul to decide his case either for life or for death.

### ***The Original SDA Doctrine***

Originally it was the official belief of the SDA Church that the sealing of the 144,000 commenced in 1848 and will go on until the close of probation.

Just a few statements, quoted hereunder, are sufficient to confirm the original belief:

#### **1. J. Bates:**

"Now all advent believers that have, and do, participate in the advent messages as given in Rev. 14:6-13, will love and keep this covenant with God, and especially His Holy Sabbath, in this covenant; this is a *part* of the 144,000 now to be sealed.

“The other *part* are those who do not yet so well understand the advent doctrine; but are endeavouring to serve God with their whole hearts, and are willing, and will receive this covenant and Sabbath as soon as they hear it explained. These will *constitute* the 144,000 now to be sealed with ‘a seal of the living God,’ which sealing will bear them through this time of trouble.”—*A Seal of the Living God*, pp. 61, 62.

## **2. S. N. Haskell:**

“After the disappointment of 1844, the people of God saw . . . the binding claim of the fourth commandment as well as the nine other commands of the Decalogue. The Sabbath reform commenced at that time; by 1848 it [the Sabbath reform] began to be recognized as the fulfilment of Revelation 7:1-4.”—*Bible Hand book*, p. 88.

## **3. U. Smith:**

“Those who die after having become identified with the third angel’s message, are evidently *numbered as a part* of the 144,000; for this message is the same as the sealing message of Revelation 7, and by that message only 144,000 were sealed. But there are many who have had their entire religious experiences under this message, but have fallen in death. They die in the Lord, and hence are counted as sealed; for they will be saved. But the message results in the sealing of *only 144,000; therefore these must be included in that number*. Being raised in the special resurrection (Dan. 12:2; Rev. 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Rev. 16:17; Joel 3:16; Heb. 12:26), they pass through the period of that plague, and hence may be said to come ‘out of great tribulation’ (Rev. 7:14), and having been raised from the grave only to mortal life, they take their stand with believers who have not died, and with them receive immortality at the last trump (1Cor. 15:52), being then, with the others, changed in a moment, in the twinkling of an eye. Thus, though they have passed through the grave, it can be said of them at last, that they are ‘*redeemed from among men*’ (Rev. 14:4), that is, from *among the living; for the coming of Christ finds them among the living*, waiting for the change to immortality, like those who have not died, and as if they themselves had never died.”—*Daniel and the Revelation*, p. 634, footnote, 1905 edition.

## **4. J. White:**

“Those who die under the third angel’s message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and . . . are changed to immortality when Christ appears.” RH Sept. 23, 1880.

## **5. J. N. Loughborough:**

“If there is still a doubt of the resurrected Sabbath keepers’ being numbered with the 144,000, consider the following from Sister White’s words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the replies. Among other questions was this one: ‘*Will those who have died in the message be among the 144,000?*’ In reply, Sister White said: ‘*Oh, yes, those who have died in the faith will be among the 144,000. I am*

*clear on that matter.'* These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report."—*Questions on the Sealing Message*, p. 17.

#### **6. R. H. Johnson:**

"Among those who shouted victory over the beast and over his image were those who had come forth from their graves in the special resurrection, and were seen on the sea of glass. They were 'the living saints, 144,000 in number.'" RH July 27, 1905.

#### **7. L. R. Conradi:**

"In the same way, *some will be resurrected from among the sleeping righteous who will complete the number of Israel according to Revelation 7.*"—*Los Videntes y el Porvenir*, p. 271.

#### **8. W. C. White about E. G. White:**

"Now to the question: Did Sister White teach that those who died in the message since 1844 and of whom it is said, 'Blessed are the dead which die in the Lord from henceforth,' that they shall be members of the 144,000?

"I can assure you, my brother, that this was the belief and the teaching of Ellen G. White. Many times I have heard her make statements to this effect, and I am in possession of a letter to Brother Hastings who is mentioned on page 237 of *Life Sketches* in which she says plainly that his wife who had recently died would be a member of the 144,000.

"In a letter recently received from a brother in Reno, Nevada, reference is made to a statement in Elder Loughborough's book found on page 29 in which it is reported that Sister White said: 'Those who died in the faith will be among the 144,000. I am clear on that matter.'

"And I testify, my brother, that that is in perfect harmony with her writings, her sayings and her teachings throughout the years of her ministry." Letter of W. C. White, dated April 18, 1929.

#### **9. Sabbath School Lesson of August 1, 1908:**

*"From this we may recognize that, at the coming of the Lord, all of the 144,000, as living saints, will be composed of those who have never seen death and those who have died during the preaching of the last message but have resurrected before the appearing of the Lord."*—Retranslated from the German Sabbath School Quarterly.

#### **10. SDA Encyclopedia:**

"The Sabbath was identified with the sealing message of Revelation 7, and as a result the Sabbath came to be seen as God's seal. 'The position of our people then,' said Loughborough, 'was that the sealing work at that time was going on, and that some of the 144,000 were then being sealed.' During the next few years, Ellen G. White repeatedly spoke of the sealing work currently in progress (EW 36-38, 44, etc.).

“Corollary to the belief that those who accepted the third angel’s message and the Sabbath were being sealed, was the belief that any who died would not in that way forfeit membership in the 144,000 but would come forth in a special resurrection to join their brethren who remained alive to the coming of the Lord.”—*SDA Encyclopedia*, pp. 915, 916.

“Ellen G. White identified the seal of God with the Sabbath in November, 1848 (Joseph Bates, *A Seal of the Living God*, pp. 24-26), and Bates wrote his book on the subject in 1849. Also in 1849 Mrs. White wrote that the sealing work was then going forward (*Present Truth*, 1:21, August 1849).”—*SDA Encyclopaedia*, p. 1163.

### **“New Light”**

The statements just quoted under the previous subtitle show that it was a well-established belief among the early Adventists that the sealing of the 144,000 began in 1848. But this doctrine is not upheld any longer with some among our quarters. We are told that we must leave the door open for changes when new light comes: that *“We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible – He who is the way, the truth, and the life.”* TM 105. And we should not ignore that in the writings of E. G. White there are some declarations which seem to subvert the original SDA position about the sealing of the 144,000.” Many have taken these passages as a basis for the new belief that the sealing of the 144,000 did not begin in 1848, but that they will all be sealed under the latter rain, because they must all meet the following conditions:

(a) They obtain the victory “over the beast, and over his image, and over his mark, and over the number of his name.” (Rev 15:2; AA 590, 591; GC 648).

(b) They witness the final judgements of God through the period of the seven last plagues. “They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst.” GC 649.

(c) “They have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments.” GC 649.

(d) They are “translated from the earth, from among the living.” GC 649. This is why they are represented by Elijah. “Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ’s second coming.” DA 422.

These statements are taken as strong evidences in behalf of the new belief – that all the 144,000 are the very last generation of saints, who will be sealed under the latter rain, who will never see death, and “are alive and remain unto the coming of the Lord” (1 Thess. 4:15).

There is no doubt that the new interpretation, based especially on GC 648, 649, would stand on its own legs if there were no counter-evidences in the writings of E. G. White. Adventists have from the beginning followed an important expository rule: If the proposed exegesis of one verse is in harmony with all other verses which refer to that subject, then the explanation should be acceptable. If the exposition harmonizes, or seems to harmonize, with one verse, but conflicts with

other verses relating to the same topic, then it is not acceptable. This is the problem with the new belief grounded on GC 648, 649. It does not harmonize with other Spirit of Prophecy statements, which clearly support the original SDA doctrine that the sealing of the 144,000 actually began in 1848.

### ***Does E. G. White contradict herself?***

The sealing of the 144,000 under the threefold message, according to Revelation 7:1-4 and 14:1-12, is described as a work which was going on in the days of Sister White. When she mentions the sealing work, she refers to a specific seal which only the 144,000 can receive, which the third angel places only on conscientious Sabbath-keepers identified with his message, which some of the saints had received already in the early days of the message, and which is a covering (or protection) against the seven last plagues. This is why every Adventist who wants to understand the truth of the sealing message should analyse both sides of the question and decide for himself, on the weight of evidence, whether he will abide by the old doctrine or accept the new interpretation. In case he endorses the new interpretation, what will he do with the counter-evidence? Will he ignore the Spirit of Prophecy statements which collide with the modern explanation of GC 648, 649? Or will he say that Sister White was mistaken when she spoke of the sealing of the 144,000, according to Revelation 7:1-4, as having begun in 1848, and that later on she corrected her previous declarations when she received more light on the subject? If, however, he holds on to the former Adventist stand, that the work described in Revelation 7:1-4 was started by the third angel in 1848, then he needs, for GC 648, 649, an acceptable explanation which will harmonize with the old doctrinal position. I still uphold the original doctrine, and, therefore, will seek to explain GC 648, 649, in unison with the old belief. I do not think that Sister White contradicted herself.

**1. Under the proclamation of the threefold message, “every one” of God’s children, who is identified with the message and qualifies for a place in the kingdom, receives a *specific seal* according to Revelation 7:1-4, which is placed only on 144,000 saints. This becomes evident from the statements transcribed hereunder.**

(a) The third angel’s mission is the sealing work of Revelation 7:1-4 in the antitypical Day of Atonement.

“The mighty angel is seen ascending from the east (or sun-rising Mal 4:2). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the forehead the mark of or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.... Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great antitypical day of atonement, will be recognized and marked as worthy of God’s protection.” TM 444, 445.

Let us bear in mind: The work that is attributed to the third angel is the special sealing of a specific group, the 144,000, according to Revelation 7:1-4. The third angel does this work in the antitypical day of atonement, which began in 1844 (GC 433).

*E. G. White testifies:*

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’ EW 118.

“Who are voicing the message of the third angel, calling upon the world to make ready for the great day of God? The message we bear has the seal of the living God.” CT 459.

(b) In the early days of the message, the third angel was already doing his work, according to Revelation 7:1-4.

“I saw a little company travelling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, ‘The third angel is binding, or sealing, them in bundles for the heavenly garner.’ This little company looked careworn, as if they had passed through severe trials and conflicts.” EW 88, 89 (published in 1854).

We do not know how many had already been sealed by 1854, but we do know that the third angel, whose mission is depicted in Revelation 7:1-4, was actively sealing some of the 144,000 at that time.

In vision, November 1848, the servant of the Lord spoke the following words with reference to the sealing work of Revelation 7:1-4:

“He [God] was well pleased when His law began to come up in strength. That truth [the Sabbath truth] arises, and is on the increase, stronger and stronger. It’s the seal! It’s coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was little light in it, but it has been increasing. Oh, the power of these rays!”

“The angels are holding the winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because the saints are not all sealed. It [the trouble] is on the increase more and more; that trouble will never end until the earth is rid of the wicked. Why, they [the winds] are just ready to blow. There is a check put on because the saints are not all sealed. Yes, publish the things thou hast seen and heard, and the blessing of God will attend.” — *A Seal of the Living God*, pp. 24-26.

The declaration that the saints were “*not all sealed*,” way back in 1848, implies that some were already sealed. This fact was confirmed in another vision which was given to the servant of the Lord on January 5, 1849. She wrote:

“He [my accompanying angel] showed me that it was God that restrained the powers, and that He gave His angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed; then He raised His hands to the Father and plead with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.” — *Present Truth*, August 1849.

Again, the same fact was repeated—that the saints “*were not all sealed*”—which implies that some were.

The seal of the living God was described as a covering, as a mark of protection, for the coming time of trouble – a shelter which the Lord was already drawing over His people in 1849, as the sealing time had already begun. Describing a vision received on March 24, 1849, Sister White wrote:

“Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty.... I saw that Satan was at work in these ways to distract, deceive, and draw away God’s people, just now in this sealing time.... Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God’s people, and they [the careless] left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter.” EW 43, 44.

“Those only who have the seal of the living God, will be sheltered from the storm of wrath.”— *Present Truth*, September 1849.

“The sealing time is very short, and will soon be over.” EW 58.

The early Adventists expected Christ to come very soon. And He could have come in the days of the pioneers (GC 458). In this case, the faithful believers who received the seal of God would have been the last generation of Christians – those that stayed alive and remained unto the coming of the Lord (1 Thess. 4:15). The number of God’s subjects would have been completed in a short time. And Christ would have come. It was in this context that E. G. White wrote about the sealing work of Revelation 7:1-4 as a present event. But there was a delay, because the Advent people were not prepared to receive the Lord. So, what will happen to those who received the seal of God as an initial and partial fulfilment of Revelation 7:1-4? Will they forfeit the position that was already assigned to them – the right to be among the 144,000 – only because others, who should have followed their example, failed to obtain the needed preparation? Not at all. They come under a special provision. “Blessed are the dead which die in the Lord from henceforth.” Revelation 14:13. They will be brought back to life in the special resurrection (GC 637), before the coming of Christ, and, together with the other saints, sealed under the latter rain; they will make up the company of 144,000. This is what the statements quoted hereunder will prove.

(c) The saints who died in the faith of the third angel's message will come up in the partial resurrection, to be among the 144,000.

In 1848 or 1849, Sister White was given a vision of other worlds. She wrote:

"I begged my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.'" EW 40.

The hope of Sister White, based on the assurance given her by the angel of God, was conditional. She would be with (or among) the 144,000 if she remained faithful. Since she received the promise of the Lord (1848 or 1849), there has been a delay, and she was not sure whether she would live until the coming of the Lord. But this would not change the promise, which was still hers, on condition of faithfulness. She wrote in 1907:

"I may live until the coming of the Lord; but if I should not, I trust it may be said of me: 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'" 1SM 55, 56.

Due to this other promise of the Lord – "Blessed are the dead which die in the Lord from henceforth" (Rev. 14:13) – Sister White was sure that, if she remained faithful to the end, she would not forfeit her membership in the company of 144,000 saints. This promise belongs to all those who are sealed by the third angel (Rev. 7:1-4; 14:1-13). The numbered group referred to in Revelation 7:1-4 is the same group that is mentioned in Revelation 14:1-5, and again in Revelation 14:12, 13, where those among this group who happen to die before the coming of the Lord, are declared "blessed," because they still retain the seal, the "Father's name written in their foreheads," and still belong to the same group. This is why E. G. White testified about a faithful sister who had been laid to rest and about others who had reached an advanced age:

"I saw that she [a certain sister who had died in the Lord – Mrs. Hasting] was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000." 2SM 263.

"There are living upon our earth men who have passed the age of fourscore and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, 'Blessed are the dead which die in the Lord.'" 7BC 982.

"As he [John] looked with intense interest he beheld the company of God's commandment-keeping people. They had upon their foreheads the seal of the living God, and he said: [Revelation 14:12, 13 quoted]." 6T 15.

The Bible texts (Revelation 7:1-14; 14:1-13), as explained by the Spirit of Prophecy, according to the quotations used herein, establish a chain of links as follows: The third angel, with the seal of the living God (TM 444; EW 118, 89), seals 144,000 servants of God (Rev. 7:1-4; 14:1), whose characteristics are given in the context describing the work of this angel (Rev. 14:3-5, 12). The

description of his work includes a special promise to those who should be saved through his message but should die before the coming of the Lord (Rev. 14:13). These scriptures do not mention – nor does E. G. White in her comments on these scriptures mention – any other group of sealed saints besides the 144,000. Therefore, let us share the blessed hope of the servant of the Lord and her contemporaries, who are resting in the grave, awaiting the special resurrection, to integrate the number of living saints at the coming of Christ.

“Let us strive with all the power that God has given us to be among the hundred and forty-for thousand.” 7BC 970.

“As the result of the threefold message it is announced, ‘Here are they that keep the commandments of God, and the *faith of Jesus.*” GC 453, 454.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth.... All who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above.... The number of His subjects is made up.” GC 613, 614.

Those who have died in the faith of the third angel’s message will come up at the voice of God, before the coming of Christ, to hear the covenant of peace, which will be declared only to 144,000, when God shall announce the day and hour of Christ’s coming.

“Graves are opened, and ‘many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.’ Dan. 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law.” GC 637.

“The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people.” GC 640.

“Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’s coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake.” EW 15.

When the voice of God is heard, declaring the covenant of peace to the living saints, 144,000 in number, where will those be who have been resurrected to hear the covenant of peace? If they are not among the living saints, 144,000 in number, where else could they be? The only other class of people on earth at that time, according to the prophetic description (EW 15), are the wicked.

*In reference to the subject matter of this book - the sealed 144,000 - I have been greatly moved by the Spirit of God to write and publish the facts as to how the sealing message was obtained - not only from the Bible, but by direct instruction in visions of Sister E. G. White; also as to how the message was received and taught by our ministers and people down to the year 1894, when the "new light" theory found its advocate in one who afterwards apostatized from the faith, and died without seeing the fulfillment of his expectation that he would live to the end of time, and hence be one of the 144,000. His claim was that later testimonies of Sister*

*White taught that all the 144,000 would be made up of those who had never died. {1916 JNL, QSM 3.3}*

*When I found that some were teaching that "all of the 144,000 who will be sealed are now living," I thought it time that someone should speak, and show that it is not the manner of God's prophets to make positive statements at one time, and afterwards teach entirely contrary to them. Such surely was not the course of Bible prophets. The whole of this "new light" is produced by taking words out of their connection, and away from the things of which they are spoken, and giving them a general application, as you will see when we come to the analysis of the matter. {1916 JNL, QSM 4.1}*

I will quote from a tract published in 1852, a vision given to Sister White, at the home of Brother Harris, at Centerport, New York, August 24, 1850:

*"I saw that Satan will work now more powerfully than ever before, for he knows that his time is short, and that the sealing will soon be over. And he will now work in every insinuation to get the saints off their guard, and get them to sleep upon present truth, and doubting it, so as to prevent their being sealed with the seal of the living God." We read in "Early Writings," "Experience and Views," page 49, old edition: "The sealing time is very short, and soon will be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." {1916 JNL, QSM 20.2} It was because of these plain statements, that our people and ministers, down to 1894, believed and taught that the sealing work had been going on since 1848, and that the 144,000 were being sealed. I do not see how we could draw any other idea, from the testimonies we have quoted, than that the sealing work had begun in 1848-1850. {1916 JNL, QSM 21.1}*

### **There will be only 144,000 saints at the coming of Christ**

*Will any who have died in the faith since 1848, when that message was received, be reckoned with the 144,000 ?*

SOME persons, more especially since 1894, have claimed that none will be reckoned among the 144,000 but those who lived until the second coming of Christ; and that this must be so, for according to Rev.14:3,4, they are "redeemed from among men," and "from the earth." According to Daniel 12, there is a partial resurrection in the "time of trouble," just before Christ's second coming. We read: "At that time shall Michael stand up, . . . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Surely those who awake to everlasting life will be alive and "among men," when Christ comes. {1916 JNL, QSM 22.1}

*If, in 1848-1850, persons were being sealed, we would naturally expect they would be of those wakened to everlasting life, and so be with the 144,000. Of this resurrection we read in "Early Writings," "Spiritual Gifts," old edition, page 145: "There was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to*

*hear the covenant of peace that God was to make with those who had kept His law." {1916 JNL, QSM 22.2}*

In "Spiritual Gifts," pages 145, 146, we read: "As God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai (glorified). The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image." {1916 JNL, QSM 23.1}

Of the same we read in "Testimonies for the Church," volume 1, page 59: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number (remember that the resurrected Sabbath keepers are then among the living saints), knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured upon us the Holy Spirit, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {1916 JNL, QSM 24.1}

*"The 144,000 were all sealed and perfectly united. On their foreheads were the words 'God,' 'New Jerusalem,' and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground." {1916 JNL, QSM 24.2}*

If it be claimed that none will be numbered among the 144,000 but those who live until Christ's second coming, without tasting death, what about those Sabbath keepers who in 1848 to 1850 were being sealed? There are not a half dozen of those now alive who were then keeping the Sabbath. If they were then sealed, they will be among those resurrected to eternal life at the voice of God. {1916 JNL, QSM 24.3}

If there is still a doubt of the resurrected Sabbath keepers' being numbered with the 144,000, consider the following from Sister White's words in 1909. At the general Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the exact words of the replies. Among other questions was this one: "Will those who have died in the message be among the 144,000?" In reply, Sister White said: "Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter." These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report. {1916 JNL, QSM 31.1}

## ***Order of Events***

The fact that, at the coming of Christ, there will be only 144,000 living saints, is confirmed by other statements besides EW 15.

(a) At the voice of God, when “all the saints: are delivered, shortly before the coming of Jesus, only 144,000 rejoice with shouts of triumph.

“A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed.” EW 36, 37.

(b) At the coming of Christ, the 144,000 will recognize their friends who were separated from them at the beginning of the Advent Movement.

The early pioneers, who were identified with the third angel’s message, and who are among the 144,000, will recognize Brethren Fitch and Stockman, and others, immediately, when they see them.

“The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, ‘Alleluia!’ as they recognized their friends who had been torn from them by death.... Angels were all about us as we marched over the sea of glass to the gate of the city.... We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stocman, who had preached the gospel of the kingdom [in the days of William Miller], and whom God had laid in the grave to save them, came to us and asked us what we had passed through while they were sleeping.... Mount Zion was just before us, and on the mount was a glorious temple.... And as we were about to enter the holy temple, Jesus raised His lovely voice and said, ‘Only the 144,000 enter this place,’ and we shouted ‘Alleluia’.... The wonderful things I there saw I cannot describe.... I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out.... Soon we heard [Jesus’s] lovely voice again, saying, ‘Come My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.’ We shouted, ‘Alleluia! Glory!’ and entered into the city.” EW 16-19.

Here E. G. White mentions two groups of saints – (a) the 144,000 and (b) their friends who had been laid in the grave before the coming of the third angel’s message. She even gives the names of two of them. To which of these two groups does Sister White belong? The reader can get the answer from the description. She entered the temple where no one besides the 144,000 was permitted to enter. That means she is with (or among) the 144,000, as we read in EW 40 and 7BC 970, quoted before.

Let us beware how we read this last text (EW 16-19). The very danger that exists in a merely literal and grammatical reading of GC 648, 649, also exists in EW 16-19, if such reading is used. It is just as easy to argue, on the basis of GC 648, 649, that all the 144,000 will remain alive through the time of Jacob’s trouble, under the seven last plagues, as it is to contend, on the ground of EW 16-19, that all the 144,000 will recognize their friends who died in the time of William Miller.

### ***More on the New Interpretation***

Those that insist on supporting the new interpretation may argue: If Sister White, and that other sister, and many others, will be “with” or “among” the 144,000 (EW 40; 2SM 263; 7BC 982; 7BC 970), this means that they will not be included in that number, but that they will be added to the 144,000. We cannot agree with this conclusion for two main reasons: Both the Bible and the Spirit of Prophecy furnish examples where the prepositions “with” and “among” do not necessarily mean “addition to” a certain group. In John 20:24, Thomas with the twelve does not make thirteen. In DA 716, “Judas... among the twelve” does not make thirteen. And, in EW 255, “the fourth commandment among the ten holy precepts” does not make eleven. Other examples could be adduced to show that “with” and “among” are commonly used to indicate “inclusion in” a numbered company. The other reason why we cannot agree with the idea that those faithful believers must be “added to” the 144,000, is that, in a vision, Sister White entered a place where only 144,000 were permitted to enter (EW 19). Besides, John the Revelator saw on mount Zion a specific number of saints – 144,000 – without any addition. Therefore, those dear believers who died in the hope of being “with” or “among” the 144,000 must be included in this number.

The fact that the 144,000 will be translated “from among the living” has also been used as an argument against the original doctrine. We think that there is no difficulty with this expression, because those who come up in the partial resurrection (GC 637) are counted among the living, not among the dead. See example in Luke 24:5.

Another statement that has often been used in support of the new interpretation is this: “Jesus would be honoured by translating, without seeing death, the faithful waiting ones who had so long expected Him.” EW 283. This passage refers to the time when “the saints left the cities and villages,” under the decree, and “were pursued by the wicked, who sought to slay them” (EW 284). Not the whole company of 144,000 is meant here only those who are alive at that time and who will be joined by others at the partial resurrection when the number of 144,000 will be completed (Cf GC 637; GC 640; EW 15). Besides, the “death” that the saints will be delivered from, in this description (EW 283, 284), is the death demanded or permitted by the decree, which the wicked will try to inflict on the people of God. Of course, if they have already received the seal of protection, they are not subject to death during the time of Jacob’s trouble.

It is plain that the sealing work of Revelation 7:1-4, which, in my undertaking, is in perfect harmony with the Bible and the writings of E. G. White started in 1848 and there are those who were already sealed as have been shown and the errors of others and their disbelief cannot cause the righteous to forfeit their place in that great work which had begun in their time. In the issue of the great contest two parties are developed: those who ‘worship the beast and his image,’ and receive his mark, and those who receive ‘the seal of the living God,’ who have the ‘Father’s name written in their foreheads.’” 7BC 980.

**At the coming of Jesus, besides “the living saints, 144,000 in number” (EW 15), there will be “a great multitude” who will be taken to heaven (Rev. 7:9; GC 665). This is “the risen throng” – “the sleeping saints” who will be called forth from their tombs by the voice of the Son of God at His coming. Then “the living righteous and the risen saints unite their voices in a long, glad shout of victory” (GC 644).**

**Order of Resurrection and Special Resurrection – GC Chapter XXXV. - God's People Delivered.**

Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] **All who have died in faith under the third angel's message come forth** from the tomb glorified, to hear God's COVENANT of peace with those who **have kept his law.** "They also which **pierced Him,**" those that mocked and derided Christ's dying agonies, and the most **violent opposers** of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient. Spirit of Prophecy Vol. 4{4SP 454.1}

Revelation 7:5-8 *"Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."*

We have listed here the tribes that the 144,000 come from. But does this refer to literal Israel? Let us compare the tribes of literal Israel to the list found here.

| <b>Literal Israel</b> | <b>Revelation 7</b> |
|-----------------------|---------------------|
| Judah                 | Judah               |
| Rueben                | Rueben              |
| Gad                   | Gad                 |
| Asher                 | Asher               |
| Naphtali              | Naphtali            |
| Manassah              | Manassah            |
| Simeon                | Simeon              |
| Issachar              | Levi                |
| Zebulun               | Issachar            |
| Benjamin              | Zebulun             |
| Ephraim               | Joseph              |
| Dan                   | Benjamin            |

Why are the name of Ephraim and Dan have been left out and the names of Joseph and Levi being added in? The reason for excluding Ephraim is that they were heavily into idolatry. (Hosea 4:17) Dan was regarded as backbiters (Genesis 49:17) and there will be no backbiters/gossipers in heaven. (Romans 1:28-32). So the tribes cannot be literal Israel as the two lists do not line up. But we find it to be the twelve tribes of spiritual Israel that James was addressing his letter to. (James 1:1) See also Romans 11:17-24; 9:6-8; 2:28-29.

Before we move on we will take a closer look at the identifying marks of the 144,000.

1. In the context of chapter 6, they are those that will stand at the second coming.

2. They pass through great tribulation. (Such as the 7 last plagues)
3. All 144,000 are a part of spiritual Israel not literal Israel.
4. They are righteous, see comments on verse 14.
5. All have hungered, thirsted, felt the effects of heat, and have wept.
6. They sing the song of Moses which is the experience of deliverance and victory over their enemies. (song = experience, see Revelation 5:9) Also the song of the Lamb, which is the experience of living a life of the sacrificing of self. (Revelation 14:3; 15:3)
7. 144,000 gain the victory over the beast, image, his mark, and the number of his name.
8. They are redeemed from among men, that is, the living Revelation 14:4; not from among the dead/grave. (Hosea 13:14)

So we can see that, the 144,000 are a group of righteous (as they have the character of the Father reproduced in their lives), living in the end time, that pass through great tribulation and the 7 last plagues. They keep holy the seventh day Sabbath and live through this time of trouble, not tasting death, and see Christ coming the second time. For they have gained the victory over their enemies.

Revelation 7:9-12 *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."*

After John heard the description and the sealing of the 144,000, he sees a great multitude which no man could number. (which clearly shows that these are two separate groups, as the 144,000 are numbered) They are from all nations, kindreds, people, and tongues, showing us that this is the redeemed of all ages. They are ***Clothed in white robes*** - These stand before the throne of the Father and before the Lamb, Jesus Christ, in white robes. White, as we have already seen to be, is the symbol of purity, righteousness, and victory. They stand before the Father and Jesus in purity and righteousness.

"After these things"--*meta tauta*: that is, after I saw these things thus represented, it may be rendered that: *"John had another vision"*. This would undoubtedly imply, not only that he saw these things after he had seen the sealing of the hundred and forty-four thousand, but that they would occur after some events is evident because after the sealing, the four winds are let loose and then there is the coming of Lord before the 144,000 and the redeemed are seen at Mt. Sion. But John does not state whether they would immediately occur, or whether other things might not intervene. As a matter of fact, the vision seems to be transferred from earth to heaven--for the multitudes which he saw appeared "before the throne," (Re 7:9) that is, before the throne of God in heaven. The design seems to be to carry the mind forward quite beyond the storms and tempests of earth--the scenes of woe and sorrow--the days of error, darkness, declension, and persecution into that period when the church should be triumphant in heaven. Instead, therefore, of leaving the impression that the hundred and forty-four thousand would be all that would be saved, the eye is directed to an innumerable host, gathered from all ages, all climes, and all people, triumphant in glory. The multitude that John thus saw was not, therefore, I apprehend, the same

as the hundred and forty- four thousand, but a far greater number--the whole assembled host of the redeemed in heaven, gathered there as victors, with palm-branches, the symbols of triumph, in their hands. The object of the vision is to cheer those who are desponding in times of religious declension and in seasons of persecution, and when the number of true Christians seems to be small, with the assurance that an immense host shall be redeemed from our world, and be gathered triumphant before the throne. *I beheld*. That is, he saw them before the throne. The vision is transferred from earth to heaven; from the contemplation of the scene when desolation seemed to impend over the world, and when comparatively few in number were "sealed" as the servants of God, to the time when the redeemed would be triumphant, and when a host which no man can number would stand before God.

*And, lo:* indicating surprise, a vast host burst upon the view. Instead of the comparatively few who were sealed, an innumerable company were presented to his vision, and surprise was the natural effect.

A great multitude is presented to his view instead of the comparatively small number on which the attention had been fixed. The number was so great that no one could count them, and John, therefore, did not attempt to do it. This is such a statement as one would make who should have a view of all the redeemed in heaven. It would appear to be a number beyond all power of computation. This representation is in strong contrast with a very common opinion that only a few that's 144,000, will be saved. The representation in the Bible is, that immense hosts of the human race will be saved; and though vast numbers will be lost, and though at any particular period of the world hitherto it may seem that few have been in the path to life, yet we have every reason to believe that, taking the race at large, and estimating it as a whole, a vast majority of the whole will be brought to heaven. For the true religion is yet to spread all over the world, and perhaps for many, many thousands of years, piety is to be as prevalent as sin has been. Not only of Jews; not only of the nations which in the time of the sealing vision had embraced the gospel, but of all the nations of the earth.

### **Albert Barnes Commentary**

**Stood before the throne, the throne of God;** *the throne is there represented as set up in heaven, and the vision here is a vision of what will occur in heaven. It is designed to carry the thoughts beyond all the scenes of conflict, strife, and persecution on earth, to the time when the church shall be triumphant in glory--when all storms shall have passed by; when all persecutions shall have ceased; when all revolutions shall have occurred; when all the elect--not only the hundred and forty-four thousand of the sealed, but of all nations and times--shall have been gathered in. There was a beautiful propriety in this vision. John saw the tempests stayed, as by the might of angels. He saw a new influence and power that would seal the true servants of God. But those tempests were stayed only for a time, and there were more awful visions in reserve than any which had been exhibited revisions of woe and sorrow, of persecution and of death. It was appropriate, therefore, just at this moment of calm suspense--of delayed judgments--to suffer the mind to rest on the triumphant close of the whole in heaven, when a countless host would be gathered there with palms in their hands, uniting with angels in the worship of God. The mind, by the contemplation of this beautiful vision, would be refreshed and strengthened for the disclosure of the awful scenes which were to*

*occur on the sounding of the trumpets under the seventh seal. The simple idea is, that, amidst the storms and tempests of life--scenes of existing or impending trouble and wrath--it is well to let the eye rest on the scene of the final triumph, when innumerable hosts of the redeemed shall stand before God, and when sorrow shall be known no more.*

### **Jamieson-Fausset-Brown Commentary:**

**Palms in their hands** - *Palm branches are a symbol of rejoicing and victory. This antitype seems similar in circumstances to Christ's entry into Jerusalem amidst the palm-bearing multitude (John 12:13). This shall be just when He is about to come visibly and take possession of His kingdom. The palm branch is the symbol of joy and triumph. It was used at the feast of tabernacles, on the fifteenth day of the seventh month, when they kept feast to God in thanksgiving for the ingathered fruits. The antitype shall be the completed gathering in of the harvest of the elect redeemed here described. Compare Zec 14:16, whence it appears that the earthly feast of tabernacles will be renewed, in commemoration of Israel's preservation in her long wilderness-like sojourn among the nations from which she shall now be delivered, just as the original typical feast was to commemorate her dwelling for forty years in booths or tabernacles in the literal wilderness.*

**Revelation 7:10. Salvation to our God** - This statement shows the work of the Father and Jesus, for salvation belongs to them both, and no one else. (Isaiah 43:11, Jeremiah 3:23, Hosea 13:4) This statement is made by the great multitude. **Worshipped God** - When this statement was made, the reaction was one of worship. Once again we have seven different forms of praise mentioned here. And it is right for us, too, to give Him this praise. **Blessing** - This is a doxology as in Revelation 5:12. Here again, as in Revelation 5:8-14, is a vision of the vindication of God and Christ. Upon the testimony of the saved, the hosts of heaven are again reminded that God is wise and righteous. They worship Him with blessing, glory, thanksgiving and honor.

Revelation 7:13-14 *“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, you knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”*

**What are these...arrayed in white robes...whence came they** - This questioned posed to John is to bring his attention to a *special group*. It can not be a reference to the *great multitude* as John knew exactly where they had come from and who they were. Thus this must be referring to the 144,000, as the list following will clearly show. John had seen the 144,000, in their mortal state, receiving the seal of God and passing through great tribulation; but as they now stand among the redeemed throng, the transition is so great, and the condition in which they now appear so different, that he does not recognize them.

What are these which are arrayed in white robes? Who are these? The object evidently is to bring the case of these persons more particularly into view. The vast host with branches of palm had attracted the attention of John, but it was the object of the speaker to turn his thoughts to a particular part of the host--the martyrs who stood among them. He would seem, therefore, to have turned to a particular portion of the immense multitude of the redeemed, and by an emphasis on

the word these--*"Who are these?"* to have fixed the eye upon them. All those who are before the throne are represented as clothed in white robes, (Re 7:9) but the eye might be directed to a particular part of them as grouped together, and as having *something peculiar* in their position or appearance. There was a propriety in thus directing the mind of John to the martyrs as triumphing in heaven, in a time when the churches were suffering persecution, and in view of the vision which he had had of times of darkness and calamity coming upon the world at the opening of the sixth seal. Beyond all the scenes of sorrow and grief, he was permitted to see the martyrs triumphing in heaven.

**Revelation 7:14. This had come out of great tribulation** - All Christians must *"through much tribulation enter the kingdom of God"* Acts 14:22. But with the 144,000 it is in a greater sense. They pass through the time of trouble such as never was since there was a nation (Daniel 12:1). A time of great mental anguish, referred to as Jacobs's trouble (Jeremiah 30:4-7). They stand through the outpouring of unmingled wrath from God (in the form of the seven last plagues), upon the wicked, without a mediator. No other group has passed through a time as such. Their clothing was of **White robes** - We know that this is given to those that are overcomers. Revelation 3:5, 18) each of them have overcome sin by the grace of God, they have obtained the victory. They would not violate one of the commandments of God, which is expressed by having the Father's name/character [in](#) their foreheads. (Revelation 14:1) Each of them has had their life washed in the blood of Christ. *"The life of all flesh is in the blood"* Leviticus 17:11, 14, and thus they have washed their lives in the life of Christ and it is Christ's life that is being revealed in them, a life filled with righteousness.

Revelation 7:15-17 *"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."*

**Therefore they are before the throne** - Because of the victory gained through Christ against sin, the experience of going through the great tribulation, they are very near to God. It is their keenest desire to serve Him day and night in His temple.

**Revelation 7:16. Hunger, thirst** - Obviously they have suffered hunger and thirsting. This is a reference to their trials in the last days. Even though their bread and water will be sure, (Isaiah 33:16) or enough for sustenance, when all the pastures and fruitful places are dried up (Joel 1:18-20) and the rivers and fountains turned to blood, (Revelation 16:4-9) there will be time when the righteous will be brought occasionally into extreme decrees of hunger and thirst. Once in heaven they shall never hunger or thirst again.

**Sun light on them, nor any heat** - When power is given unto the sun to *"scorch men with fire"* Revelation 16:8-9, the righteous will be shielded from its burning rays. But they will not have their sensibilities so deadened as to not feel any unpleasantness from the terrific heat. But in the heavenly Canaan they will be able to appreciate the promise of God that the sun will not light on them.

## **Revelation 7:17. The Lamb** – Jesus Christ.

### **Robertson's NT Word Pictures:**

**In the midst of the throne.** *In the midst (ana meson). In Re 5:6 we have en mesôi tou thronou as the position of the Lamb, and so that is apparently the sense of ana meson here as in Mt 13:25, though it can mean "between," as clearly so in 1Co 6:5. Shall be their shepherd (paimanei autous). "Shall shepherd them," future active of poimainô (from poimên, shepherd), in Joh 21:16; Ac 20:28; 1Pe 5:2; Re 2:27; 7:17; 12:5; 19:15. Jesus is still the Good Shepherd of his sheep (Joh 10:11,14). Cf. Ps 23:1. Shall guide them (hodê gêsei autous). Future active of hodêgeô, old word (from hodêgos, guide, Mt 15:14), used of God's guidance of Israel (Ex 15:13), of God's guidance of individual lives (Ps 5:9), of the guidance of the Holy Spirit (Joh 16:13), of Christ's own guidance here (cf. Joh 14:4; Re 14:4). Unto fountains of waters of life (epi zôês pégas hudatôn). The language is like that in Isa 49:10; Jer 2:13. Note the order, "to life's water springs" (Swete) like the Vulgate ad vitae fontes aquarum, with emphasis on zôês (life's). For this idea see also Joh 4:12, 14; 7:38; Re 21:6; 22:1,17. No special emphasis on the plural here or in Re 8:10; 14:7; 16:4. And God shall wipe away (kai exaleipsei ho theos). Repeated in Re 21:4 from Isa 25:8. Future active of exaleiphô, old compound, to wipe out (ex), off, away, already in Re 3:5 for erasing a name and in Ac 3:19 for removing the stain (guilt) of sin. Every tear (pân dakruon). Old word, with other form, dakru, in Lu 7:38,44. Note repetition of ek with ophthalmôn (out of their eyes). "Words like these of vv. Re 7:15-17 must sound as a divine music in the ears of the persecuted. God will comfort as a mother comforts"*

**Revelation 7:16, 17:** *"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."* This is an answer likened to that of a desirous child longing for its mother and it doesn't cry anymore but sobs hence the effect is felt by its mother holding it in her hands and gives an assurance that she will never leave again but of course the mother do later leave but here Christ assurance is a sure promise.

## The Literal Symbolic Number

In this section, I would be focusing on the “literal but symbolic number”. The revelator in Patmos wrote this:

*Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

What I will be aiming in this paper is to share the point that the literal number 144,000 is a symbolic of greater large number but different from the group in Rev 7:9. You may ask, how can it be literal and still be symbolic? I have compiled quotes from different authors whom I share their view because they are exegetically and hermeneutically up-to-date with the correct Bible reasoning.

### Albert Barnes' NT Commentary

*And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. In regard to this number, the first and the main question is, whether it is meant that this was to be the **literal number**, or whether it was **symbolical**; and, if the latter, of what it is a symbol.*

*If literal, it is necessary to suppose that this refers to the twelve tribes of the children of Israel. But on every supposition this is absurd. Ten of their tribes had been long before carried away, and the distinction of the tribes was lost, no more to be recovered, and the Hebrew people never have been, since the time of John, in circumstances to which the description here could be applicable. These considerations make it clear that the description here is symbolical.*

*It would seem from the language that there would be some **selection from a much greater number**. "When the preposition ek, or out of, stands after any such verb as sealed, between a **definite numeral and a noun of multitude in the genitive, sound criticism requires, doubtless, that the numeral should be thus construed, as signifying, not the whole, but a part taken out.**"--Elliott, i. 237. Compare Ex 32:28; Nu 1:21; 1Sa 4:10. The phrase, then, would properly denote those taken out of some other and greater number--as a portion of a tribe, and not the whole tribe. If the reference here is to the church, it would seem to denote that a portion only of that church would be sealed.*

*A hundred and forty and four thousand; **a definite is here put for an indefinite, but very large number**, who had embraced the gospel and were made partakers of divine grace, and thus were sealed by the Holy Spirit to the day of redemption. Of all the tribes of the children of Israel; Israel is here "the Israel of God," including all, whether Jews or Gentiles, who are Abraham's children in a spiritual sense. In the enumeration of the twelve tribes that follows, Dan is omitted, and Joseph is reckoned once in Manasses and again for Ephraim. None are secure from coming wrath, except those who are born of God, who manifest the fruits of his Spirit, and are thus distinguished as belonging to him.*

Reading the views of Albert Barnes gets you thinking about the definite indefinite number. What Albert is really saying is that, my family can be sealed but only my father is counted to stand for the whole family hence making him only 1 sealed but of the representative of a whole sealed family.

#### **Geneva Bible Notes:**

*That is, of the Jews a number certain in itself before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect who are Gentiles, the number indeed is in itself certain with God, but of us not possibly to be numbered, as God, Gen 15:5. This is spoken with respect, when a certain number is put for one uncertain.*

Some may wonder why I have to establish a doctrine by referring to non-Seventh Day Adventists but folks truth is truth no matter where it is coming from.

In a series of studies, Uriah Smith had the following to say about the literal symbolic number.

#### **THE 144,000 STUDIES**

*NUMEROUS QUERIES have been received of late concerning the 144,000 brought to view in Revelation 7. Who are they? At what age of the world are they developed? Is the number to be taken in a strictly literal sense? or is it a representative number, meaning a larger and indefinite company, of some particular class? {ND UrS, S144 3.1}*

*The number, 144,000, must mean **a definite number, composed of just so many individuals**. It cannot stand for a larger but indefinite number, for in verse 9 another company is introduced which is indefinite in its proportions, and hence is spoken of as "a great multitude, which no man could number." **If the 144,000 were designed to represent such an indefinite number, then John would have said, in verse 4, "And there were sealed a great multitude, which no man could number, out of all the tribes of the children of Israel." But instead of this, he says, 144,000, twelve thousand from each tribe a number, which can be easily enumerated.** The reason for this distinction is apparent if we take the innumerable multitude of verse 9 to be the whole host of the redeemed, who will have part in the first resurrection, and the 144,000 to be Christians who will be alive on the earth when Christ appears. And that the 144,000 are the ones who will be thus alive, and meet Christ at His second coming, appears from the prophecy where they are next mentioned; that is, Rev 14:1-5. Here they are represented as coming triumphant out of the last religious conflict in this world (Rev 13:12-18), and as being "redeemed from the earth," and "redeemed from among men." Rev 14:3,4. {ND UrS, S144 5.1}*

*Will there, then, be only 144,000 saved from among the living when the Lord appears? May not this number be so far representative as to include many others? **There seems to be quite a plausible supposition that this latter may be the case; that is, that***

*the 144,000 may include only the adult males connected with the great Advent movement while the women and children associated in the same movement would be so many additional ones to be saved from among the living in that day. The plausibility of this idea lies in the fact that the Hebrews were so numbered when delivered from Egyptian bondage which was a figure of the deliverance of the remnant of the true Israel from the Egypt of this world at the coming of the Lord. Some three millions, in all, came out of Egypt, yet there were numbered only those who were able to go forth to war, from twenty years old and upward, amounting in all to 603,550. Num. 1:2,3,46. This would be about one to five of the whole multitude, as is computed by Dr. Clarke, on Ex. 12:37, where the number of fighting men is given as only about 600,00. If the enumeration of Rev. 7:4 is founded on the same basis (of which, of course, there is no positive proof), it would give the number to be translated probably over seven hundred thousand, instead of only one hundred and forty-four thousand. It would indeed be most gratifying to think that so many would be ready for the Lord's appearing; but looking over the condition of the world, and marking the rapid religious decline of these days, the wonder is where so many as 144,000 will ever be found who will be ready for the Lord when He shall appear. {ND UrS, S144 5.2}*

*And lastly do the 144,000 represent only those who have **never passed through death? - Not at all.** The conditions of the prophecy make it necessary that many who are now in their grave should be included in the 144,000. The third message of Revelation 14 is the sealing message of Revelation 7. Though in different chapters, and presented under different circumstances, they are not two messages, but one and the same thing. The third message will therefore result in fitting 144,000 for the coming of the Lord. This is called, in Revelation 7, sealing them with the seal of the living God in their foreheads. The seal of God being the Sabbath, the work brought to view is the message which involves the Sabbath reform movement of these days. **Then all those who have a genuine religious experience terminating in this movement, must of course be included in the number of those who are sealed by the message. Their connection with the message results in their being sealed; and being sealed results in their salvation. Now there are many who are in their graves, who will be saved, whose whole religious experience, from a state of sin to full acceptance with God, has been in connection with this message. They will be saved because of this experience. Are not such sealed by this message? - Most assuredly. But the message seals only 144,000. Therefore such must come up from their graves, and be counted among the 144,000.** {ND UrS, S144 6.1}*

*But it may be said that the time has not yet come when anyone is sealed; and the ones referred to are dead; and how can dead men be sealed? Let such ask themselves the question, How can dead men be saved? They can be sealed in the same way that Daniel, long dead, can stand, as he did stand, in his lot at the end of the 2300 days. The record of the sealing message goes upon the books above. **Those whose experience has led them into that message have their names there. If they die in that message, when their names come up in the Judgement, they are written among those sealed by the message.** It can be no other way; for in that company*

their closing religious experience (and in many cases their only religious experience) found them. And this explains what the voice from heaven commanded John to write: **"Blessed are the dead which die in the Lord from henceforth (that is, from the beginning of the third message): Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."** Though resting quietly in their graves, they are numbered at last among the 144,000 just the same as if they had lived all the years of their slumbering, and passed through all the toils and trials and conflicts which the living have to endure. This view gives to Rev. 14:13 its wonderful significance, of which it is entirely robbed by any other position. Those who deny that those who die under the third message can be numbered among the 144,000, fail to see the connection between that message and Rev. 7:1-8. {ND UrS, S144 7.1}

It is urged, further, that the 144,000 must all be those who have **never died**, because they are **"redeemed from the earth"** and are **"redeemed from among men."** But this is no objection; for these very expressions will apply to those who have died in the Lord under this message, as well as to those who never die. It will be asked how this can be; and the answer is that **they come up in the special resurrection, embracing a limited number of both righteous and wicked, as mentioned in Dan. 12:2 and Rev. 1:7.** Those who, in this resurrection, come up to everlasting life (though not then made immortal) are those who belong to the 144,000 because they have died in the message; and those who rise to shame and contempt are those who had a part in Christ's crucifixion, and perhaps others in different ages, especially the last, who have shown pre-eminent activity in opposing the work of God. That such a resurrection, embracing these characters, will take place, the scriptures referred to plainly enough affirm; and the only point where the prophecies make a place for its occurrence is at the time mentioned in Rev. 16:17. This is at the beginning of the seventh plague, when the great voice out of the temple of heaven from the throne utters the solemn words, "It is done!" This voice shakes both heaven and earth, but speaks deliverance to the people of God. Jer. 25:30; Joel 3:16; Heb. 12:26,28. Of this time, "Great Controversy," pages 636,637, speaks very clearly, as follows: **"That voice shakes the heavens and the earth. . . . Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."** {ND UrS, S144 7.2}

Who are those here referred to "who have kept His law"? - Those, certainly who have been engaged in the Sabbath reform movement of these last days; and from this it appears that those who have died in this work are still regarded, in God's sight, as an integral part of the living company; for when the covenant of peace is spoken to them, those of them who are then in their graves are raised up to hear it with the living. They are raised up glorified; and the living saints are

**then also glorified; but none of them are made immortal.** This is shown by the following words from page 45 of the same book. Speaking of the moment when Christ appears, it says: **"The living righteous are changed' in a moment, in the twinkling of an eye.' At the voice of God (referred to above) they (the living saints) were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."** But those who were raised at the voice of God to hear the covenant of peace with the living, were also glorified at that time (another point of identity), and of course are made immortal when the rest of the company are changed to that condition.

Now look at these risen ones. **They came up at the voice of God, quite a space of time before the Lord appears; they are raised to the plane of mortality only; they take their stand with the living saints, as a part of them, and though glorified, not yet made immortal; they come up to the day of Christ's appearing in the same condition as the saints who have never died, and then, with them, are made immortal, changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air.** Thus these are just as emphatically **"redeemed from the earth," and "redeemed from among men," as those who do not go into the grave at all.** In this connection the pioneers of the third angel's message are deserving of a passing thought. Imagine such men as Elder James White, Elder J. N. Andrews, and Elder Joseph Bates, who led out in the beginning of this work, who identified themselves as fully as men could with this message, whose whole souls were absorbed in the grand thought of helping to call out a sufficient number to join them in the work to make up the privileged and happy company of 144,000, and who went down in death with their hearts and minds full of this blessed anticipation - imagine such men waking up after what will seem to them no longer time than the tick of a clock, and finding that they have dropped out of their coveted position, and are no part of the 144,000! The idea is not supposable. If it is, then to die in this message, instead of being the blessing which the voice from heaven proclaimed it to be, is about the greatest calamity that can befall a believer. This is not possible. {ND UrS, S144 8.1}

Finally, **it may be said that those who die in the message cannot be a part of the 144,000; this company come "out of great tribulation" (Rev. 7:14),** which would not be of those who sleep in the grave till six of the seven plagues are fulfilled. This conclusion should hardly be accepted without a little further consideration. Mark the situation. Raised at the beginning of the seventh plague, **they pass through the whole period of that judgment, and witness all its accumulated calamities.** From certain passages of scripture it is to be concluded that the plagues will cover the space of one year. **This would give nearly two months after the seventh vial began to be poured out, before the end. But the plagues are cumulative. The first does not cease when the second begins; but the second adds its horrors to the first, the third adds to the others, and so on to the seventh. In the seventh is therefore found the climax of them all. And thus whatever degree of inconvenience and suffering falls to the lot of the saint on account of the plagues (and they will not be free from this, though the plagues themselves do not touch them. See "Great**

*Controversy," page 629), whatever sounds of anguish the others hear, and whatever sights of woe and desolation and despair the others see, those who are raised at the voice of God will hear and see and pass through, the same as those who have not been through death. **The accumulative horrors of the seventh plague will overbalance all the others; and those who are delivered from it may be said to have come "out of great tribulation," though having no experience with the other six.** {ND UrS, S144 9.1}*

*Thus the evidence seems clear and conclusive that the 144,000 are gathered from the last generation before Christ comes; that they are brought out by the third angel's message; that even those of them who die in the message are blessed, being restored to the number by resurrection before Christ appears; and that all crowned at last with the peculiar privilege of composing the cabinet of the King of kings and Lord of lords, to follow the Lamb whithersoever He goeth (Rev.14:4), joyful in His constant presence, and sustained by His unfailing grace. Rev. 7:15,17. {ND UrS, S144 10.1}*

Such commentaries are worth of consideration bearing in mind the sealing Rev 7 which has to do with 144 started in 1848 when the revelation of the Sabbath truth which is the seal came to light:

*At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. {CET 128.1}*

*The Dorchester Vision of 1848. [FOLLOWING THEIR RETURN FROM WESTERN NEW YORK IN SEPTEMBER, 1848, ELDER AND MRS. WHITE JOURNEYED TO MAINE, WHERE THEY HELD A MEETING WITH THE BELIEVERS, OCTOBER 20-22. THIS WAS THE TOPSHAM CONFERENCE, WHERE THE BRETHERN BEGAN PRAYING THAT A WAY MIGHT BE OPENED FOR PUBLISHING THE TRUTHS CONNECTED WITH THE ADVENT MESSAGE. A MONTH LATER THEY WERE WITH "A SMALL COMPANY OF BRETHERN AND SISTERS," WRITES JOSEPH BATES IN HIS PAMPHLET ON "THE SEALING MESSAGE," "ASSEMBLED IN MEETING IN DORCHESTER, NEAR BOSTON, MASS." "BEFORE THE MEETING COMMENCED," HE CONTINUES, "SOME OF US WERE EXAMINING SOME OF THE POINTS IN THE SEALING MESSAGE; SOME DIFFERENCE OF OPINION EXISTED ABOUT THE CORRECTNESS OF THE VIEW OF THE WORD 'ASCENDING' [SEE REVELATION 7:2], ETC."*

*ELDER JAMES WHITE, IN . . . GIVING HIS ACCOUNT OF THIS MEETING, WRITES: "WE ALL FELT LIKE UNITING TO ASK WISDOM FROM GOD ON THE POINTS IN DISPUTE; ALSO BROTHER BATES'S DUTY IN WRITING. WE HAD AN EXCEEDINGLY POWERFUL MEETING. ELLEN WAS AGAIN TAKEN OFF IN VISION. SHE THEN BEGAN TO DESCRIBE THE SABBATH LIGHT, WHICH WAS THE SEALING TRUTH. SAID SHE; 'IT AROSE FROM THE RISING OF THE SUN. IT AROSE BACK THERE IN WEAKNESS, BUT LIGHT AFTER LIGHT HAS SHONE UPON IT UNTIL THE SABBATH TRUTH IS CLEAR, WEIGHTY, AND MIGHTY. LIKE THE SUN WHEN IT FIRST RISES, ITS RAYS ARE COLD, BUT AS IT COMES UP, ITS RAYS ARE WARMING AND POWERFUL; SO THE LIGHT AND POWER*

*HAS INCREASED MORE AND MORE UNTIL ITS RAYS ARE POWERFUL, SANCTIFYING THE SOUL; BUT, UNLIKE THE SUN, IT WILL NEVER SET. THE SABBATH LIGHT WILL BE AT ITS BRIGHTEST WHEN THE SAINTS ARE IMMORTAL; IT WILL RISE HIGHER AND HIGHER UNTIL IMMORTALITY COMES.'*

*"SHE SAW MANY INTERESTING THINGS ABOUT THIS GLORIOUS SEALING SABBATH, WHICH I HAVE NOT TIME OR SPACE TO RECORD. SHE TOLD BROTHER BATES TO WRITE THE THINGS HE HAD SEEN AND HEARD, AND THE BLESSING OF GOD WOULD ATTEND IT."*

*IT WAS AFTER THIS VISION THAT MRS. WHITE INFORMED HER HUSBAND OF HIS DUTY TO PUBLISH, AND THAT AS HE SHOULD ADVANCE BY FAITH, SUCCESS WOULD ATTEND HIS EFFORTS.--LS 116, FOOTNOTE. At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. {PM 15.1}*

The Bible being centred upon the Jewish contemporary, the typology of identifying the 144 would be a greater thing to look into. The 144 are said to be servants of the Lord. The Jewish nation being a kingdom of priests actually did not make all of them to be priests but the Levites were chosen to bear the full functions of priesthood. Just the same with the spiritual Israel, the 144 are just a literal number of the greater spiritual Israel under them. It's a matter of the household representation rather than an individual numbering hence the household will literally number 144 but the number of the subjects represented by the household will be a greater number of that literal number. Also take the example already cited:

*Num 1:46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*

There were many people who came out of Egypt but notice only a specific group is to be numbered to represent a greater number in the equation. The army of Israel is numbered to represent Israel besides women and children. Remember Elijah also claiming he was the only one in Israel who had not fallen in apostasy but God reminded him of the 7000 who had not bowed down to Baal.

There is something interesting in the writings of the prophetess to gives a hint that the literal 144 are actually a greater number. Notice the commentary about those who sing the song:

*Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,-- so resplendent is it with the glory of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great*

*thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb--a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience--an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been **delivered**, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:14-17. {GC 648.3}*

Now notice in the following commentary referring to the same people she calls them a multitude:

*This song and the great **deliverance** which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. **The prophet of Patmos beholds the white-robed multitude that have "gotten the victory," standing on the "sea of glass mingled with fire," having "the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Revelation 15:2, 3. {PP 289.1}***

In the GC quote she refers Rev 15:2, 3 to 144 but in PP she refers the same to multitude. We know that those who could learn and sing the song are the 144. This proves the point that actually the 144 is a literal symbolic number.

Another idea that got me thinking is the feeding of the 4000 and 5000 in the gospels. Notice:

*M't:14:21: And they that had eaten were about five thousand men, beside women and children.*

*M't:15:38: And they that did eat were four thousand men, beside women and children.*

This would be the most beautiful way to describe the 144 as to per my knowledge. These were a literal 5,000 and 4,000 of a greater number in the camp. Many may ask, why so much concerned with the 144 when their character is the most important thing and there are some other things to be concerned with? I answer, studying is not a bad idea only don't make the doctrine an idol. It's so refreshing to see how God deals with his children. The prophetess tells us living in this end times to strive to be among the 144. This would mean that everyone dieing after 1848 should be living to every truth received under the third angels' message because it decides whether you will be lost or saved. Let's fight the good fight and whether we are laid to rest before the second coming or never test death, we may be found among the worthy to take part in the everlasting Kingdom.

*Rev 14:13: And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

*Phil 1:21-27 For to me to live is Christ, and to die is gain: But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

## Revelation Chapter 8 - Seventh Seal & The Seven Trumpets

### The Seventh Seal - Silence in Heaven

Revelation 8:1 *“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.”*

Verse 1 of this chapter clearly belongs to the opening of the seven seals, namely the seventh, and thus rightly belongs to the preceding chapter, not chapter 8.

***There was silence in heaven*** - Why is there silence in heaven? The sixth seal brings us down to the climax of the second coming of Christ, but does not describe the actual personal appearing of Him. The events are listed up to that time but then stop. Chapter seven tells us who will be able to stand when He comes, but also does not give an account of His personal appearing the second time. Thus we find here, in the seventh seal, the second coming of Christ.

If you would remember in chapters 4, 5, and 6, there is continual praise in heaven and thus no silence. The reason why there is silence at this time is that there is no one there except for the Father. When Christ comes the second time **all** the holy angels are with Him. (Matthew 25:31) All the angelic host accompany Christ to this earth and thus there is silence in heaven. DS March 14, 1846.2

When looking at the passages dealing with the second coming, you will find that they are in reference to Christ not the Father. God the Father is not described as coming with Christ to the earth at the second coming. Thus we can only conclude that He awaits, in heaven, for the return of Jesus and all the redeemed.

***About the space of half an hour*** - In prophecy, symbols extend to the second coming of Christ. This would mean that the year-day principle is still in operation and thus a day still equals a year. How long would half an hour be then?

There are 24 hours in a day, so half an hour would be 1/48 of a day. There are 360 days in a Biblical year and thus 24 hours/1 day = 360 days/1 year. Thus 1 hour = 15 days (360 ÷ 24), and ½ hour = 7½ days (15 ÷ 2).

So length of time for the silence in heaven is 7½ days. Half a day is taken for Christ and all the angels to come from heaven to earth, to resurrect the righteous dead, translate the living righteous, and destroy the wicked, that are living at that time, by the brightness of His coming. Then it takes seven days for the righteous, the angelic host, and Christ to get back to heaven. What a grand climax to the seven seals, Christ comes to receive His own. No more tears, no more pain and suffering, neither hunger or thirst.

Will you be there?

## The Seven Trumpets

Revelation 8:2 *“And I saw the seven angels which stood before God; and to them were given seven trumpets.”*

**Seven angels** - We now move on from the seals to the opening of another prophecy. Here we have the seven angels that stood before the throne and to each was given a trumpet.

**Trumpets** - We find, in Jeremiah 4:5-6, 19-21, that a trumpet is associated with, and a symbol of, the following;

1. *The sounding of war.*
2. *Preparing for war.*
3. *Used as a warning. (Joel 2:1)*

The seven trumpets show to us the instrumentalities that were used to overthrow and subvert, and finally ruin the Roman Empire. They are not the seven last plagues.

The empire, after [Constantine](#), was divided into three parts (East, West and central section called Illyricum); and hence the frequent remark, “a third part of men,” &c., in allusion to the third part of the empire which was under the scourge. Under the first four trumpets, the two western divisions fell, and under the fifth and sixth the eastern empire was crushed; but under the seventh trumpet great Babylon entire will sink to rise no more at all.

Revelation 8:3-5 *“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”*

**Another angel came and stood before the altar** - This angel is not one of the angels that have the seven trumpets. He stands before the altar of incense in the holy place of the heavenly sanctuary, as it was the altar of incense that was gold. (Exodus 30:1-3)

**Who is this angel?** To find out who this angel is we need to look at what he is doing and also look back to the other prophecies.

In the last two prophecies, dealing with the seven churches and seals, we find a description of the holy place in the heavenly sanctuary and Christ's position (7 churches - at the candlesticks and 7 seals - at the table of shewbread) in that apartment, which thus gives us our time frame/starting date of each prophecy. The seven trumpets, being a parallel prophecy with these, we would expect to see Christ in the holy place ministering before the altar of incense. We shall see this to be so as we look at what the angel is doing.

**The altar** - Compare Exodus 30:1-10.

**Censer** - Compare Leviticus 10:1.

**Much incense** - This angel was given much incense to offer upon the altar of incense with the prayers of the saints. It was the high priest alone that was to offer the incense upon the golden altar. (Exodus 30:7-8, 34-38) We have one high priest in heaven, and that is Jesus Christ. (Hebrews 4:14)

Notice the angel was to offer the incense with the prayers of the saints before God, verse 4. This is known as the intercessory work of the high priest, for it was the altar of incense that dealt with the mediatory work of the high priest. He was to intercede for the people. Christ is our mediator, (1 Timothy 2:5) and the incense is His own righteousness that He mingles with our prayers before presenting them to the Father.

Also this angel has the power to close probation, which is explained more in the following comment.

Quite clearly then, this angel is Jesus Christ.

**With the prayers** - The picture is that of the angel adding incense to the prayers of the saints as these prayers ascend to the throne of God. The scene portrayed may be understood as symbolic of the ministration of Christ for His people. (see Romans 8:34; 1 John 2:1;) Christ, as intercessor, mingles His merits with the prayers of the saints, which are thereby made acceptable with God.

**5. Filled it with fire of the altar** - If fire is being added to the censer, it shows that there is no more incense being offered and thus that intercession has ceased, for the censer was cast to the earth. If intercession has ceased probation has closed. But closed on what?

**Cast to the earth (EW 279.2)** - This can not be the close of probation on the earth for Christ is still ministering in the holy place of the heavenly sanctuary. Also, when you look at the sixth trumpet Christ is still in the holy place (Revelation 9:13) thus placing the first six trumpet before 1844 (Christ did not move into the most holy until 1844. Another reason why it is not the whole world is, the angels that received the trumpets could not sound them until probation had been closed, verse 6. Thus you would be placing the trumpets during the time of the plagues, and then, what is Christ doing in the holy place of the sanctuary after 1844 when He is to be in the most holy.

There are different forms of close of probation as listed below;

1. *On cities (Sodom and Gomorrah).*
2. *A nation (The Jews).*
3. *Kingdoms (Babylon, Daniel 5:25-28).*
4. *Individual (Saul, 1 Samuel 28:15-16).*
5. *The world (Noah and the flood).*

Seeing it is not the close of probation on the whole world, why is the censer cast to the earth? At the time that John was writing Revelation Babylon, Medo-Persia, and Greece had passed off the scene. Rome was ruling the world. (Luke 2:1) And if you look at how the words earth and world are used in the book of Acts, you will see that they are clear references to Rome.

Thus we conclude that it is the close of probation on the Roman Empire.

**Voices, thunderings** - Activity around the throne of God. (Revelation 4:5, Ezekiel 1:14, 24; 10:5)

Revelation 8:6 *“And the seven angels which had the seven trumpets prepared themselves to sound.”*

Now that intercession has ceased and probation had closed on the Roman Empire, the angels could begin to sound the trumpets, and thus the commencement of the downfall of the empire.

### **First Trumpet**

Revelation 8:7 *“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.”*

**Hail** - In Isaiah 28:2 we have a prophecy of the coming invasion of Assyria (who were from the north) into Israel. Notice how the enemy is described as being a “tempest of hail.” It is interesting to note that all hailstorms that fell upon the Roman territory came from the north. Thus we have a military invasion from an enemy in the north.

This was clearly fulfilled by the Gothic invasions, under the rulership of Alaric (born between 360-370 A.D.), largely upon Western Rome 395-428 A.D. Alaric eventually died in 412 A.D. after he had successfully taken the city of Rome in the same year. The path that was travelled is as follows; Thermopylae, Corinth, Sparta, up the coast to Aquiteia, Rome (on 3 separate occasions), Consentia, Rhegium, Massilia, Narbo, Tolosa (Toulouse), and down through Spain. Some of these conquests were after the death of Alaric. Notice the following quote.

*“If the subjects of Rome could be ignorant of their obligations to the great Theodosius, they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January (395 A.D.); and before the end of the winter of the same year the Gothic nation was in arms. The Barbarian auxiliaries erected their independent standard; and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned by the conditions of the last treaty to a life of tranquillity and labour, deserted their farms at the first sound of the trumpet, and eagerly resumed the weapons which they had reluctantly laid down. The barriers of the Danube (**this places them to the northern regions**) were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark '**that they rolled their ponderous wagons over the broad and icy back of the indignant river**'.”* **The Decline and Fall of the Roman Empire, Edward Gibbon, Vol 3 chap. 30, pg 253, 1909.**

*“The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown Barbarians, issuing from the **frozen regions of the North**, had established their victorious reign over the fairest provinces of Europe and Africa.” Ibid. pg 439.*

**Fire mingled with blood** - *“The troops which had been posted to defend the straits Thermopylaeæ retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Boeotia were instantly covered by a deluge of barbarians, who **massacred the males of an age to bear arms**, and driving away the beautiful females, with the spoil and cattle, of the **flaming villages**. The travellers who visited Greece several years afterwards could easily discover the deep and **bloody** traces of the march of the Goths.” Ibid. pg 255.*

*“The old man, who had passed his simple and innocent life in the neighbourhood of Verona, was a stranger to the quarrels both of kings and of bishops...Yet even this humble and rustic felicity (which Claudian describes with so much truth and feeling) was still exposed to the undistinguishing rage of war. His trees, his old **contemporary trees, must blaze in the conflagration of the whole country**; a detachment of Gothic cavalry might sweep away his cottage and family; and the power of Alaric could destroy this happiness which he was not able either to taste or to bestow.” Ibid. pg 263.*

*“The flourishing city of Mentz was surprised and destroyed; and **many thousand Christians were inhumanly massacred** in the church. Worms perished after a long and obstinate siege; Strasburg, Spires, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and **the consuming flames** of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul.” Ibid. pg 285.*

*“...many thousand warriors, more especially of the Huns, who served under the standard of Alaric, were strangers to the name, or at least to the faith, of Christ; and we may suspect, without any breach of charity or candour, that in the hour of savage licence, when every passion was inflamed and every restraint was removed, the precepts of the gospel seldom influenced the behaviour of the Gothic Christians. The writers, the best disposed to exaggerate their clemency, have freely confessed that a **cruel slaughter** was made of the Romans; and that the streets of the city were **filled with dead bodies**, which remained without burial during the general consternation. The despair of the citizens was sometimes converted into fury; and, whenever the Barbarians were provoked by opposition, they extended the promiscuous **massacre** to the feeble, the innocent, and the helpless.” Ibid. pgs 341, 342.*

**Cast upon the earth** - For the fact that they were cast upon the Roman Empire which ruled the then known world. See comment on verse 5.

**Third part of trees...green grass was burnt up** - This points to the partial destruction, namely Western Rome. Alaric's main conquests were against the Western part of the empire. Fire consumed villages and the countryside alike, not to mention the massacre of the citizens.

## **The Second Trumpet**

Revelation 8:8-9 *“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.”*

***A great mountain*** - A mountain in Bible prophecy is symbolic of a kingdom/nation. (Jeremiah 51:24-26) (the kingdom of Babylon likened unto a destroying mountain).

***Burning with fire*** - Fire devours or destroys/consumes that which it is burning, thus fire deals with destruction. (Psalms 50:3) (like a devouring fire)

***Cast into the sea*** - The fact that this destroying kingdom is being cast into the sea would show that the power that we are to be looking for would make its conquests by sea.

The only Gothic power that was involved in the destruction of the Roman empire by sea, was the naval power of the Vandals under the leadership of Genseric. The Vandals were just one of the Gothic tribes that migrated from North western Europe at the same time as the Visigoths. Radagaisus invaded Italy in 404 A.D. with his combined army of Vandals, Burgundians and Suevi, besieged the city of Florence but was killed. When Radagaisus was killed, the Vandals, Burgundians and Suevi withdrew and entered into the Southern parts of France. It was the Burgundians that broke off and settled here forming the kingdom of Burgundy. The rest of the Goths continued South into Spain (approx. 409 A.D.) where the Suevi separated from the Vandals and settled in the North western regions of Spain forming the kingdom of the Suevi, now known as Portugal. The Vandals continued on to Gibraltar under the leadership of Genseric (428-468 A.D. he later died in 477 A.D.), and after repelling an attack by the Suevi, crossed the straits into Northern Africa in 429 A.D. (which was a province of Western Rome) They continued East along the coastline until they reached Carthage, taking possession of it in 439 A.D.

*“The king of the Vandals severely reformed the vices of a voluptuous people; and the ancient, noble, ingenuous freedom of Carthage (these expressions of Victor are not without energy) was reduced by Genseric into a state of ignominious servitude...The lands of the proconsular province, which formed the immediate district of Carthage, were accurately measured and divided among the Barbarians.”*

**Decline and Fall of the Roman Empire, Vol. 3, chap. 33, pg 435. by Gibbon.**

Genseric's presence was felt greatly upon the empire, so much so that Gibbon was led to say the following, *“...the terrible Genseric : a name which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila...The ambition of Genseric was without bounds, and without scruples; and the warrior could dexterously employ the dark engines of policy to solicit the allies who might be useful to his success, or to scatter among his enemies the seeds of hatred and contention.”* **Ibid. pg 424.**

***Third of the sea became blood*** - The verse here gives a good description of the bloodshed from the naval battles of Genseric. The continual reference to the “third part,” is a reference to the third part that was being ravaged by the Vandals under Genseric. Africa was very fertile in the region of which Genseric had taken. It was a major part of where Roman gained its food supply, thus this hurt the empire greatly. Notice the following quotes by Gibbon;

*“The loss or desolation of the provinces, from the ocean to the Alps, impaired the glory and greatness of Rome; her internal prosperity was irretrievably destroyed by the separation of Africa...The distress of the Romans was soon aggravated by an unexpected attack; and the province, so long cultivated for their use by industrious and obedient subjects, was armed against them by an ambitious Barbarian. The Vandals and Alani, who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast above ninety days' journey from Tangier to Tripoli...”*  
**Vol. 4, chap. 36, pg 1.**

### **The Conquests of Genseric.**

*“...but he cast his eyes towards the sea; he resolved to create a naval power; and his bold resolution was executed with steady and active perseverance. The woods of Mount Atlas afforded an inexhaustible nursery of timber; his subjects were skilled in the arts of navigation and shipbuilding; he animated his daring Vandals to embrace a mode of warfare which would render **every maritime country accessible to their arms**...the **fleets** that issued from the port of Carthage again claimed the empire of the Mediterranean...The kingdom of Italy, a name to which the Western empire was gradually reduced, was afflicted, under the reign of Ricimer, by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable **navy** in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important of the expeditions...When he was asked by his pilot, what course he should steer; “Leave the determination to the winds (replied the Barbarian with pious arrogance); they will transport us to the guilty coast, whose inhabitants have provoked the divine justice”...The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily...and their arms spread desolation, or terror, from the columns of Hercules to the mouth of the Nile.”*  
**Gibbon, Decline and Fall of the Roman Empire, Vol. 4, chap. 36, pgs 1, 2, 28, 29.**

Rome itself was ravaged by Genseric in 455 A.D.; *“But Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric.”*  
**Ibid. Vol 4. chap. 36, pg 6.**

There were a number of attempts to dispossess Genseric of his dominion of the seas; *“Under circumstances much less favourable, Majorian equalled the spirit and perseverance of the ancient Romans. The woods of Apennine were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the Imperial navy, of three hundred large galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbour of Carthage in Spain...Guided by secret intelligence, he (Genseric) surprised the unguarded fleet in the bay of Carthage; many of the ships were sunk, or taken, or burnt; and the preparations of three years were destroyed in a single day (460 A.D.)”*  
**Ibid. Vol 4. chap. 36, pgs 24, 25.**

*“...the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold, about five millions two hundred thousand pounds of sterling...the fleet that sailed from*

*Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men...The army of Heraclius and the fleet of Marcellinus either joined or seconded the Imperial lieutenant; and the Vandals, who opposed his progress by sea or land, were successfully vanquished. If Basiliscus had seized the moment of consternation and boldly advanced to the capital, Carthage must have surrendered, and the kingdom of the Vandals was extinguished...but he (Genseric) requested a truce of five days to regulate the terms of his submission...During this short interval, the wind became favourable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them many large barques filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence...Whilst they laboured to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valour; and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals...After the failure of this expedition, Genseric again became the tyrant of the sea : the coasts of Italy, Greece and Asia were again exposed to his revenge and avarice : Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and, before he died, in the fullness of years and of glory, he beheld the final extinction of the empire of the West.” Ibid. Vol 4. chap 36, pgs 38-40.*

**9. Creatures** - Greek *ktismata*, “things created.” The Greek word does not necessarily imply life, hence the qualification “which ... had life.” See Exodus 7:21.

**Life** - Greek *psuchai*. (see Matthew 10:28)

### **The Third Trumpet Sounds**

Revelation 8:10-11 “*And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*”

**A great star...burning as it were a lamp** - We have already found that a star is a symbol of a leader (Revelation 1:20) and a falling star is a reference to an apostate leader. (Jude 13) In the prophecy of the 7 churches, dealing with the different happenings of God's church, a star represented a spiritual leader, here we are looking at the political fall of the Roman Empire and thus this star would be a political leader.

A shooting star (or meteorite) is very bright and intense, but it is also very quick to go out or disappear. Thus this leader's conquests are to be very intense but very short.

**Third part of the rivers, and upon the fountains of waters** - The fountains of waters refers to where the rivers begin, that is, the source of the river. This is the alpine regions of the empire. This shows where the heart of his region would be.

**11. Called Wormwood** - The word in the original Greek, *apsinthos*, means bitterness. Thus everywhere this leader went he caused bitterness, or bitter consequences.

**Many men died** - Many died due to his taking over of their territory.

This is a very good description of the reign of Attila the Hun, as it was very short, 451 - 453 A.D., but very intense. Many men were slaughtered during his reign, even by his own hand he put to death many of his own countrymen.

### **Attila's Conquests**

*"The armies of the eastern empire were vanquished in three successive engagements; and the progress of Attila may be traced by the fields of battle. From the Hellespont to Thermopylae, and the suburbs of Constantinople, he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclea and Hadrianople might perhaps escape this dreadful irruption of the Huns; but the words, the most expressive of total extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the eastern empire."* **Ibid. pgs 17, 18.**

*"He threatened to chastise the rash successor of Theodosius; but he hesitated whether he should first direct his invincible arms against the Eastern or Western empire. While mankind awaited his decision with awful suspense, he sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors with the same haughty declaration. "Attila, my Lord, and thy lord, commands thee to provide a palace for his immediate reception." But, as the Barbarian despised, or affected to despise, the Romans of the East, whom he had so often vanquished, he soon declared his resolution of suspending the easy conquest, till he had achieved a more glorious and important enterprise. In the memorable invasion of Gaul and Italy, the Huns were naturally attracted by the wealth and fertility of those provinces."* **The Decline and Fall of the Roman Empire by Edward Gibbon, Vol. 3, chap. 35, pgs 471, 472, 1909.**

*"The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village, in the plains of Hungary, his standard moved toward the West; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Necker...and the hostile myriads were poured, with resistless violence, into the Belgic provinces. The consternation of Gaul was universal...But, as the greatest part of the Gallic cities were alike destitute of saints and soldiers, they were besieged and stormed by the Huns...From the Rhine and the Moselle, Attila advanced into the heart of Gaul; crossed the Seine at Auxerre; and, after a long and laborious march, fixed his camp under the walls of Orleans...After an obstinate siege, the walls were shaken by the battering rams; the Huns had already occupied the suburbs...The Roman and Gothic banners were gradually perceived; and a favourable wind, blowing aside the dust, discovered, in deep array, the impatient squadrons of Aetius and Theodoric, who pressed forwards to the relief of Orleans...the king of the Huns immediately raised the siege, and sounded a retreat...he repassed the Seine and expected the enemy in the plains of Chalons..." I myself, continued Attila, "will throw the first javelin, and the wretch who refuses to imitate the example of his sovereign is devoted to inevitable death." The spirit of the Barbarians was rekindled by the presence, the voice, and the example, of their intrepid leader; and Attila, yielding to their impatience, immediately formed his order of battle...The nations from the Volga to the Atlantic were assembled on the plain of*

*Chalons...Cassiodorius, however, had familiarly conversed with many Gothic warriors, who served in that memorable engagement; "a conflict," as they informed him, "fierce, various, obstinate and bloody; such as could not be paralleled either in the present or in past ages." The number of the slain amounted to one hundred and sixty-two thousand, or, according to another account, three hundred thousand persons.* **Ibid. Vol. 3, chap 35, pgs 483 - 485, 487, 489, 490.**

*"Neither the spirit, nor the forces, nor the reputation of Attila, were impaired by the failure of the Gallic expedition. He passed the Alps, invaded Italy, and besieged Aquileia with an innumerable host of barbarians. The succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, Attila pursued his march; and, as he passed, the cities of Altinum, Concordia, and Padua were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns. Milan and Pavia submitted, without resistance, to the loss of their wealth...Attila spread his ravages over the rich plains of modern Lombardy; which are divided by the Po, and bounded by the Alps and Apennines. He took possession of the royal palace of Milan."* **Ibid. Vol. 3, chap. 35, pgs 493 - 495.**

*"The Western emperor, with the senate and people of Rome, embraced the more salutary resolution of deprecating, by a solemn and suppliant embassy, the wrath of Attila. This important commission was accepted by Avienus, who, from his birth and riches, his consular dignity, the numerous train of his clients, and his personal abilities, held the first rank in the Roman senate...The Roman ambassadors were introduced to the tent of Attila, as he lay encamped at the place where the slow-winding Mincius is lost in the foaming waves of the lake Benacus, and trampled, with his Scythian cavalry, the farms of Catullus and Virgil. The Barbarian monarch listened with favourable, and even respectful, attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess Honoria (Ildico by name)...Before the king of the Huns evacuated Italy, he threatened to return more dreadfully and more implacable, if his bride, the princess Honoria, were not delivered to his ambassadors within the term stipulated by the treaty...Their marriage was celebrated with barbaric pomp and festivity at his wooden palace beyond the Danube; and the monarch, oppressed with wine and sleep, retired, at a late hour, from the banquet to the nuptial bed...after attempting to awaken Attila by loud and repeated cries, they at length broke into the royal apartment. They found the trembling bride sitting by the bedside, hiding her face with her veil, and lamenting her own danger as well as the death of the king, who had expired during the night. An artery had suddenly burst; and, as Attila lay in a supine posture, he was suffocated by a torrent of blood, which, instead of finding a passage through the nostrils, regurgitated into the lungs and stomach...The remains of Attila were enclosed into three coffins, of gold, of silver, and of iron, and privately buried in the night : the spoils of nations were thrown into his grave; the captives who had opened the ground were inhumanly massacred; and the same Huns, who had indulged such excessive grief, feasted, with dissolute and intemperate mirth, about the recent sepulchre of their king (453 A.D.)."* **Ibid. Vol 3, chap. 35, pgs 498 - 501.**

Thus the third trumpet was faithfully fulfilled under Attila and his Huns. A very intense but short rulership, 451 - 453 A.D.

## The Fourth Trumpet Sounds

Revelation 8:12 *“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”*

At this stage the Western Roman Empire has been reduced to the kingdom of Italy alone. The rest of the kingdom has been broken up under the first three trumpets.

***Third part of the sun...moon...stars*** - Each of these are heavenly bodies and are undoubtedly used symbolically. Notice that it is only a third part that is darkened, thus indicating a third part of the kingdom that is under attack, namely the western part. But what would they represent?

We know from previous study that leaders are symbolized by stars. Here we seem to have three different levels of leadership/government with the sun, highest, moon, next dominant, and the stars as the lower of the three. Was this the case with Western Rome?

The answer is yes. They had three levels of government as follows;

- *The emperor (represented by the sun).*
- *Consuls (represented by the moon).*
- *Senate (represented by the stars).*

So under this trumpet we should see these extinguished.

### The Sun

In 476 A.D. Augustulus was made emperor of the west after his father, Orestes, declined the position. Odoacer, the leader of the Heruli, resolved to take Italy at this time, when his 'demand that a third part of the lands of Italy should be immediately divided among them', was rejected.

*“From all the camps and garrisons of Italy, the confederates, actuated by the same resentment and the same hopes, impatiently flocked to the standard of this popular leader (Odoacer); and the unfortunate patrician, overwhelmed by the torrent, hastily retreated to the strong city of Pavia, the Episcopal seat of the holy Epiphanius. Pavia was immediately besieged, the fortifications were stormed, the town was pillaged; and, although the bishop might labour, with much zeal and some success, to save the property of the church and the chastity of female captives, the tumult could only be appeased by the execution of Orestes. His brother Paul was slain in an action near Ravenna; and the helpless Augustulus, who could no longer command the respect, was reduced to implore the clemency, of Odoacer.”* **The Decline and Fall of the Roman Empire, by Edward Gibbon, chap. 36, vol 4, pgs 52, 53. 1909.**

*“(Odoacer) was admitted into the service of the Western empire, and soon obtained an honourable rank in the guards...the confederates of Italy would not have elected him for their general, unless the exploits of Odoacer had established a high opinion of his courage and capacity. Their military acclamations saluted him with **the title of king**; but he abstained, during his whole reign, from the*

*use of the purple and diadem...Royalty was familiar to the Barbarians, and **the submissive people of Italy was prepared to obey**, without a murmur, **the authority which he should condescend to exercise as the viceroy of the emperor of the West. But Odoacer had resolved to abolish that useless and expensive office...The unfortunate Augustulus was made the instrument of his own disgrace; he signified his own resignation to the senate...They solemnly 'disclaim the necessity, or even the wish, of continuing any longer the Imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople...The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title of Patrician and the administration of the diocese of Italy.'***

Gibbon, speaking of Augustulus, "A youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, **which was marked by the extinction of the Roman empire in the West**, did not leave a memorable era in the history of mankind." **Ibid. chap. 36, vol 4, pgs 54, 55, 56.**

Odoacer overran Italy and assumed the rulership and abolished the position of emperor, thus Augustulus resigned from that position and had the seat of the empire transferred to the East, Constantinople. This ultimately was the death nail to the final remnants of the Western empire, bringing about the final extinction in 476 A.D. by Odoacer.

Other names that Augustulus went by are as follows; Romulus Augustus, and diminutive Augustulus.

## **The Moon**

Under the heading of, 'The Roman consulship extinguished by Justinian A.D. 541', we have the following comment;

*"Notwithstanding these precautions and his own example, the succession of consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom."* **Decline and Fall of the Roman Empire, by Edward Gibbon, Vol 4, chap. 40, pg 286.**

Justinian had the consulship extinguished in 541 A.D.

## **The Stars**

The senate had been banished from their country by Totila, who was a Goth, and basically meet their fate from lack of power in 553 A.D.

*"The fate of the senate suggests an awful lesson of the vicissitude of human affairs. Of the senators whom Totila had banished from their country, some were rescued by an officer of Belissarius and transported from Campania to Sicily; while others were too guilty to confide in the clemency of*

*Justinian, or to poor to provide horses for their escape to the sea-shore. Their brethren languished five years in a state of indigence and exile; the victory of Narses revived their hopes; but their premature return to the metropolis was prevented by the furious Goths, and all the fortresses of Campania were stained with patrician blood. After a period of thirteen centuries, the institution of Romulus expired; and, if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public counsel or constitutional order.”* **Decline and Fall of the Roman Empire, by Edward Gibbon, Vol 4, chap. 43, pgs 445, 446.**

Revelation 8:13 “*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*”

Here we find that the last three trumpets are called woes, but notice that they are yet to sound. This places the timing of the next three trumpets after the date of the fourth, which is after 476 A.D.

Under the first four trumpets we have seen the total extinction of the Western Roman Empire, now we turn our eyes to the Eastern portion of the empire as we continue to look at the disintegration of the Roman empire.

***I beheld*** - See notes on Revelation 4:1. This temporary break in the sequence of the trumpets calls special attention to the last three, which are specially designated as “woes.”

***An angel*** - Textual evidence favors the reading “an eagle.” The eagle may be thought of as an omen of doom (see Matthew 24:28; cf. Deuteronomy 28:49; Hosea 8:1; Habakkuk 1:8).

***Midst of heaven*** - That is, at the zenith, so that all may hear his message.

***Woe, woe, woe*** - The woe is repeated three times because of the three judgments yet to come at the blowing of the three remaining trumpets. Each of these is designated a “woe.” (see Revelation 9:12; 11:14)

***Inhabitants of the earth*** - That is, the unrighteous (see notes on Revelation 3:10).

## Revelation Chapter 9 - The First Two Woes

### The Fifth Trumpet or First Woe

Revelation 9:1-4 *“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God [in](#) their foreheads.”*

In looking at the fifth trumpet, we need to remember that the Western Roman Empire has now already been extinguished. The Eastern part of the empire is still in existence, and it is to here that our attention is turned as we continue to look at the downfall of the Roman Empire. This places our time frame at some time after the fall of the West, or after 476 A.D.

We are given a number of identifying marks in these verses, which we will now look at and will be able to gain a satisfactory interpretation.

***Star fall from heaven to earth*** - We have already seen that a star represents a leader, and one that falls is one that is apostate.

***To him was given the key*** - To this apostate leader was given a key. A key is a symbol of power and authority over that which the key is for, to open and close.

***Of the bottomless pit*** - This key, that the apostate leader has, was to the bottomless pit.

The term for “bottomless pit” comes from the Greek word *abussos*, which means deep, bottomless and profound. In the Greek it is also applied to the original state of the earth in Genesis 1:2, where the earth was *“without form and void, and darkness was upon the face of the deep.”* A good description of this is found in Jeremiah 4:24-27, these texts clearly refer to the end of time after the second coming of Christ, but we are looking only at the description of the earth not the time frame. The description given is one of a desolate wasteland, thus this apostate leader had the key to open the desolate wasteland.

***2. Arose a smoke out of the pit*** - This was as the smoke of a great furnace. If you have a great furnace you will have a great amount of smoke. This smoke came out of the pit when it was opened. To understand what this smoke is we need to look at what the smoke does.

***Sun and the air were darkened by reason of the smoke*** - The sun gives light to the world -

- *Jesus is the Light of the world. (John 8:12; 9:5)*
- *He is also known as the Sun of Righteousness. (Malachi 4:2)*
- *God's word is truth and light. (John 17:17, Psalms 119:105, 130)*
- *Jesus Christ is truth. (John 14:6)*

Darkness is the opposite of light, thus if light is truth then darkness must be error/false teachings. The following texts show that darkness is associated with wickedness, error and evil, not the light of truth. (Proverbs 4:19, Luke 11:34, John 3:19-21, 1 Peter 2:9)

The smoke, (false teachings and error), which came out of the pit darkened the truth and Jesus Christ.

***3. Came out of the smoke locusts*** - Out of, or, as a result of the false teachings, came locusts.

A beast in Bible prophecy is a symbol of a kingdom, even if it is rather small like a locust. Here we are faced with many locusts/beasts thus many small kingdoms.

This is one of the strongest clues to who this power is, but there are still a couple more identifying marks to look at so as to make no mistakes.

***Given power, as the scorpions of the earth have power*** - The question must be asked, "where does the power of the scorpion lie?" Its power lies in its tail. What is so significant about the tail?

Isaiah 9:15 tells us that the tail represents a prophet that teachers lies. So the source of their power was in their prophet that taught lies.

***4. They should not hurt the grass...neither any green thing...any tree*** - As we have seen in the prior trumpets there were those that followed a scorched earth policy. But when it comes to this power, they were to protect the vegetation which is understandable as they themselves come from a desolate area.

***Have not the seal of God [in](#) their forehead*** - We have already looked at the seal of God in chapter 7 and found it to be the seventh day Sabbath. So the only ones that were to be protected by these kingdoms were the Sabbath keepers not Sunday keepers.

There are many more identifying marks in the following verses but we have enough already to see who this power is in History. We will now look at the history of the downfall of the Eastern Roman empire to see how this was fulfilled.

**The apostate leader with the key**

Chosroes II was the leader that had the key. He was restored to the Persian throne in 591 A.D. and ruled until 628 A.D., at which time one of his sons murdered him.

*"The sovereigns of Persia indulged the ambitious hope of restoring the empire of Cyrus", Decline and Fall of the Roman Empire, Gibbon, vol. 5, chap. 46, pg 42, and in this lust for power we will see how Chosroes "prepared the revolution of the East." Ibid. pg 43. Notice how history records the events.*

Chosroes II had enlarged the Persian kingdom and decreased the Eastern Roman empire to the walls of Constantinople, *"From the long-disputed banks of the Tigris and Euphrates, the reign of the grandson of Nushirvan (grandson being Chosroes II) was suddenly extended to the Hellespont and the Nile, the ancient limits of the Persian monarchy...Syria, Egypt, and the province of Asia were subdued by the Persian armies...the Roman empire was reduced to the walls of Constantinople." Decline and Fall by Gibbon, vol 5, chap. 46, pgs 77, 80.*

*"Yet the experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople and to specify the annual tribute or ransom of the Roman empire: a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed these ignominious terms, but the time and space which he obtained to collect such treasures from the poverty of the East was industriously employed in the preparations of a bold and desperate attack...the Roman emperor explored his perilous way through the Black sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the Great King to the defence of their bleeding country." Ibid. pgs 82, 87.*

Heraclius, the emperor of the Eastern Roman empire, engaged in a number of battles to regain that which was lost to the Persian king. But Persia were given *"a peremptory mandate to risk the fate of Persia in a decisive battle"*, this was on the 12th of December 627 A.D. at the battle of Nineveh.

*"In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field...the remnant of the Persian cavalry stood firm till the seventh hour of the night; about the eighth hour they retired to their unrifled camp, collected their baggage, and dispersed on all sides, from the want of orders rather than of resolution." Ibid. pgs 95, 96.*

Many battles had been fought, by the Persians, over the past 20 years, *"but the revenge and ambition of Chosroes exhausted his kingdom..." Ibid. pg 91.* By the time Chosroes was murdered, 628 A.D., *"his unnatural son enjoyed only eight months the fruit of his crimes; and in the space of four years the regal title was assumed by nine candidates, who disputed, with sword and dagger, the fragments of an exhausted monarchy. Each province and each city of Persia was the scene of independence, of discord, and of blood, and the state of anarchy prevailed about eight years longer, till the factions were silenced and united under the common yoke of the Arabian caliphs." Ibid. pg 99.*

It would seem natural to think that the victor of the conquest would be strong and fortified, but, *"although a victorious army had been formed under the standard of Heraclius, the unnatural effort appears to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief; an ordinary and trifling occurrence,*

*had it not been the prelude of a mighty revolution. **These robbers were the apostles of Mahomet; their fanatic valour had emerged from the desert;** and in the last eight years of his reign Heraclius lost to **the Arabs** the same provinces which he had rescued from the Persians.” **Ibid. pg 102.***

*“Chosroes prepared the revolution of the East, which was speedily accomplished by the arms and the religion of the successors of Mahomet.” **Ibid. pg 43.***

It can be easily seen that Chosroes, through his conquests against the Romans, exhausted his own kingdom. But at the same time, in repelling the attack, Heraclius exhausted his. Through his conquests both nations were exhausted and thus Chosroes had opened the way, (the desolate wasteland, where the Arabs live), for the Arabs to begin to take over. There was not enough strength in either of them to stand against the Saracens.

### **Bottomless Pit**

The bottomless pit that was opened by Chosroes II, is the desolate wastelands of Arabia, as we have already seen in previous quotes.

### **Locusts**

The Bible uses the locust as a symbol of the many Arab tribes. The reasoning behind this is found in Judges 6:5; 7:12, speaking of the Midianite and Amalakite Arabs, *“For they came up with their cattle and their tents, and they **came as grasshoppers/locusts for multitude;** [for] both they and their camels were without number...And the Midianites and the Amalekites and all the children of the east lay along in the valley **like grasshoppers/locusts for multitude;** and their camels [were] without number, as the sand by the sea side for multitude.”*

The Midianites and Amalekites were the Arabian tribes of the east, but notice that they are described as grasshoppers/locusts because of their numbers. The Arabs were many small tribes, but when coming together they were exceeding in number, just as locusts come in swarms.

It would be also interesting to note the following quote from Forster, *“In the Bedoween Romance of Antar the locust is introduced as the national emblem of the Ishmaelites.” **Mohammedanism Unveiled, Vol. 1, pg 217.*** The Ishmaelites are one of the greatest tribes of the Arab people.

Also in the time of Moses, when God was pouring out plagues upon Egypt, God caused an east wind to blow all day and night, and in the morning the east wind brought the locusts, Exodus 10:13. East of Egypt is Arabia, thus they were brought in from the deserts of Arabia.

### **Smoke - Power as scorpions.**

We have already seen that the smoke is a reference to false teachings and that the power of the scorpion is in its tail, which we found to be a symbol of a false prophet. So the power of the Arabs was in their prophet that teaches lies, their prophet being Mahomet.

Mahomet was born in 569 A.D. in Mecca and died on the 8th of June 632 A.D. His teachings brought about the fanatical zeal of the Arabs, notice Gibbon's comments, "*While the state, (that is Eastern Rome), was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his (Mahomet's) religion involve the causes of the decline and fall of the Eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.*" **Decline and Fall, vol. 5, chap. 50, pg 332.**

All that appeals to the carnal heart was the motivation behind the teachings of Mahomet and the fanatical zeal of his followers. Notice the type of paradise that was promised to them;

*"Seventy-two Houris, or black-eyed girls of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundred-fold, to render him worthy of his felicity...From all sides the roving Arabs were allured to the standard of religion and plunder; the apostle sanctified the license of embracing the female captives as their wives or concubines; and the enjoyment of wealth and beauty was a feeble type of the joys of paradise prepared for the valiant martyrs of the faith. "The sword," says Mahomet, "is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer: whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." The intrepid souls of the Arabs were fired with enthusiasm; the picture of the invisible world was strongly painted on their imagination; and the **death which they had always despised became an object of hope and desire.** The Koran inculcates, in the most absolute sense, the tenets of faith and predestination, which would extinguish both industry and virtue, if the actions of man were governed by his speculative belief. **Yet their influence in every age has exulted the courage of the Saracens and Turks. The first companions of Mahomet advanced to the battle with a fearless confidence;** there is no danger where there is no chance: they were ordained to perish in their beds; or they were safe and invulnerable amidst the darts of the enemy." **Decline and Fall, vol. 5, chap. 50, pgs 374, 384, 385.***

It can be easily seen how the teachings of Mahomet were the driving force/power behind their courage and zeal. Their power was in their prophet that teaches lies, Mahomet and his false teachings.

Some of the false teachings that darkened the light of truth are as follows;

- *They deny the Deity of Christ. They claim He was a prophet only.*
- *They obscured the Bible with the Koran.*
- *Obscured the Sabbath with Friday.*
- *Obscured obedience with legalism and fanaticism.*

## **Not hurt grass - any green thing - any tree**

Abubeker was the successor of Mahomet. In 633 A.D. he sent out a circular letter to the Arabian tribes informing them of his intent to take over Syria. When they had gathered together Abubeker addressed them, notice what he says;

*“Remember,”* said the successor of the prophet, *“that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. **Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat.**”* **Decline and fall, Gibbon, vol. 5, chap. 51, pgs 442, 443.**

From this record of history, we can quite clearly see how prophecy has been fulfilled with this command of Abubeker.

## **Have not the seal of God**

Only those that were not keeping God's true seventh day Sabbath were to come under attack of the Arabs. Read the remainder of Abubeker's command and see how this too was fulfilled;

*“When you make any covenant or article, stand to it, and be as good as your word. As you go on, **you will find some religious persons who live retired in monasteries, and propose to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sought of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter, till they either turn Mahometans or pay tribute.**”* **Ibid. 443.**

In the footnote on the same page, Gibbon reveals to us who the men with shaven crowns are; *“Even in the seventh century the monks were generally laymen; they wore their hair long and dishevelled, and shaved their heads when they were ordained priests. The circular tonsure was sacred and mysterious; it was the crown of thorns; but it was likewise a royal diadem, and every priest was a king.”*

It was the priests of the synagogue of Satan, the apostate Christian church, that had pushed aside the true Sabbath of the Lord and replaced it with Sunday sacredness, that were under attack from the Arabs.

History also gives us an account of the protection of the true Sabbath keepers. Notice the following record from Truth Triumphant;

*“In the early centuries of the Christian era, the Church of the East sometimes called the Assyrian church, sometimes the Nestorian church (who were observers of the true Sabbath) very effectively spread throughout Asia and the East, but remained separate from the church in the West, especially the apostasy.*

*These true Christians became the teachers of the Saracens, and were responsible for establishing an educational system in Syria, Mesopotamia, Turkistan, Tibet, China, India, Ceylon and others.*

*The Arabs, like the Persians, were very partial to the Assyrian Christians, because they found it necessary in the early days of their power, to lean upon the splendid schools which the church had developed. Medicine made great progress in the hands of the Church of the East. The Arabian court and its extended administrations employed its members as secretaries and imperial representatives...Assyrian Christians suffered comparatively little at the hands of the Moslems, but later much more at the hands of the Jesuits. The leader of the Church of the East sensing that the conquest of the Persian Empire was imminent, succeeded in obtaining a pledge of protection and freedom of worship on condition that the Christians paid tribute...These immunities extended by Abubeker were not only confirmed by Omar his successor, but even the taxes were remitted..."*

*"When the Arabian empire was fully established, it built up Bagdad, its magnificent new capital. The Church of the East...removed its spiritual capital from Seleucia to Bagdad, where it remained for approximately the next 500 years." Truth Triumphant, B. G. Wilkinson, pgs 268 - 291.*

Revelation 9:5 *"And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man."*

**And to them** - That is, to the Arabs or Saracens.

**Should not kill them** - It would be ludicrous to think that not a soul was killed during the conquests of the Saracens, for many thousands were killed. We need to remember that we are dealing with the downfall of the Eastern Roman empire, thus we would be referring to the government and not the people. They were to hurt the East greatly but not totally destroy and overthrow it.

By the time 100 years had passed since Mahomet's flight from Mecca, 622 A.D., his successors had extended the reign from India to the Atlantic Ocean as follows; Persia, Syria, Egypt, Africa, and Spain. **(See Gibbon's Decline and Fall of the Roman Empire vol. 5, chap. 51, pgs 427 - 524 for information on this point).**

Twice they laid siege to Constantinople, the capital of the Eastern empire. The 1st lasted for 7 years, 668 - 675 A.D., under the hand of caliph Moawiyah who entrusted the standard to Sophian. But the *"mischances of shipwreck and disease, of the sword and of fire, compelled them to relinquish the fruitless enterprise."* Thirty thousand Moslems were killed in the siege.

The 2nd lasted for 2 years, 716 - 718 A.D., when the *"caliph Waled sat idle on the throne of Damascus."* His brother caliph Soliman prepared for battle by sea and land but his navel fleet was destroyed by the Greeks and his army was unable to conquer by land. **Decline and Fall, vol. 6, chap. 52, pg 4 - 8.**

They tormented the Eastern empire but could not kill it.

**Tormented five months** - See notes on verse 10 and 11.

**As the torment of a scorpion** - The torment of a scorpion is one of a considerable amount of pain, but does not bring death.

Revelation 9:6 *“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.”*

**Seek death** - Compare the attitude of men here with that portrayed in Revelation 6:16. See Job 3:21; cf. Jeremiah 8:3.

Revelation 9:7 *“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.”*

**Like unto horses** - The Arabs took great care in their horses. They were used primarily for battle. The Arabian breed of horse is still famous today.

*“Arabia, in the opinion of the naturalist, is the genuine and original country of the horse; the climate most propitious, not indeed to the size, but to the spirit and swiftness, of that generous animal...the Bedoweens preserve, with superstitious care, the honours and the memory of the purest race; the males are sold at a high price, but the females are seldom alienated...These horses are educated in the tents among the children of the Arabs, with a tender familiarity, which trains them in the habits of gentleness and attachment. They are accustomed only to walk and to gallop; their sensations are not blunted by the incessant abuse of the spur and the whip; their powers are reserved for the moments of flight and pursuit; but no sooner do they feel the touch of the hand or the stirrup than they dart away with the swiftness of the wind; and, if their friend be dismounted in the rapid career, they instantly stop till he has recovered his seat.”* **Gibbon, Decline and Fall, vol. 5, chap. 50, pgs 336, 337.**

**On their heads were as it were crowns like gold** - The Arabs are noted for the wearing of turbans upon their heads. When Mahomet fled to Medina and was first received as its prince, a turban was unfurled before him to supply the deficiency of standard. **Ibid. pg 381.** Mahomet also says to wear a turban, *“because it is the way of angels.”* **Alwood, Key to Revelation, vol. 1, pg 340.**

The turban was their ornament and boast, and with the wealthier they were richly embroidered with gold. It is their crown. This is greatly a Muslim trait and to thus assume the turban would be to show one as a Mussulman.

**Faces were as the faces of men** - What distinguishes a face of a man from a woman's face? It is his beard. The beard was a venerable symbol of manhood for the Arabs.

*“The gravity and firmness of the mind is conspicuous in his outward demeanour; his speech is slow, weighty, and concise; he is seldom provoked to laughter; his only gesture is that of stroking his beard, the venerable symbol of manhood...”* **Gibbon, Decline and Fall, vol. 5, chap. 50, pgs 343, 344.**

Revelation 9:8 *"And they had hair as the hair of women, and their teeth were as the teeth of lions."*

**Had hair as the hair of women** - The thing that distinguishes a woman's hair from a man's is the length. The Arabs had their hair like the hair of women, that is, long in length.

**Teeth were as the teeth of lions** - The teeth of a lion are large and are used with ferocity and fearlessness against their prey. With the great strength of their teeth they can tear and devour their prey.

This is a fitting symbol of the Arabs ferocity, fearlessness, and strength in devouring their enemies. They had the hair of a woman but with the character of a lion.

Revelation 9:9 *"And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."*

**Breastplates of iron** - The breastplate was known as a cuirass, made from iron. About the only protection worn by the Arabs was this breastplate. In Mahomet's second battle, the battle of Ohud 624 A.D., 700 were "armed with cuirasses." And after the defeat of the Jews, *"their sheep and camels were inherited by the Musulmans; three hundred cuirasses, five hundred pikes, a thousand lances, composed the most useful portion of the spoil."* **Gibbon, Decline and Fall, vol. 5, chap. 50, pgs 386, 389.**

**Sound of their wings...many horses running to battle** - The sound of a plague of locusts coming is like the sound of many chariots going to battle, it can be heard from a distance. This is a fitting symbol to describe the Arabs army of cavalry rushing into battle. The Arabs are famous and noted for this type of army.

Revelation 9:10 *"And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."*

**Tails like unto scorpions** - Remember that the tail is a symbol of the prophet that teaches lies. (Isaiah 9:15) So their sting was in the false religion of Mahomet which tormented men.

**Power to hurt men five months** - Remember that the reference to men is a reference to the Eastern Roman empire; thus they were to hurt the empire for five months.

Since we are dealing with prophecy this must be taken as prophetic time. We have already seen from earlier studies that a day equals a year in Bible prophecy. Thus we need to brake this period of five months into days. There are 30 days in a Biblical month, thus we would have 150 days for five months. Applying the day for a year principle we would have 150 years. They were to hurt men for 150 years.

The key to understanding the starting date of the 150 years of torment is found in the following verse.

Revelation 9:11 *“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon.”*

***And they had a king over them*** - For 150 years they were to torment and hurt, but not kill, the empire. But when is this to start?

Notice how the verse starts with the word 'and'. This word is a connecting word and thus connects it with the prior statement of the five months. So the 150 years is connected to the time of when the Arabs had a king over them. The starting date of the 150 years of torment would be when this king began to hurt the empire of Eastern Rome.

From the time of Mahomet until the closing years of the 13th century, the uniting factor was their religion. There was no general civil government that extended over them all, and they were divided into various factions, under a number of leaders.

*“There were four principle sultanies of which the Ottoman empire was composed...these sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad.”* **Daniel and the Revelation, Uriah Smith, pg 480.**

But when did he first start to hurt the empire? *“It was on the twenty-seventh of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia.”* **Gibbon, Decline and Fall, vol. 7, chap. 64, pg 25.**

Our starting date is 27th of July 1299 and thus our 150 years would end in 1449. The natural question is, what happened in 1449?

During the 150 years the Turks were in almost perpetual warfare but Constantinople stood firm, they could not conquer it. John Palaeologus died in 1449 and left no children to inherit the throne, so Constantine Deacozes (Constantine the 11th), Palaeologus' brother, ascended the throne of the Byzantine empire (Byzantine, Greece, Asia Minor). *“But he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan. He therefore sent ambassadors to ask his consent, and obtained it before he presumed to call himself sovereign.”* **Daniel and the Revelation, Uriah Smith, pg 480.**

In doing what [Constantine](#) did, he surrendered all authority and supremacy to the Turks. He said he could not rule unless the Turks permit it. He who asks is he who has the least amount of control. Constantinople became a vassal state.

The takeover of Constantinople was in the year 1449. (the exact date unavailable) The calculation of the ending of the 150 years is from 27th of July 1299, thus the ending date will be 27th of July 1449. This is exactly 150 years. In the following trumpet we will see the significance of this exact date.

***Angel of the bottomless pit*** - Notice that the king is the angel of the bottomless pit. We have seen that an angel can be symbolic of a leader (see comments on Revelation 1:20), and that the bottomless pit is the desolate wastelands where Mohammedanism arose from. Thus the king was

to be also leader of the religion, *"The Sultan, or grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the **highest spiritual dignity with the supreme secular authority.**" World as It Is, pg 361.*

**Abaddon...Apollyon** - Both names, in English, mean destroyer. Having the two names that are identical emphasises the character rather than the name of the power itself. This was the character of the Ottoman government.

Revelation 9:12 *"One woe is past; and, behold, there come two woes more hereafter."*

From the wording of this verse we see that one woe is past or finished, and there are two yet to come hereafter. The word hereafter is from two words, "here" and "after," or in other words, from now on. So from the rise of Mohammedanism to the end of the five months was the timing of the first woe. Thus the second woe will start hereafter or, from the ending of the five months/150 years, on the 27th of July 1449, onwards.

### **The Sixth Trumpet or Second Woe**

Revelation 9:13 *"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,"*

**The sixth angel sounded** - The sixth trumpet, or second woe, now commences.

**Golden altar which is before God** - Once again we are introduced to the altar that the angel, (who we found to be none other than Christ), of chapter 8 was ministering before with incense. This altar is in the holy place of the Heavenly Sanctuary, thus ministration is still in the holy place with the events of the first six trumpets. That the voice came from the altar also shows that priestly ministration is still there. We also know that Christ did not move to the most holy place until 1844, and so the timing of the sixth trumpet is before 1844.

Revelation 9:14 *"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."*

**Loose the four angels** - The sixth angel is told to loose the four angels. This implies that the four angels were being held back from doing something.

In Revelation chapter 7 we find four angels holding back the four winds, that they would not blow on the earth until God's servants were sealed. This we saw to be an end time prophecy showing heavenly agencies holding back the judgments of God until His people are sealed.

Here we have a similar situation. Four angels are holding back and controlling the powers that would bring the judgments of God upon the Eastern Roman empire. They have now been commanded to let loose.

**River Euphrates** - The word "Euphrates" means, to break forth or rushing. This type of symbolism has been used in the Old Testament to represent an overflowing, invading power. For when the

snows of Mt. Ararat melted, the Euphrates would become a raging torrent and often overflow its banks. In the following verses we see the enemies of Israel, especially Assyria, likened unto a mighty rushing river that overflows its banks. Also that Assyria is likened unto the River Euphrates when flooded;

*“Woe to the multitude of many people, [which] make a noise like the noise of the seas; and **to the rushing of nations, [that] make a rushing like the rushing of mighty waters!** The nations shall rush like the rushing of many waters: but [God] shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”* Isaiah 17:12-13.

*“Now therefore, behold, the Lord **bringeth up upon them the waters of the river, strong and many,** [even] the king of Assyria, and all his glory: and **he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over,** he shall reach [even] to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”* Isaiah 8:7-8.

Thus we can conclude that the River Euphrates represents a rushing destroying invading power.

Revelation 9:15 *“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”*

***And the four angels were loosed*** - The rushing destroying invading power, that is to come upon the Eastern empire, is let loose to perform its work of destruction. This is a good description of the Turks, under the Ottoman government, that came from the Euphrates region. This will become more apparent as we continue.

***To slay the third part of men*** - In the fifth trumpet they were to only hurt the Eastern Empire, now they are to slay or destroy the empire.

***An hour, a day, a month, a year*** - Here we have another prophetic time prophecy that needs to be worked out. We will come back to this later.

Revelation 9:16-17 *“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.”*

***Army of the horsemen...two hundred thousand thousand*** - We continue on with how the Turks were to slay the Eastern empire. Here we see that they had a vast army of cavalry. Is this the case with the Turks?

*“The myriads of Turkish horse overspread a frontier of six hundred miles from Taurus to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet.”* **Decline and Fall, Gibbon, vol. 6, chap. 42, pg 245.**

The numbering in the original Greek is 'myriads of myriads'. This shows the vast numbers of the Turks.

**17. Breastplates of fire, and of jacinth, and brimstone** - Those that sat on the horses wore breastplates (also their uniforms) with certain colours on them.

Fire is red, jacinth is deep blue, and brimstone/sulphur is yellow. Did the Turkish army wear these colours?

*"From their first appearance the Ottomans have affected to wear warlike apparel of scarlet, blue and yellow: a descriptive trait the more marked from its contrast to the military appearance of Greeks, Franks or Saracens (Arabs) who were contemporary."* **Daubuz, quoted by Elliott "Horae Apocalypticae" chap. 7, pg 508.**

**As the heads of lions** - The horses heads are said to be like that of a lion. Thus denoting their strength, courage, and fierceness. (Isaiah 31:4; 5:29)

**Out of their mouths...fire, smoke and brimstone** - Note the following comment from Gibbon; *"The chemists of China or Europe had found, by casual or elaborate experiments, that a mixture of saltpetre, sulphur, and charcoal produces, with a spark of fire, a tremendous explosion. It was soon observed that, if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity."* **Decline and Fall, vol. 7, chap. 65. pg 85.**

Small firearms had just been invented. As the horseman, leaning forward on the horse, would discharge his weapon, it would appear as if the flame and smoke, from the gunpowder, was coming from the horses mouth. More of this will be commented on in the following verse.

Revelation 9:18 *"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."*

**By these three** - The fire, smoke, and brimstone. Or by the use of gunpowder with firearms.

**Was the third part of men killed** - By this Eastern Rome would be destroyed. (Remember we are speaking of the government not the people, so the government was to be destroyed) Let us now look at some history to verify this point.

When Amurath II died in 1451 A.D., Mahomet II, Amurath II son, took his place. *"Peace was on his lips, while war was in his heart: he (Mahomet II) incessantly sighed for the possession of Constantinople."* **Ibid. chap. 68, pg 170.** His passion to take Constantinople agitated him so much that one night sleep departed from him, "Lala" (or preceptor), continued the sultan, *"do you see this pillow? All the night, in my agitation, I have pulled it on one side and the other; I have risen from my bed, again I have lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans; in arms we are superior; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople."* **Ibid. pg 176.**

Mahomet II “planted before the gate of St. Romanus the Imperial standard; and, on the sixth day of April (1453 A.D.), formed the memorable siege of Constantinople.”

There were many mechanical weapons used by Mahomet II, that were pointed at the walls of Constantinople, “fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets...mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same walls.”

But this was not the most powerful of his weapons. “A founder of canon (Urban by name), a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan, Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. Am I able to cast a canon capable of throwing a stone or ball of sufficient size to batter the walls of Constantinople?...a foundry was established at Hadrianople: the metal was prepared; and, at the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed about six hundred pounds (approx. 273 kgs).”

They fired the canon the next day, and the explosion was felt or heard for 100 furlongs. By the force of the gunpowder, the ball was driven for over a mile. On impact, it drove itself into the ground the depth of a fathom. It took them nearly 2 months to transport it to Constantinople.

“The great canon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the canon.”

Finally a breach was made in the wall, “It was thus, after a siege of fifty-three days (this would bring the date to May 29 of 1453), that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second.” **Decline and Fall, Gibbon, vol. 7, chap. 68, pgs 176 - 202.**

Thus it can be seen how fire, smoke, and brimstone finally destroyed Eastern Rome.

**Issued out of their mouths** - Out of the mouths of the small firearms.

Revelation 9:19 “For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.”

**Power is in their mouth** - Fire, smoke and brimstone is what issued from their mouths. This was referring to their military strength of firearms and canon.

**And in their tails...like unto serpents** - The tail is a reference to the prophet that teaches lies. And with it being like a serpent; we find that the serpent was used by Satan to deceive Eve in the garden of Eden, Genesis 3.

Their power was also in the deceptive lies and teachings of the Koran and prophet. (the prophet being Mahomet)

Now we come back to the time prophecy of verse 15. This power of the Ottoman government was to rule for an hour, a day, a month, and a year. Once again we will apply a day for a year principle.

- A year = 360 days = 360 years.
- A month = 30 days = 30 years.
- A day = 1 year.
- An hour =  $1/24$  of a day =  $1/24$  of a year =  $1/24$  of 360 days = 15 days.
- Total = 391 years 15 days.

Remember that our starting date comes from verse 12, where it states that 'there come two woes **hereafter**'. The finishing date of the first woe, or fifth trumpet, is the 27th of July 1449. If we are going to follow the time prophecy correctly, the hereafter, or from now onwards, would mean that the sixth trumpet starts on the 27th of July 1449. Adding 391 years and 15 days to this date brings us through to the 11th of August 1840. Does history bear the record of the Ottoman Empire ceasing to rule of its own accord, that is, loosing its independence, upon this date?

Mehemet Ali, Pasha of Egypt, which was a vassal of the Sultan, decided to revolt and claim himself to be independent sovereign of Egypt, Arabia and Syria. He no longer was going to pay tribute to the Porte. This was in 1838.

*"In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, that, when hostilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him he would burn it.*

*In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia (Germany) interposed, and determined on settlement of the difficulty, for it was evident, if left alone, Mehemet would soon become master of the Sultan's throne.*

*The sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik Effendi Bey Likgis being present as Ottoman plenipotentiary. An ultimatum was drawn up to be presented to the pasha of Egypt, whereby the sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias together with the province of Acre, for life; he on his part to evacuate all other parts of the sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.*

*It is apparent that just as soon as this ultimatum should be put by the sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The sultan despatched Rifat Bey*

on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, **on the eleventh day of August, 1840!** (A letter of a correspondent of the London Morning Chronicle, of September 18, 1840, dated, Constantinople, August 27th, 1840 and also Constantinople August 12th, 1840, confirms this date) On the same day, a note was addressed by the sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum, to which they made answer that provision had been made, and **there was no necessity of his alarming himself about any contingency that might arise...where was the sultan's independence? — GONE !**" **Daniel and the Revelation, Uriah Smith, pgs 486, 487.**

The Ottoman Empire lost its independence on the 11th of August 1840, with a bloodless take over by the four powers, England, Russia, Prussia, and Austria. This exactly fulfils the prophecy.

Revelation 9:20-21 "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

**The rest of the men which were not killed** - Remember that the word "men" is a reference to the empire not people individually. But what part of the empire is left? The only part left that has not been destroyed is Catholicism/the Catholic Church. (As Rome had given the Papacy its seat, power and great authority to rule in the East, see comments on Revelation 13:2, the last vestiges of Rome were thus kept alive through the Papacy)

**21. Murders** - The sin of idolatry against God often leads to crimes such as those here listed. (see Revelation 21:8; 22:15; cf. Galatians 5:20)

**Sorceries** - See notes on Revelation 18:23.

**Fornication** - Greek *porneia*, "prostitution," "unchastity," a general term denoting every imaginable kind of unlawful sexual intercourse.

**Thefts** - See 1 Corinthians 6:10.

We need to understand that the trumpets are judgements from God upon the Roman Empire and apostate Christendom.

These events did not turn them away from their evil deeds and the worship of idols of gold, silver, brass, stone, and wood (idol worship of Christ, Mary and the saints) that do not hear nor see them. Their pretended miracles through the agency of departed saints, fornication and theft, murders which have been rampant throughout the history of the Catholic Church. Men had suffered much punishment but they repented not.

This brings us to the close of the sixth trumpet.

## Varied Views on the Trumpets

| Trumpet        | U. Smith                                                         | XXXXXXXXX<br>E. Thiele / Bill                                                                    | XXXXXXXXX<br>R. Naden                                                                                   | XXXXXXXXX<br>C. Maxwell                                                                                                                      | XXXXXXXXX<br>M. W. Shea                                                                                                                        | XXXXXXXXX<br>J. Paulien / H.                                                                                                                         | A. Treiyer                                                                                                            |
|----------------|------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| <b>First</b>   | Attack of Visigoths against Rome under Alaric.                   | 34-70 AD. God's judgment on Jerusalem.                                                           | God's judgment on Jerusalem.                                                                            | God's judgment on Jerusalem.                                                                                                                 | Pagan Rome persecutes Christians.                                                                                                              | God's judgment on Jerusalem.                                                                                                                         | Attack of Visigoths against Rome under Alaric.                                                                        |
| <b>Second</b>  | Attack of the Vandals against Rome.                              | 300-476 AD. God's judgment on Pagan Rome.                                                        | God's judgment on pagan Rome.                                                                           | God's judgment on pagan Rome.                                                                                                                | Fall of pagan Rome.                                                                                                                            | Fall of the Roman Empire.                                                                                                                            | Attack of the Vandals against Rome.                                                                                   |
| <b>Third</b>   | Attack of the Huns against Rome.                                 | 313-538 AD. God's judgment against professed Christian                                           | God's judgment against professed Christian church.                                                      | God's judgment against professed Christian church.                                                                                           | Apostasy of the Christian church.                                                                                                              | Apostasy of the Christian church.                                                                                                                    | Attack of the Huns against Rome.                                                                                      |
| <b>Fourth</b>  | Fall of Western Rome.                                            | 538-1798 AD. Darkness of the Middle Ages.                                                        | Darkness of the Middle Ages.                                                                            | Darkness of the Middle Ages.                                                                                                                 | Darkness of the Middle Ages.                                                                                                                   | Rise of secular-atheism (Rev. 11:7).                                                                                                                 | Collapse of Western Rome and its system of worship.                                                                   |
| <b>Fifth</b>   | Rise of Islam. (5 months period; 1299 + 150 = 1449.)             | 1299-1449 AD. GC 334-5. Rise and progress of Islam.<br><br>(5 months period; 1299 + 150 = 1449.) | Satan's attack on the Reformation by the Counter-Reformation.<br><br>(5 months = 150 years; 1535-1685.) | Rise and progress of Islam.<br><br>(5 months = 150 years; first Muslim attack on Constantinople in 674 to the last in 823 [only 149 years].) | Crusades during the Middle Ages.<br><br>(5 months = 150 years; 1099-1249; from the capture of Jerusalem to the beginning of the last crusade.) | Reign of secular-atheism.<br><br>(5 months = God's judgments are comprehensive but limited; cf. Gen. 7:24; 8:3.)                                     | Rise of Islam against apostate Christianity.<br><br>(5 months = 150 years; 632-782; first Islamic expansionist wave.) |
| <b>Sixth</b>   | Ottoman Empire. (1 day, 1 month, 1 year = 391 years; 1449-1840.) | 1449-1840 AD. GC 334-5. Ottoman Empire. (391 years)                                              | Time of final crisis; from 18th century to close of probation.                                          | Ottoman Empire. (391 years; 1453, fall of Byzantine Empire to 1844.)                                                                         | Ottoman Empire. (391 years; 1453-1844, when the edict of toleration was issued.)                                                               | Rise of end-time Babylon. The final crisis described in 7:1-3 and Rev. 13-16. (1 hour, 1 day, 1 month, refers to a divine appointed moment of time.) | Ottoman Empire. (391 years; 1453-1844, when the edict of toleration was issued.)                                      |
| <b>Seventh</b> | Mystery of God is finished.                                      | 1844-COP. Mystery of God is finished.                                                            | Consummation.                                                                                           | Mystery of God is finished.                                                                                                                  | Mystery of God is finished.                                                                                                                    | Sets final events in motion. (Summary of events described in Rev. 12-22.)                                                                            | Time of the end when the mystery of God is accomplished.                                                              |

## **REVELATION 10 - THE SEVEN THUNDERS**

Many people have laughed at the Adventist Movement and even concluded that a movement ordered by God cannot start in disappointment. But this is not the first time a movement has started with a disappointment. John the Baptist after declaring in John 1:29 "behold the lamb of God that takes away the sins of the world" was later disappointed Matthew 11:1-3. The disciples were disappointed too Luke 24:18-24 and so disappointment in the sanctuary of the Lord is not a new thing but the Lord will never lead us to a wrong path that has been proved in the previous walks.

### **What is the Timeframe for the Chapter?**

Rev 10 is part of the sixth trumpet (see Rev 9:13; 11:15). To know the timeframe for chap. 10 we must first ask what the timeframe is for the fifth trumpet and the seventh, i.e., the ones on either side of this one. The fifth trumpet is the FIRST WOE. It follows four other trumpets that are not woes. This requires time. So on what basis are we back at our chronological starting point when we come to the sixth in the series? We might be able to say with exact certainty when the sixth trumpet takes place, but we can be very sure when it does not take place. It DOES NOT take place in the first century – unless all the trumpets do, and in that event we have a preterits interpretation in which nothing at all goes beyond the prophet's lifetime. Historicism expositors have generally located the fifth trumpet in the middle ages. The seventh trumpet brings us to the very final events of Earth's history (see Rev 11:17-19). So it would be reasonable to suggest that chronologically the sixth trumpet falls between these two points, i.e., somewhere between the middle ages and the end of Earth's history; the time when we are living now. But the angel addresses John in chap. 10, just as Daniel addresses Nebuchadnezzar in Dan 2. Surely this must be a literal reference to John himself during the prophet's own lifetime. There are three arguments against saying so. The first has already been introduced above, i.e., that the sixth trumpet should be located in time somewhere between the fifth and the seventh. The second argument is that what happened between Daniel and Nebuchadnezzar does not provide a binding precedent for Rev 10. In Dan 2 there is much that is literal, and also a symbolic dream and its interpretation, but in the trumpets nothing is literal. This brings us to the third argument. Making Rev 10 into a literal conversation between John and an angel in John's lifetime would take any such conversation beyond the context of everything surrounding it. Rev10 occurs in a sea of symbolism provided by the entire series of seven trumpets generally and by the rest of number six in particular.

**Verses 1-7** Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars. He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land, and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up what the seven thunders have said and do not write it down." Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay! But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets." (Rev 10:1-7) The mystery of what the "seven thunders" say becomes clearer when we feed in two pieces of information. First, what they say is something that God WITHHOLDS from the church. That's why John could not

write it down (vs. 4). "The information is withheld. Second, it is withheld in the timeframe of a DISAPPOINTMENT of some sort (see vss. 8-11). If this is just John and there is no further significance, the whole exchange is rendered vacuous" (Erick Omondi – Jaramogi Oginga Odinga University of Science and Technology, JOOUST).

Once we place the exchange in our own day as involving, not a single individual but a broad cross-section of the church, we can know – within reasonable parameters – what the seven thunders said. They say what the church was not allowed to know in the years leading up to the great disappointment of 1844. That's why there was a disappointment. There were things the Millerites didn't know or understand. If they had, their message would not have been what it was, nor could it have had the power it did. It is true that we don't know how the seven thunders laid all this out, but can be very sure that this was their subject matter. Armed with this much information, we can look back over the events with hindsight and see how God led His remnant people in the years before and after 1844. The Millerites didn't have any idea how God would lead them. He withheld that knowledge from them. That's what vss. 2-4 are trying to tell us.

Then the voice that I had heard from heaven spoke to me once more: "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey." I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour. Then I was told, "You must prophesy again about many peoples, nations, languages and kings." (Rev 10:8-11) What made the scroll sweet in John's mouth? We learn this by asking what made it sour in his stomach later. Verse 11 says, "Then I was told, 'You must prophesy again about many peoples, nations, languages and kings.'" This statement summarizes for us why John's stomach became sour. If the knowledge that there would be more work to do made the scroll sour, what made it sweet was the opposite, i.e., the belief that – because Jesus' second coming was imminent – the advent believers would not have more work to do. It was all done. The days of their prophesying (or speaking for God) were over, because they were going to come to heaven on October 22, 1844. When they found out otherwise, the intensity of their joy at the thought of seeing Jesus and being with Him was changed to a corresponding level of disappointment at having to stay here. The great disappointment was the opposite counterpart of the anticipation these people felt at the thought of Jesus coming to take them home. SAME MESSAGE Rev 10:1-7 and 8-11 say essentially the same things. Both describe events in and around the time of the great disappointment of 1844. The seven thunders – if written down – could have spared the Millerites and early Adventists their great disappointment, but doing so would have robbed the message of its power. So God concealed certain things, allowed the Millerite message to go to the world in all its potential force, and allowed the disappointment to occur with all its devastating bitterness. He allowed events to show who really loved Him. Would not such information be valuable to have in the context of what the Millerites thought would be the second coming? The scroll John ate was sweet in the mouth precisely because what the seven thunders said was not written down. This is another reason why a literal exchange doesn't provide a good set of starting assumptions. The whole story line revolves around the fact that something was disappointing. Something changed John's experience with the booklet from sweet to sour. This works if John is personifying Millerites, but not if he's writing on his own account, because they didn't hear what the thunders said. But he did. He was not forbidden to hear them. He heard them.

He knew what they said. He merely couldn't write it down. So how could not knowing what they said be a factor in turning the booklet sour in his stomach? Whoever is being described did not have the information John had. From this we can conclude that it wasn't John. The message of the scroll became sour for the Millerites when they found out by hard experience what the thunders had been talking about all along. They learned on October 23 what they had been kept from learning earlier. This is what brought their disappointment. DIFFERENT MESSAGE?

There is one significant difference between the messages of the two sections, and this difference is very significant indeed. In vs. 6 the angel "swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay [chronos ouketi estai]!" The Greek says, "There will be no more time" (lit., "time no more there is [i.e., there will be]"). So vs. 6 appears to say there will not be more time and vs. 11 appears to say there will be. Do the sections disagree?

### **NO CONFLICT**

At issue is what we mean by time. What sort of time does vs. 6 have in view? Answer: NOT chronological time. If in vs. 6 the angel were speaking of chronological time, the Millerites would have been right and what the angel says a bit later in vs. 11 ("you must prophesy again") would be wrong. Under such circumstances the scroll would never have become sour in John's stomach. Verse 6 is not referring to chronological time. If not chronological time, what then? Prophetic time. The events described in Rev 10 were occurring in and around 1844. That's when the 2300 days ended – in the timeframe of the second or great disappointment. The 1290 and 1335 days prophetic periods had ended just one year previously (1843) – in the timeframe of the first disappointment. The 1260 days ended only 45 years before that in 1798. The seventy weeks were over long since – in the timeframe of the first coming. After 1844 there would be more chronological time. We still don't know how much, but the point is that history did not end then. What ended in 1844 was prophetic time. The great prophetic time periods had all come to an end by October 22, 1844. After that, it was no longer a matter of time. God would test His people in other ways.

## **An Interruption in the Prophecy**

### **Time No Longer**

The ninth chapter closed with the events that came under the sixth seal. The seventh trumpet has not sounded as yet and is not introduced until the 15th verse of chapter 11. Thus we have a parenthetical prophecy that is inserted here between the sixth and seventh trumpet. John has other events that need to be introduced before the opening of the seventh trumpet and he takes this occasion to do so. This should not be something new to us as we have seen the same take place between the sixth and seventh seals with chapter 7.

Revelation 10:1 *"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:"*

**I saw** - Chapters 10:1 to 11:14 constitute a parenthesis between the sixth and seventh trumpets. This parenthesis is similar to that of chapter 7, which comes between the sixth and seventh seals.

**Another** - This automatically sets this angel apart from the others that have the seven trumpets.

**Angel come down from heaven** - Although the focus of the vision is now upon a heavenly being, its locale is still the earth. The significance of the angel/messenger coming down from heaven is that it shows this is a message that has its origin from God. Thus this message is of great importance.

It is also interesting to note that when Satan moves it is not symbolized as coming from above but beneath, the abyss, the sea and the earth.

**Clothed with a cloud** - Greek *periballō*, “to throw about,” “to envelop,” “to clothe.” We find that this mighty angel is clothed with a cloud. When looking through scripture we find that clouds are associated with Deity. Note the following:

*“And the LORD went before them by day in a pillar of a cloud, to lead them the way...”* Exodus 13:21

*“And the LORD said unto Moses, Lo, I come unto thee in a thick cloud...”* Exodus 19:9

*“...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.”* Daniel 7:13

### **Christ's transfiguration on the mountain**

*“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”* Matthew 17:5

### **Christ's ascension and second coming**

*“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”* Acts 1:9

*“Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him...”* Revelation 1:7

In seeing that clouds are associated with Deity, we can thus conclude that this angel must be a member of the Godhead. See also Revelation 14:14; cf. Psalms 104:3; 1 Thessalonians 4:17.

**Rainbow was upon his head** - We you look at this symbol in Revelation 4:3 (compare Ezekiel 1:26-28) you find that God is a covenant keeping God and that He is just and merciful; a fitting symbol to be about this angel's head. The angel's face, “as it were the sun,” shining through the cloud with which he is enveloped may be thought of as the occasion for the rainbow. Compare on Genesis 9:14-16.

**As it were the sun** - This reminds us of the description of Christ in the first chapter. Christ is the Sun of Righteousness. (Malachi 4:2) Compare also the description of Christ in Revelation 1:16.

**Feet** - To compare feet to pillars appears incongruous, but the word “feet” (*podes*) is doubtless used here in the sense of the lower extremities, the legs and feet, which are likened to pillars of fire. (cf. of S. Sol. 5:15; cf. on Ezekiel 1:7). Romans 10:15-18

**Pillars of fire** - Compare the description of the feet of Christ in Revelation 1:15. Neh 9:12, Col 1:12, 13, 2 Tim 1:9-12

So we find that Jesus is this angel that brings a Divine message, the One that is the covenant keeping God.

Revelation 10:2 “*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,*”

**2. In his hand** - Compare the symbolism of Ezekiel 2:9.

**A little book** - Greek *biblaridion*, “a little scroll.” In the New Testament *biblaridion* appears only in the present chapter. As contrasted with the scroll (*biblion*) in the hand of God in Revelation 5:1, this little scroll is distinctly smaller. Compare the symbolism of Ezekiel 2:9. So what is this little book? To make special mention that the book is open implies that at some stage the book was closed or sealed. Where do we find a book like this?

There are a number of reasons to prove that this book is none other than the book of Daniel. They are as follows;

- *The book is mentioned as being little. Daniel is only comprised of 12 chapters.*
- *Each time the book is mentioned it is said that it is “open”. This indicates that it was closed or sealed at some prior stage. The book of Daniel was to be sealed until the time of the end. (Daniel 12:4, 9) This is the only book spoken of as being sealed.*
- *With the book of Daniel being mentioned as sealed until the time of the end, it would be reasonable to expect that at the time of the events surrounding the time of the end, the opening of this book would be mentioned.*
- *There is no account of the book of Daniel being opened unless this verse in Revelation is accepted. Thus the book of Daniel would be a forever closed book.*
- *The little book in chapter 10 is concerned with time, “time no longer.” The only other book of the Bible that specializes in time is the book of Daniel.*
- *Daniel did not understand the oath in Daniel 12:8, but was reassured in verse 9 that the understanding would be given after the time of the end. chapter 10 is a fulfilment of this promise.*
- *The person that made the oath in Daniel 12:7 is described in Daniel 10:5-6, but is also the same person that makes the oath in chapter 10. This person is Jesus Christ according to the description given in Revelation 1:13-17. This shows the closeness of Daniel 12 and Revelation 10.*

— *With the book being open and the message being proclaimed from it, shows that the message is proclaimed this side of the time of the end in 1798.*

Daniel 11:35 gives a brief explanation of the papal persecution during its reign in the dark ages. According to this verse the persecution was to cease at the time of the end, which was the end of the 1260 years of papal supremacy. This ended in 1798 and thus we see that the time of the end began 1798. So from 1798 onwards the book of Daniel has been open.

**Open** - The Greek implies that the book has been opened and still is open. By contrast, the previous scroll was sealed with seven seals. (Revelation 5:1) Daniel had been instructed to “shut up the words, and seal the book, even to the time of the end.” (Revelation 12:4) This admonition applies particularly to the part of Daniel's prophecies that deals with the last days, and doubtless especially to the time element of the 2300 days (Revelation 8:14) as it relates to the preaching of the first, second, and third angels' messages. (Revelation 14:6-12) Inasmuch as the message of the present angel deals with time, and presumably with events at the time of the end, when the book of Daniel was to be unsealed (Daniel 12:4), it seems reasonable to conclude that the little book open in the hand of the angel was the book of Daniel. With the presentation to John of the little book open, the sealed portions of Daniel's prophecy are revealed. The time element, pointing out the end of the 2300-day prophecy is made clear. Consequently the present chapter focuses upon the time when the proclamation of verses 6-7 was made, that is, during the years 1840 to 1844.

**Foot upon the sea...foot upon the earth** - Sea and earth are used repeatedly to designate the world as a whole. (see Exodus 20:4, 11; Psalms 69:34) The fact that the angel stands upon both sea and earth implies the worldwide proclamation of his message and also his power and authority over the world. This shows the extent of the message that was to be proclaimed from the book of Daniel. The message would cross the seas to distant lands; the islands of the seas would also hear the proclamation of this message. This message is worldwide in its nature.

Revelation 10:3-4 *“And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 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.”*

**3. Cried with a loud voice** - This cry was likened unto a lion that roareth. A lion's roar is powerful and very loud, but can also be heard for quite a distance.

**When a lion roareth** - Only the deep, resounding note of the angel's voice is emphasized. What he said is not recorded.

**Seven thunders** - Another in the various series of sevens that characterize the Revelation.

**4. Seven thunders uttered their voices** - The seven thunders utter their voices when the cry goes out. Do we know what they are? (Synonymous of John 12:28-30).

**I was about to write** - It is obvious that John understood those things that were uttered for he was about to write them down. But before he could, a voice from heaven told him to seal up the things

that the thunders uttered and do not write them. God in His wisdom has withheld them from our understanding; it has not been revealed to us what they are. The present passage indicates that John recorded the visions of the Revelation as they were shown him and not at a later date.

**Seal up** - Like Daniel, long before, John is now hidden to “seal up” the revelation that had come to him. (see Daniel 12:4) Paul also, in vision, had heard “unspeakable words, which it is not lawful for a man to utter.” (2 Corinthians 12:4) The messages of the seven thunders obviously were not a revelation for the people of John's day. They doubtless revealed details of the messages that were to be proclaimed at “the time of the end.” (Daniel 12:4; cf. on Revelation 10:2) Thus they may be understood as a portrayal of events that would occur in connection with the proclamation of the first and second angel's messages.

Revelation 10:5-6 *“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:”*

**5. Lifted up his hand to heaven** - As it is in our day so it was in ancient times, that the lifting up of the hand was a gesture characteristic of the utterance of an oath. (Genesis 14:21-23; Deuteronomy 32:40; Ezekiel 20:15; Daniel 12:7)

**6. Swear by him that liveth forever and ever** - Here the angel, who is Christ swears by the one that lives for ever and ever, but also by the one that created all things. The one that made all things is Christ, (John 1:1-3, 14) and thus also keepeth truth for ever. (Psalms 146:6) Christ swears by Himself for there is no greater that He can swear by. (Hebrews 6:13) This shows the importance of the truth in this chapter.

**Who created** - Compare Exodus 20:11; Psalms 146:6. No more solemn oath could be made. (see Hebrews 6:13) In swearing by the Creator, the angel, who is Christ, (Revelation 10:1) swears by himself.

**Time no longer** - Greek *chronos ouketi estai*, “time no more shall be.” What is this time no longer? Is it literal time, that is, time as calculated by the world today, should end and eternity start; or is it referring to probationary time of when the day will come when salvation's door closes forevermore? Is it symbolic time of where a day represents a year? This cryptic declaration has been variously interpreted. Many expositors have understood it to mark the end of time as such, and the beginning of eternity. Others have taken the word “time” in the sense of the time that elapses before the final events of history, and so have translated, “there shall be no more delay.”

We find that the answer is none of the above mentioned. The reasons for this are as follows;

**Literal time** It cannot be literal time, as in the end of the world, for at the close of the proclamation of this message, the command is given that “thou must prophesy again,” verse 11. Thus it cannot be the end of the world.

**Probationary time** In verse 7 we find that, during the sounding of the seventh angel the mystery of God should be finished. The mystery of God represents the gospel and its work in a person's life, and the finishing of this is the close of probationary time. If probationary time is here referred to, why do we need to have the gospel do its work under the seventh angel when all cases have been decided for gain or loss of eternal life?

**Symbolic time** Symbolic time, a day for a year, extends until the second coming of Christ, at which stage time changes from symbolic to literal time. This is a very important Biblical principle to remember. It is because of this principle that we understand the 1000 years of chapter 20 to be literal and not symbolic. The events of chapter 20 occur after the second coming of Christ. The events of chapter 20 are literal events, a literal resurrection of the wicked, a literal beloved city, literal fire and literal death, thus a literal thousand years.

So we can see that it is not symbolic time referred to, as we are still dealing with the time frame before the second coming of Christ.

To understand the issue of "time no longer" we need to go to the book of Daniel, for it is this book that is open in the hand of the angel and which is being proclaimed from. Here we shall find the answer.

In the book of Daniel there are four prophetic time periods, also known as chronological time periods, each of them with a definite starting and finishing date. They are as follows;

- *The 3½ prophetic years of Daniel 7:25 and 12:7. The rise and fall of Papal supremacy. 538 A.D. - 1798 A.D.*
- *The 1290 prophetic days of Daniel 12:11. The taking away of the daily and the abomination set up. 508 A.D. - 1798 A.D.*
- *The 1335 prophetic days of Daniel 12:12. Daniel and the saints stand in their lot for judgment. 508 A.D. - 1843/44 A.D.*
- *The 2300 prophetic days of Daniel 8:14. At the close of this date the cleansing of the sanctuary or judgment would commence. 457 B.C. - 1844 A.D.*

The longest time prophecy in the book of Daniel is the 2300 days which ended in 1844. This marked the end of all the chronological prophecies and thus the ending of all definite date settings. It is to this that the angel was pointing when exclaiming that there should be "time no longer." No longer are we to look to these prophecies to be fulfilled, they have come to their end. All chronological time prophecies/time periods have ceased. No more dates are to be set after 1844, for any event whatsoever, as far as Bible prophecy is concerned. 1844 is the last date in Bible prophecy.

This does not mean that the day for a year principle ceased in 1844, it means that, all time periods needing an ending date have ceased.

The only group I have found so far that have understood this correctly are the Seventh-day Adventists. They have generally understood these words to describe particularly the message proclaimed in the years 1840-1844 by William Miller who was a Baptist preacher, and others in

connection with the close of the 2300-day prophecy. They have understood the “time” to be prophetic time, and its end to signify the close of the longest time prophecy, that of the 2300 days of Daniel 8:14.

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 has declared to his servants the prophets.”*

**7. 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.*
- 
- *“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.*
- 
- *“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.***

ἔτελέσθη [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}

Revelation 10:8-11 *"And the voice which I heard from heaven spoke 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. 9 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 your belly bitter, but it shall be in your mouth sweet as honey. 10 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. 11 And he said unto me, You must prophesy again before many peoples, and nations, and tongues, and kings."*

**8. The voice** - Doubtless the voice that had forbidden John to write what had been declared by the seven thunders (verse 4), as shown by the repetition of the phrase "from heaven," and by the adverb "again."

**9. Give me** - John is placed here in the position of expressing his desire for the book. He acts the part of those who proclaimed the Second Advent message in the years 1840-1844. Though mistaken in expecting Christ to return in 1844, they nevertheless were led of God and found the message of the near advent precious to their souls and a message sweet as honey. Their computation of the time element in the prophecy of Daniel 8:14 was correct, but they were mistaken as to the nature of the event to take place at the end of the 2300 days.

**Eat it up** - Compare the symbolism in Ezekiel 3:1. (cf. Jeremiah 15:16) To eat up the book may be thought of as a figure of speech for comprehending fully the meaning of the message contained in the little roll. John's experience in Revelation 10:10 well describes that of the advent believers as they came more fully to understand the meaning of the three angel's messages (Revelation 14:6-12) in relation to the true fulfillment of the 2300-day prophecy.

**Make thy belly bitter** - See verse 10. The order of the elements in verse 9 and 10 is a familiar form of Hebrew parallelism. (Revelation 1:2; 9:17)

"It shall be in thy belly bitter ..."

- "It shall be in thy mouth sweet as honey honey. ..."

- "It was in my mouth sweet as honey ..."
- "My belly was bitter."

**Sweet as honey** - Compare Ezekiel 3:3. As in Ezekiel's experience, God's messages to His servants have often been a mixture of sweetness and bitterness, for they may reveal both His love and His judgments. Prophets of God have experienced both the ecstasy of divine vision and the bitterness of delivering messages of rebuke to men.

In a specific sense the experience that came to John here in vision may be seen as typical of that of the advent believers in the years 1840-1844. When these believers first heard the message of the imminent second coming, it was to them "sweet as honey." But when Christ did not come as they expected, their experience was indeed bitter. History called it "*the bitter disappointment.*" Compare notes on verse 9.

**Thou must prophecy again** - Compare Ezekiel 3:1, 4. Though John's eating of the roll had ended in bitterness, Christ's reassuring words to the prophet are that he is now to prophesy again. The word translated "must" is in an emphatic position in the Greek. John as a representative of the Second Advent believers after the disappointment, is placed under strong obligation to deliver this message and a further message again. A great work remains to be done.

So what group has continued to preach this message again that Jesus speaks of here as they will be doing the will of God and have His blessing? That group must go forth and proclaim the message of the third angel of Revelation 14:9-12.

**Before** - Or, "about. Either meaning suits the context. The messages would be both before many peoples ..." and "about many peoples."

**Many peoples** - As the full meaning of the third angel's message dawned upon the Second Advent believers, more and more they came to realize that it was a message for the world and that it was to be proclaimed "*before many peoples, and nations, and tongues, and kings.*" Interestingly enough, the only church that has continued to preach this specific sanctuary message from Daniel 8 is the Seventh-day Adventist church. Their conviction has resulted in one of the most widespread programs of world evangelization that Christian history has seen as Seventh-day Adventists have gone forth to proclaim "*to every nation, and kindred, and tongue, and people*" (Revelation 14:6) the message they believe has been committed to them. There are in fact only two churches that are in every country and hence have gone to every nation. One being the Papal church and the other being the Seventh-day Adventist church, which are poles apart.

So it is with great interest that we find God preordained this event and is of such great significance that He recorded it here in chapter 10. It is also interesting that rumour condemns the Seventh-day Adventist church for setting a time for the return of Christ. But in fact, it was every other denomination at that time that were expecting the return of Christ that began with one William Miller who was a Baptist preacher. The Seventh-day Adventist church rose as a result of this event God spoke of here, but did not exist for another 60 years after this event. Based on this and much more I have observed, it is as if Satan is making war with this group. See Revelation 12:17.

## CONCLUSION

In Rev 10 John is named, but the intent is symbolic, just as all the material around chap. 10 is symbolic. John is here personifying the people of God who would be alive in the timeframe required by the context of the passage. The time required is our own day, by which I mean the time after 1844. If the angel were speaking to John as a single literal individual, why would he speak of prophesying again? At this point John had not finished prophesying once. He knew he wasn't finished writing down what the angel had to tell him, so why should he be disappointed to learn that there was more? He had twelve more chapters to go before he could be said to have prophesied once. Prophesying twice was not an issue he would consider meaningful. But it was vitally important to the people he was being used here to represent. What do the seven thunders say? Something God chose to withhold from His people in and around 1844. It is true that we don't know exactly what the thunders said, but in hindsight we can at least know what they were talking about, because we have a detailed knowledge of what the Millerites missed – what was withheld from them, i.e., that Christ would come "to His temple" (Mal 3:1) in 1844, not to the earth; that the sanctuary was not on earth, or the earth, but a literal structure in heaven; that chronological time would not end in 1844, although prophetic time would, thus creating a distinction between the two that is still important today; that the door of mercy did not close when Christ entered the most holy place; and that because of this important fact there was still a work they needed to do – on a scale no one living then could have imagined in their wildest dreams. The basis for the disappointment of vss. 8-11 is explained in vss. 1-7. The two sections go together in such a way that neither one can be understood correctly without the other. Nor can either section be understood well without a knowledge of what the timeframe the angel has in mind. He was talking about the experience of the Millerites in the years leading up to, and then beyond, 1844.

### *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?

## Revelation Chapter 11 - The Two Witnesses

Revelation 11:1 *"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."*

***There was given*** - The line of thought in chapter 10 carries into chapter 11.

***A reed*** - This reed was to be used as a measuring rod. Compare the symbolism of Ezekiel 40:3, 6; Zechariah 2:1-2.

***The angel stood*** - Textual evidence favors the omission of these words. (cf. R.S.V.)

***Rise*** - John is bidden to enter into the action of the vision.

***Measure*** - On the basis of Zechariah's symbol of the man with a measuring line who measured Jerusalem as an assurance that the city would be rebuilt, (see Zechariah 2:2) it may be suggested that the measuring of the temple and worshipers here is also a promise of restoration and preservation. Between the sixth and seventh seals is a parenthetical assurance that in spite of the terrors that attend the second coming of Christ, God has a people who will stand. (see Revelation 7; cf. on Revelation 6:17) Similarly, the present parenthesis between the sixth and seventh trumpets may also be intended as a reassurance that in the midst of the horrors attendant on the blowing of the trumpets, God's temple, that is, the plan of redemption portrayed there and His true worshippers are secure.

This restoration and preservation of God's temple would seem also to have a particular application to the fuller understanding of the meaning of Christ's ministry in the heavenly sanctuary that has come since 1844.

***Temple*** - Greek *naos*. (see notes on Revelation 3:12; 7:15; cf. Revelation 11:19) Following the great disappointment of October 22, 1844, the attention of the Adventist believers was directed to the heavenly sanctuary and to the work of Christ as high priest in that sanctuary. That the reference is not to the literal temple in Jerusalem may be deduced from the fact that when John received his visions, the temple lay in ruins. Because of the rejection of the Jews as God's chosen representatives, (see Matthew 21:43) that temple will never be restored as a divinely recognized center of worship. (see Ezekiel 40:1) Consequently "them that worship" are not literal Jews worshipping in their literal temple, but those who direct their worship to the heavenly temple, where Christ ministers in behalf of His children. (Hebrews 8:1-2) In a special sense and in the context of this prophecy, the measuring takes place at a specific period in the history of the church.

***Them that worship*** - That is, true spiritual Israel, the people of God, as contrasted with the "Gentiles." (verse 2) The measurement of worshipers suggests a work of judgment.

Revelation 11:2 *"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."*

**The court** - In the temple of Herod, which John had known well, there was an inner court divided into the Court of the Women, the Court of Israel, and the Court of the Priests. Beyond these was a great outer court, the Court of the Gentiles. A barrier (a "middle wall of partition" Ephesians 2:14) divided the outer and inner courts, and no Gentile was allowed to pass the barrier on pain of death. In view of the fact that the court mentioned here is "given unto the Gentiles," it would appear that John has this great outer court particularly in mind. The court has been regarded as representing this earth in contrast with "the temple of God" in heaven. (verse 1)

**Leave out** - John is to measure none but the worshipers of God, those who have a right to enter within the barrier where Israelites alone could go. Only such can hope to be preserved from the final judgments that fall on the earth.

**Given unto the Gentiles** - As was true of the Court of the Gentiles in the earthly Temple. Here "Gentiles" may be understood as those who are not worshippers, who have not confessed themselves as belonging to the Israel of God.

**The holy city** - That is, Jerusalem. (Daniel 9:24; cf. Luke 21:20) The giving over of the outer court to the Gentiles involves the downtreading of the Holy City. For the symbolic significance of Jerusalem see below under "tread under foot."

**Tread under foot** - The present passage is parallel with the description in Daniel 7:7, 23, which delineates a treading down by the fourth beast. (see Daniel 7:7-8, 25) Inasmuch as this beast's activities are directed particularly against the "saints of the most High" (Daniel 7:25), it is not illogical to understand that "the holy city" here represents the people of God.

**Forty and two months** - This period is clearly identical with the "time and times and the dividing of time" of Daniel 7:25.

### **The Beast That Murders Revelations two witnesses**

So in this verse we have the statement of the Papal persecution upon God's church, the holy city shall they tread under foot, during their 1260 year reign. Now the Bible continues on to discuss the suffering of God's Word during the same time period.

Revelation 11:3 "*And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.*"

**I will give power** - The passage reads literally, "I will give unto my two witnesses, and they shall prophesy," that is, I will cause my two witnesses to prophesy.

**My two witnesses** - A variety of interpretations of this symbol have been proposed. The allusions of vs. 5, 6 have led some to identify these witnesses as Elijah and Moses (see notes on verses 5-6), but the significance of these "two witnesses" goes beyond this. In verse 4 they are identified as "two olive trees" and "two candlesticks," symbols drawn from Zechariah 4:1-6, 11-14. There they are said to represent "the two anointed ones, that stand by the Lord of the whole earth." (verse 14) As the olive branches are portrayed furnishing oil for the lamps of the sanctuary, (verse 12) so

from these holy ones before the throne of God, the Holy Spirit is imparted to men. (see Zechariah 4:6, 14) Inasmuch as the fullest expression of the Holy Spirit to men is contained in the Scriptures of the Old Testament and the New Testament, they may be considered to be the two witnesses. (cf. John 5:39) Concerning the Word of God the psalmist declares, "Thy word is a lamp unto my feet, and a light unto my path"; "the entrance of thy words giveth light." (Psalms 119:105, 130; cf. Proverbs 6:23)

***They shall prophesy*** - In spite of the dominance of evil during the period of 1260 days, (see notes on verse 2) the Spirit of God, especially as manifested in the Scriptures, would nevertheless bear His witness to those men who would receive Him.

***Thousand two hundred and threescore days*** - Here we have a time period that is the same as the 42 months of the previous verse. As we mentioned in the last study, this time period is referred to in different ways 7 times in the books of Daniel and Revelation. (times, time, dividing of time; forty and two months; thousand two hundred threescore days; time, times and a half) Every place that it is mentioned we find it a reference to the 1260 year supremacy of the Papacy between the years 538 A.D. to 1798.

***Clothed in sackcloth*** - During the time of Papal supremacy, Revelations two witnesses were to prophesy in sackcloth. What does this mean?

Sackcloth is closely associated to a time of great mourning and distress, Genesis 37:34, 2 Samuel 3:31, Esther 4:1-3, 2 Kings 19:1-2 and of penitence. (Jonah 3:6, 8) So Revelations two witnesses were to prophesy in great mourning and distress during the time of Papal supremacy. Even so, God will give them power to endure and maintain their testimony through this very trying period.

Revelation 11:4 "*These are the two olive trees, and the two candlesticks standing before the God of the earth.*"

***Two olive trees*** - Revelations two witnesses are also referred to as the "two olive trees," "the two candlesticks," and "these two prophets," So what are these two witnesses? Revelations two witnesses represent the Scriptures of the Old and the New Testaments.

The word "candlesticks" also means lampstand or lamp which are used obviously to give light. David places the lamp as a symbol of God's Word, "Thy word [is] a lamp unto my feet, and a light unto my path....The entrance of thy words giveth light" Psalms 119:105, 130.

Jesus also declared of the Old Testament that "*they are they which testify (or bear witness) of me.*" John 5:39, they bear witness of Jesus. But Jesus also said that His works were to bear witness of Him, John 5:36; 10:25. In the day that we live in the only way that Christ's works can bear witness of Him is through the medium of the New Testament. Again, "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" Matthew 24:14. The Word of God consists of two testaments or witnesses, the Old and the New Testaments.

Christ also designated the Word of God as "the prophets," Luke 24:27, 44.

The Word of God was to give its testimony in sackcloth during the Papal supremacy, note how this was fulfilled;

“[The Roman Emperor] Justinian...enriched himself with the property of all “heretics” - that is, non-Catholics; published edicts in 538 AD compelling all to join the Catholic church in 90 days or leave the empire and confiscated all their goods.” Dr. N Summerbell, *History of the Early Christian Church*, p310-311. We need to remember that Justinian was a very zealous catholic that desired in every way to enlarge the success of the papacy. Many Christians fled and thus began the period of Revelations two witnesses prophesying in sackcloth.

The Papacy regarded the Bible as the source of all heresy and that it made good heretics and thus the reading of it was prohibited and condemned. Tyndale cried out that the church had kept the Scriptures from the people but the priests claimed that the common person could not understand the Scriptures and that it was the church that gave the Bible to the people and thus it was only her priests that could interpret it. **The History of Protestantism by Wylie, Vol. 1 pg. 45 and Vol. 3 pg. 362.**

“During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth--then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word and were jealous for His honour. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.”

“The decree of Toulouse 1229A.D. [in France] which established the 'Tribunal of the Inquisition' against all readers of the Bible in the common tongue...was an edict of fire, bloodshed and devastation...it ordained the entire destruction of the houses, the humblest places of the concealment and even the subterranean retreats of men convicted of possessing the scriptures; that they should be pursued to the forest and caves of the earth; and that even those who harboured them should be severely punished. As a result, the Bible was everywhere prohibited; it was vanished, as it were, underground; it descended into the tomb. These decrees were followed for five hundred years by innumerable punishments, in which the blood of the saints flowed like water.” **L. Gaussen, The Canon of the Holy Scriptures, Part 2, Bk. 2, Ch. 7, sec. 5, prop. 561, ch. 13, sec. 2, prop. 642, par. 2.**

In a convocation held at Oxford under Archbishop Arundel in 1408, it was enacted: “That no man hereafter by his own authority translate any text of the scripture in to English or any other tongue, by way of a book, booklet or tract and that no man read any such book, booklet or tract, now lately composed in the time of Jon Wycliffe or since...publicly or privately upon pain of greater excommunication...He that shall do contrary to this shall likewise be punished as a favourer of heresy and error.” **Encyclopaedia Britannica, (1911) Vol. 3, pg. 897.**

The following from the **Episcopal register of Lincoln (England)** for the years 1518-1521 illustrates how the Bible prophesied in sackcloth or obscurity and secrecy. Indictments were issued against Bible believers:

- *“Against John Barret because he John Barret was heard in his own house before his wife and maid there present, to recite the epistle of James, which epistle, with many other things, he had perfectly without book.”*
- *“John Newman was impeached because he was present in the house of John Barret, at the reading of the scripture.”*
- *“William Newman impeached because he was present in the house of John Barret, at the reading of the scripture.”*
- *William Halliday “was detected for having in his custody a book of the Acts of the Apostles in English.”*
- *“One Fredway and several others, because they were heard to recite the Ten Commandments in English.” **Quoted in, Spicer, Beacon Lights of Prophecy, p252-253.***

**The two candlesticks** - Or “the two lampstands.” (see notes on Revelation 1:12; 11:3)

**Standing before ... God** - See Zechariah 4:14; Revelation 11:3.

Revelation 11:5 *“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.”*

**Hurt them** - That is, hurt Revelations two witnesses/Old and New Testaments.

**Fire proceedeth out of their mouth** - Even though there is two witnesses they only have one mouth. The Old and New Testaments speak with only one mouth, they speak as one entire book. This is reminiscent of Elijah's judgment on the messengers of Ahaziah. (2 Kings 1:10, 12)

To those that wish to oppose, corrupt or pervert its testimony or even hinder its way will find their end in total destruction by the lake of fire. This the Bible bears witness/testimony of Revelation 22:18-19, Deuteronomy 4:2, Revelation 20:15 and Malachi 4:2.

Revelation 11:6 *“These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.”*

**Power** - Greek *exousia*, “authority.” *Exousia* occurs twice in this verse and in both instances is translated “power.”

**Shut heaven** - As in verse 5, this appears also to be an allusion to Elijah who predicted that there would be no rain in Israel for “these years, but according to my word” (1 Kings 17:1), or as Luke gives it, “three years and six months.” (Luke 4:25; cf. James 5:17)

**Rain not** - The Word of the Lord contains the very power in it to do that which it has been sent to do, it will not return unto Him void, Isaiah 55:10-11, Hebrews 4:12. By His Word, as spoken

through Elijah, the heavens were shut that it did not rain for three and a half years, 1 Kings 17:1, Luke 4:25. But by the Word of the Lord the heavens were opened again and the drought broken, 1 Kings 18:1.

**Waters ... to blood** - The allusions thus far regarding these witnesses are reminiscing of Elijah (see the foregoing and on verse 5); this one appears to point to the Word of the Lord through Moses that turned the waters of Egypt to blood, Exodus 7:19-20, which was the first of 10 plagues that fell upon Egypt.

**All plagues** - Not only do the witnesses have the power to call down on their enemies the same plague as that which fell first on Egypt, but they have authority to call down any of the plagues.

**As often as they will** - As often as judgments are recorded or prophesied of, by the Word of the Lord, that are to take place, it is that often that they will come to pass. An example of this which the world is yet to experience is the infliction of the seven last plagues.

Revelation 11:7-8 *“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. 8 And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”*

**Finished their testimony** - Or finishing their testimony in sackcloth. This cannot be the end of the scriptures testimony as the Word of God liveth and abideth forever, 1 Peter 1:23, it must be a reference to the end of their prophesying in sackcloth, around 1798.

**The beast** - Greek *to thērion*, “the wild beast.” Thus far John has mentioned no “beast.” (*thērion*; the “four beasts” of Revelation 4:6 are not really beasts; see comment there) Yet the expression “the beast” seems to imply that the reader will understand which beast this is. Two interpretations of this symbol have been set forth.

Commentators who hold that the expression “the beast” implies some previous identification, since such identification is not to be found in the Revelation, find it in the book of Daniel, where the beast par excellence is the fourth beast of Daniel 7. Furthermore, they point out that that beast came up out of the sea, and the present beast “ascendeth out of the bottomless pit [*abussos*],” which in the Old Testament has a definite association with the sea. (see notes on Revelation 9:1) According to this view the power symbolized by the fourth beast of Daniel, and particularly its latter phase, would be the power that kills the two witnesses.

Other commentators identify this beast as a power that would seek to destroy the Scriptures (symbolized by the two witnesses) at the close of the 1260-day period, in A.D. 1798. (see Daniel 7:25) Inasmuch as atheism was particularly popular in France at this time, and the anti-religious spirit of the day naturally militated against the use of and belief in Scripture, the First French Republic has been identified as the beast of the present passage. The latter view is generally considered correct for the reasons detailed below.

As the Two Testaments or Witnesses are finishing their prophesying in sackcloth, a beast makes war against them, overcome them and finally kill them.

The identifying marks for this beast are as follows;

- 1)** This was to be a nation/kingdom as a beast is representative of such, Daniel 7:17, 23.
- 2)** This nation would be a new manifestation of something which had existed before - from the bottomless pit or abussos in the Greek, verse 7.

Bottomless pit is used 7 times in the book of Revelation, and as this book is a book of symbols it must be a symbolic term.

\*It is used 3 times in chapter 9 to describe the source and inspiration of the symbolic locusts that are inspired by Satan to bring woe to the inhabitants of the earth under the fifth trumpet.

\*Used once in Revelation 17:8 to describe the location or condition from which a beast emerges, after it, "is not", i.e. nonexistent, or dead. It is a place of death - the grave.

\*Used 2 times in chapter 20 to describe the prison house of Satan during the millennium, when the earth is turned into a world-wide graveyard, or a place of death.

In Romans 10:7 the word "deep" (abussos) is used to describe the grave or place of death. And as we have studied before, Satan's movements are described as emerging from beneath whereas the things of God from above, see also James 3:15-17.

Thus, the nation to rise from the pit would be a new manifestation of something which had existed before. The resurrection of that which was.

- 3).** It would rise around 1798 at the end of the 1260 year period during which the witnesses prophesied in sackcloth, verses 3 and 7.
- 4).** It would attack the Bible - Revelations two witnesses, verse 7.
- 5)** It would manifest a disbelief in the true God - like Egypt, verse 8.
- 6)** It would manifest great immorality - Like Sodom, verse 8.
- 7)** It would be located where Christ, in the person of His saints, suffered terribly, verse 8.
- 8)** It was part of spiritual Babylon - that great city, verse 8.
- 9)** It would be involved in a great political upheaval - great earthquake, verse 13.

We will now see how this prophecy has received a most exact and striking fulfillment in the history of France;

1) France is a nation.

2) France manifested the same God defying spirit that was seen in the kingdom of Egypt, Exodus 5:2, the king of the south. This then is a resurrection of the god defying spirit of atheism direct from a satanic origin.

3) The French Revolution occurred around in the late 1700s as the 1260-year period of papal supremacy was coming to an end.

4) France attacked the Bible: "The [French] Convention dressed an ass...loaded it with the symbols of Christianity and tied the Old and New Testaments to its tail. It was then led in mock procession...The crowd piled books of devotion into heaps and burned them to ashes, amid blasphemous shouts...A prostitute was enthroned as 'Goddess of Reason'..." **L.E. Froom, Prophetic Faith of Our Fathers, Vol. 2, pg. 738.**

5) "France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced there was no God." **Blackwood's Magazine, Nov, 1870.**

"On November 26, 1793, the Convention, of which 17 bishops and some clergy were members, decreed the abolition of all religion." **The Age of Revolution, W.H. Hutton, pg. 156.** This is an echo of Pharaoh's disbelief in God, Exodus 5:2.

Notice though, that this atheistic condition was produced by Papalism; In the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "*This is the condemnation, that light is come into the world, and men loved darkness rather than light.*" John 3:19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy; an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

6) In the Revolution the institution of marriage was made a mockery and great immorality took place. Just like the licentious Sodom, Genesis 13:13; 19:4-11, Jude 7.

7) In France Christ had been crucified in the person of His witness in events such as the papal inspired St. Bartholomew's Day Massacre. Notice how the Scriptures show how Christ can be crucified again:

*"...Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me."* Matthew 25:40.

Saul, the Jewish Pharisee, terribly persecuted the early church. When Jesus confronted him on the road to Damascus He introduced Himself by saying, *"Saul, Saul, why persecutest thou me?..."* Acts 26:14.

We can see that whatever is done to Christ's followers He accepts as being done to Himself. Christ was "crucified" in the person of His witnesses in the nation of France. "This specification of the prophecy was also fulfilled by France."

"...in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified."

It is an appalling fact that France, in the long period when it was dominated by the papacy, was guilty of slaughtering millions of Christians. **See Wylie, The History of Protestantism, Vol. 3, pgs. 329-347, Vol. 2, pgs. 140-145, 557-562.**

Under papal leadership, France slew Albigenses, brave Huguenots and other Protestants. The St. Bartholomew Massacre Aug 24-5, 1572, is the most dreadful example. And what was Rome's reaction to this? "When the news of the massacre reached Rome, the exultation among the clergy knew no bounds...A medal was struck to commemorate the massacre..." **The Massacre of St. Bartholomew, Henry White, ch 14, par 34.**

**8)** France was part of spiritual Babylon. France had been the first of the ten nations, into which the Roman Empire divided, to support the papacy. France was known as the eldest daughter of the church.

Revelation is a book of two cities:

1. Jerusalem - representing the church of God
2. Babylon - representing false religion

There are only three cities that are called "great" in Scripture:

1. Gibeon - once, Joshua 10:2.
2. Nineveh - 4 times, Jonah 1:2; 3:2, 3, 11.
3. Babylon - 10 times, Daniel 4:30, Revelation 14:8; 16:19; 17:5; 18:2, 10, 16, 18-19, 21.

The great city of this text is said to have the spirit of Sodom & Egypt. It cannot therefore refer to Jerusalem. It undoubtedly refers to Babylon the Great, the apostate system of religion centered in the Papacy.

The witnesses were not to lay dead in the city in general but “in the street of the great city.” “The street” must refer to some part but not the whole of spiritual Babylon, thus showing that France has been an effective part for the papacy.

**9)** The French Revolution was a political upheaval that changed the world and the effects remain with us even today.

**The bottomless pit** - Greek *abussos*. (see notes on Revelation 9:1; cf. the foregoing on “the beast”) With respect to France, the fact that the beast comes out of the bottomless pit has been understood as indicating that the nation had no foundations as it was an atheistical power. A new form of satanic power manifested itself.

**Shall ... kill them** - That is, attempt to destroy the Word of God. For the manner in which France made war on religion see notes on verse 9.

**8. Bodies** - Textual evidence is divided between this and the reading “body.” However, the singular form would be used collectively as is the term “mouth” in verse 5. (see comment there)

**Shall lie** - To leave a dead body unburied has ever been considered a revolting indignity. (cf. Psalms 79:2-3) See notes on Revelation 11:9.

**The great city** - The fact that this city is said to be the one “where also our Lord was crucified” would seem to identify it as Jerusalem, the “holy city” of verse 2. However, many commentators have understood the expression “where also our Lord was crucified” figuratively, as the names Sodom and Egypt are doubtless to be understood. Hence they identify “the great city” as France, which toward the close of the 1260 year period, manifested the characteristics symbolized by these expressions. Generally speaking, the latter view is considered correct.

**Spiritually** - Greek *pneumatikōs*, that is, not literally but by a spiritual figure of speech. (cf. Isaiah 1:10)

**Sodom** - Sodom is symbolic of moral degradation. (Ezekiel 16:46-55) Such was the condition of France during the Revolution.

**Egypt** - This country was known for its denial of the existence of the true God and for its defiance of the commands of God. Pharaoh said, “Who is the Lord, that I should obey his voice ...? I know not the Lord.” (Exodus 5:2) These attitudes were characteristic of the leaders of the Revolution in France.

**Crucified** - That is, in the person of His followers, many of whom perished in the persecutions in France.

Revelation 11:9 “*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.*”

**People and kindreds** - Other nations. These would observe the war on the Bible in France.

**Their dead bodies three days and a half** - In harmony with the principle of prophetic interpretation, 1 day in Bible prophecy equals 1 year, thus we have a time period of three and a half years in which the Bible was to be put to death. The Papacy suppressed and obscured the Bible but France killed it.

Many generally understand the beast of verse 7 to represent the First French Republic (1792 to 1804), especially in terms of its antireligious bias and find this prophecy fulfilled during that brief period in French revolutionary history when atheism was at its height. This period may be reckoned from November 10, 1793, when a decree issued in Paris abolished religion to June 17, 1797, when it is held that the French government removed restrictions against the practice of religion.

As is true of certain other portions of the Apocalypse, this matter of “three days and an half” has been the occasion for considerable difference of viewpoint on the part of commentators. This is true not only because of certain problems in the symbolism itself but also because of the difficulty in fixing upon certain precise dates in the history of the hectic period of the French Revolution. Fortunately, however, the exact location of this time period is not vital to an over-all understanding of the great prophetic time periods of the Bible or to an understanding of the main theme of the prophecy of which it is a part.

“The world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity.” **Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17.**

Bibles were gathered and burned in the streets and “With blasphemous boldness almost beyond belief, one of the priests of the new order said: 'God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not launch Your thunders. Who after this will believe in Your existence?' **Lacretelle, History, Vol. II, p309; in Sir Archibald Alison, History of Europe, Vol. I, ch. 10.**

“In 1793, the decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly going to supersede the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote....on the 17th of June 1797.” **George Stoffs, Midnight Cry, Vol. 4, Nos 5-6, 47.**

Not suffer their dead bodies to be put in graves - “The language of this verse describes the feelings of other nations besides the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led nationally to engage in the wicked work, nor suffer the murdered witnesses to be *buried*, or put out of sight among themselves,

though they lay dead three days and a half, that is, three years and a half, in France. No; this very attempt on the part of France served to arouse Christians everywhere to put forth new exertions in behalf of the Bible, as we shall presently see." **Daniel and the Revelation by Uriah Smith, pg. 502.**

Revelation 11:10 *"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."*

***Dwell upon the earth*** - See notes on Revelation 3:10.

***Make merry*** - Greek *euphrainō*, "to rejoice," "to make merry." *Euphrainō* is translated "be merry" in Luke 12:19. Now relieved from the torment, that is, the convicting testimony of the two witnesses, the wicked quiet their consciences by losing themselves in merriment.

***Send gifts*** - A sign of rejoicing. (see Esther 9:22)

***Tormented*** - By the convicting power of their prophecy. (see verse 3) There are few greater tortures than that of a guilty conscience. When truth and righteousness are constantly presented before the willful sinner, they often become intolerable to him.

It is sad but true that there was great rejoicing and merry making over the death of the testimony of the Scriptures that was convicting and troubling the conscience.

"France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." **Blackwood's Magazine, Nov, 1870.**

Also "the weekly rest-day was blotted out, and every *tenth* day substituted, for mirth and profanity." **Daniel and the Revelation by Uriah Smith, pg. 501.**

Revelation 11:11-12 *"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. 12 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."*

***After three days and an half*** - That is, at the end of the period during which the witnesses' bodies lie unburied and exposed to public view. (see notes on verse 9)

As we have seen already, the decree that went forth to completely suppress the Scriptures was overturned just three and a half years later. The guilty conscience which had tormented the wicked returned "and great fear fell upon them."

***Spirit of life*** - That is, a spirit that is life. The Greek phrase here employed is used in the LXX to translate the Hebrew *ruach chayyim*, "breath of life." (Genesis 6:17; 7:15) The Hebrews virtually

equated breath with life. Consequently, to say that the breath of life entered into a man was to say that he received life. (see Genesis 2:7)

**From God** - God, the Giver of all life, raises His faithful witnesses.

**Stood upon their feet** - Compare 2 Kings 13:21; Ezekiel 37:10.

**Great fear fell** - A guilty conscience, which had tormented the wicked during the time of the prophecy of the two witnesses. (see notes on verse 10) once more asserts itself. Those who had rejoiced over the death of the witnesses now stand aghast as they behold the miracle of the resurrection of these witnesses.

**12. Voice from heaven** - The speaker is not identified, but presumably he is God.

**Come up hither** - Not only are the witnesses resurrected by God; they are bidden to enter heaven. Thus while “their enemies” behold “them” they are completely vindicated from the outrages they had suffered, and the truth of the prophecy they had faithfully proclaimed for 1260 days is demonstrated to all. The voice of God Himself has welcomed them to heaven, before the very eyes of those who had sought to destroy them.

This exaltation of the witnesses has been understood as symbolizing the remarkable popularity that the Scriptures have enjoyed since the early 19th century. Soon after the French Revolution various national Bible societies were established. Particularly notable among these were the British and Foreign Bible Society, founded in 1804, and the American Bible Society, organized in 1816. These societies, with others, have circulated Scripture portions in more than 1,500 languages. Thus in the last century and a half, the Bible, rather than being relegated to oblivion as a spiritual guide, has come to enjoy its widest circulation.

**Ascended up to heaven** - As Jesus bade His disciples farewell, a cloud “received him out of their sight.” (Acts 1:9) So also the two witnesses are carried to heaven in a cloud. The figure fittingly describes the exaltation of the Scriptures in the period following their suppression in France. (see notes on Revelation 11:9; cf. Daniel 4:22)

Looking at Daniel 4:22 we gain an understanding of the expression: “Thy greatness is grown, and reacheth unto heaven.” Here the expression signifies great exaltation. Have the Scriptures attained to such a state of exaltation as here indicated, since France made war upon them? - They have. Shortly after, the **British Bible Society** was organized (**1804**); then followed the **American Bible Society (1817)**; and these, with their almost innumerable auxiliaries, are scattering the Bible everywhere.” **Uriah Smith, Daniel and the Revelation, pg. 536.**

Since that period, the Bible has been translated into hundred of languages and scattered in the hundreds of millions world-wide.

The Bible has risen to be respected by almost every one, whether saint or sinner. No other book approaches it in cheapness or number of copies sold. The world has never seen any other book,

which approaches the Bible in these respects. It is exalted as above all price and, besides the Son Himself, it is the most invaluable blessing of God to man.

Yes; the Scriptures may truly be said to be exalted "to heaven in a cloud," a cloud being an emblem of heavenly elevation.

After the Revolution the Bible not only rose to its feet, but it arose to new heights of worldwide distribution. Revelations two witnesses have indeed "ascended up to heaven."

**Enemies beheld them** - See the foregoing on "come up hither."

Revelation 11:13 *"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."*

**Same hour** - That is, almost immediately after the ascension of the witnesses.

**A great earthquake** - The symbol of an earthquake is used repeatedly in Scripture to portray the turmoil and upheaval that characterize the world immediately preceding the second advent. (see Mark 13:8; Revelation 16:18) Applying the prophecy to France, commentators see in the earthquake a picture of the upheaval that shook the nation toward the close of the 18th century.

- *"It was an earthquake in the political world."* **Burke.**
- *"The minds of men were shaken as by the yawning of the ground during the fury of an earthquake."* **Alison.**
- *"It destroyed the landmarks of the world in which generations of men had passed their lives."* **Cambridge Modern History.**

The cause of this great upheaval/Revolution in France was the following; Rome secured the flight of the Protestants out of France, but the Protestants carried with them the intelligence, the arts, the industry and the order. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. The wealthy oppressed the poor and the poor hated the rich. The courts of justice were corrupt and the middle to lower classes were heavily taxed to support a system of corruption on the part of the government and the clergy, which the both were flourishing in their wealth.

But what Rome had purposed, holding the masses in a blind submission to her dogmas, only served for creating a mass of infidels and revolutionists. Romanism was despised as priestcraft and the clergy as a party to their oppression. As masses lived in hunger priests and rulers basked in wealth and opulence. The outworking of all the above was the revolution, notice the following;

"At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society.

An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them....The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics.”

“The shootings, the drownings, the roastings of the Roman Catholic loyalists, both priest and nobles..had all their prototypes [or models] in the barbarities of another age practiced under the direction of the Pope and French Papists.” **E.B. Elliot, *Horae Apocalypticæ*, Vol. 3, p321-322**

“The French Revolution slew as many priests and Papists under Louis XVI as the priests and papists slew Protestants under Louis XIV. Simpson and other good and great writers have truly and justly considered that the latter slaughter was a righteous retribution for the former murders. This event sent an awful shock through the whole empire...."They rose en masse, 'Down with these monsters who have...villainously imposed upon our credulity'...Baruel, in his 'History of the Revolution' says, '138 bishops and 64,000 curates were driven from their sees or parishes; all the clergy, all the religious...forced from their retreats...300 priests slain in one day in one city; all the other pastors who remained faithful to their God, were either sacrificed or banished...such is the spectacle exhibited to the world by the French Revolution.” **Allen, *The Apocalypse*, pgs. 113-115.**

This was a most momentous upheaval that not only effected France but the whole world; “The time of the eighteenth--century French Revolution when the 1260 years of the Papal era were closing, was a turning point in the history of the modern world. It brought forth forces that made a permanent change in the thoughts and actions of mankind.” **Alison, *History of Europe (1789-1815)*, Vol. 1, pgs. 47-49.**

“The French Revolution was one of the momentous events in the history, not only of France, but of Europe and even the whole world.” **L.E. Froom, *Prophetic Faith of Our Fathers*, Vol. 2, pg. 633.**

The tenth part of the city fell - A tenth part of Babylon the Great/the Papal Roman power fell. France is one of the ten horns that arose out of the divided Western Roman Empire and gave its allegiance to the papal power. Now she falls in a political and religious upheaval.

**Tenth part** - This is not the final earthquake, for only a fraction of the city (see notes on verses 2, 8) falls at this time. (cf. Revelation 16:18) This earthquake signifies a temporary judgment that frightens into submission some of those who have gloried in the death of the witnesses. Some apply the expression “tenth part of the city” to the entire nation of France on the basis that France was one of the “ten kings” to arise from the fallen Roman Empire. (Daniel 7:24) Others identify the city as papal Rome and France as one of its ten divisions.

***Slain of men seven thousand*** - Greek *onomata anthrōpōn*, literally, “names of men.” Some take the word *onomata*, “names,” here in the sense of “persons.” (see Acts 3:16) Others apply *onomata* to titles, offices or orders that were suppressed during the French Revolution. Because of this great upheaval it is said that their was seven thousand men slain, or names of men. Seven is a symbol of completeness thus there is a complete slaying of the names of men, undoubtedly the titles of men.

Notice this quote from **Sir Robert Anderson, Constitution and Selected Documents pg.33**, “Hereditary nobility is forever abolished: in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, messive, ecuyler, noble and all other similar titles shall neither be taken by any one whomsoever nor given to anybody.”

***Remnant were affrighted*** - “Their God-dishonouring and Heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast; and the “remnant” that escaped the horrors of that hour “gave glory to God” - not willingly, but the God of heaven caused this “wrath of man to praise him,” by causing all the world to see that those who make war on heaven make graves for themselves; thus glory redounded to God by the very means that the wicked men employed to tarnish that glory.” **Daniel and the Revelation by Uriah Smith, Page 504, 505.**

\*\*One thing that should be noted here, at the end of our study, is that the French Revolution has been identified as the birthplace of the modern communist movement;

“The connection between the absolutist revolution of the eighteenth century and the Marxist movement of the next century presses for recognition...[It] is the direct offspring and her...**A RELIGION OF ATHEISM, which is the mainspring of the Communist power**...Marxism has succeeded in coupling scientific ideas with the greatest political hopes that man has ever entertained, the absolute hopes that animated the French Revolution.” **The Dignity of Man, R. W. Davenport, p163-9.**

***The God of heaven*** - This title occurs frequently in Daniel. (see Daniel 2:18-19, 37, 44, cf. Ezra 5:11-12; 6:9; 7:12)

### **The Seventh Trumpet or Third Woe**

Revelation 11:14 “*The second woe is past; [and], behold, the third woe cometh quickly.*”

***The second woe*** - That is, the judgments under the sixth trumpet, which ended in 1840. (see Revelation 8:13; cf. Revelation 9:12)

***The third woe*** - That is, the events portrayed under the seventh trumpet. (verse 15-19)

The parenthetical prophecy has now come to completion and we once again take up our study on the seven trumpets. The second woe came to its end in August 11, 1840 with the third and final woe following quickly. We will see that this final woe takes us from the commencement of the judgment in 1844 through to the second coming of Christ and the end of the 1000 years.

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.”*

***The seventh angel sounded*** - This marks the beginning of the third woe (see notes on verse 14) and the end of the parenthesis between the sixth and seventh trumpets. (Revelation 10:1 to 11:14; see notes on Revelation 11:1) Most date its beginning as 1844. (see notes on verse 19) We need to remember that under the seventh angel the mystery of God is to be finished, the gospel is to be concluded, salvation is to come to its end, probation will close and God's wrath will be poured out in the form of the seven last plagues.

***Great voices*** - These were probably those of the heavenly hosts. (cf. Revelation 5:11-12) Similarly, in the seventh plague a great voice is heard from the temple in heaven. (Revelation 16:17)

***Kingdoms of this world are become*** - Textual evidence attests the reading “kingdom.” Christ receives the kingdom a short time prior to His return to this earth. (see Daniel 7:14) At the time of His coming all earthly opposition is crushed. (see notes on Revelation 17:14) The kingdoms of this world have been usurped by Satan, he claims them as his very own which is illustrated by the offering of them to Christ, *“all these things will I give thee”*, Matthew 4:8-9.

Daniel 7:9-10, 13-14 show to us that Christ receives His kingdom in the heavenly judgment which began in 1844 and comes to its completion at the close of probation (the finishing of the mystery of God, the work of the gospel and the offer of salvation), when He has completed the work of making up His subjects for that kingdom. For, remember that Christ said, *“the kingdom of God is within you”* Luke 17:21 thus Christ's kingdom is not complete until His subjects are made up which will be when the mystery of God is finished.

***His Christ*** - That is, His Anointed. (see Psalms 2:2) The hosts of heaven who themselves have not received salvation through Christ refer to Him as “his [God's] Christ,” probably because the title “Christ” particularly refers to His function as the One anointed for the work of redemption.

***Shall reign for ever and ever*** - Christ comes back the second time as King of kings and Lord of lords, Revelation 19:16, it is then that He begins to reign for ever and ever throughout the ceaseless ages of eternity. But we must not forget the physical establishment of that kingdom is upon this earth at the end of the 1000 years, Revelation 20:7, 9; 21:1-2, and so Christ ultimately will reign for ever and ever at this time. A kingdom that will destroy all others, fill the whole earth and that which is without end, Daniel 2:34-35, 44; 7:14, 27; Luke 1:33.

Revelation 11:16-17 *“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”*

***Four and twenty elders*** - See comments on Revelation 4:4 about who the 24 elders are and what their function is.

***Fell upon their faces*** - This reign will bring an end to sin and its originator, Satan, but will also commence the full restoration of this earth. For 6000 years they have seen the destructive and heart wrenching effects of sin and, therefore, what rejoicing it will bring to the heavenly inhabitants to know and see the kingdoms of this world become Christ's for ever.

Hast taken to thee thy great power, and hast reigned - God takes to Himself His great power and crushes out the rebellion of this earth and the reign of Satan. Christ is established upon the throne and reigns supreme throughout eternity.

***And art to come*** - Textual evidence attests the omission of these words. They probably are omitted from the complete formula of Revelation 1:4 because here the focus of the elder's praise is on the past and present position of God rather than on the future.

***Hast taken ... hast reigned*** - The tenses of the Greek may be rendered better, "hast taken ... didst reign," that is, hast taken and didst begin to reign. The triumphant reign begins with God's asserting His omnipotence. God has ever been all powerful, and the reign of sin has been only by His sufferance, that the true nature of evil might be revealed to created beings. When that purpose has been accomplished, then He takes His "great power" and once more reigns supreme. See 1 Corinthians 15:24-28.

Revelation 11:18 *"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."*

***Nations were angry*** - The Greek word used here for nation is "ethnos," which also carries with it the meaning of Gentile and heathen as translated elsewhere in the New Testament. Compare Psalms 2:1. Such will be the condition of the nations prior to the coming of Christ. They will band together to oppose the work and people of Christ. (see notes on Revelation 13:12; 14:8) So why are the nations of the unsaved/heathen angry?

Nations are angry because of the commandment keepers and their message. (sounds like Daniel 11:44, utterly make away many)

Wrath of the seven last plagues, Revelation 15:1; 16:1.

Dead judged during the thousand years 2 Corinthians 6:2, Revelation 20:4.

Reward to the faithful, meek inherit the earth Matthew 5:5, Psalms 37:11.

The wicked are slain at the second coming but are finally destroyed at the end of the millennium Revelation 19:21; 20:9, 12-15.

***Wrath*** - The wrath of God is summed up in the seven last plagues. (Revelation 15:1) The work of opposition against Christ is brought to a halt by these plagues.

**Time** - Greek *kairos*, a particular time with a definite purpose. (see notes on Revelation 1:3) This is a time of judgment, both of reward and of destruction.

**That they should be judged** - The mention of both reward and destruction indicates that John is speaking of the final judgment, which takes place after the millennium. (Revelation 20:12-15)

**Reward unto thy servants** - See Matthew 5:12; 6:1; 1 Corinthians 3:8; Revelation 22:12. Since the events enumerated are sequential, the reward here spoken of is the inheritance of the new earth at the close of the millennium.

**Prophets** - God's special servants, who speak forth for Him. This class has borne heavy responsibilities and has often suffered most severely for their Lord.

**Saints** - Or, "holy ones." The members of the body of Christ characterized by the purity of their lives.

**Them that fear** - Greek *hoi phoboumenoi*, a term used in the Acts for those who, though not fully proselytes to Israel, nevertheless worshiped the true God. (see Acts 10:2) If the same general meaning is intended here, this third class to receive a reward in the judgment may be understood as those who have not completely known Christ and His way, but who have lived in the fullness of the light that has come to them. Because they have feared the name of God, as He has been revealed to them, they too receive a reward. On the other hand, the phrase *hoi phoboumenoi* may simply be in apposition with the word translated "saints." The passage would then read, "the saints, even those fearing thy name."

**Small and great** - Worldly status is meaningless in the final judgment.

**Destroy them which destroy** - The fate of the wicked, who have destroyed the earth physically and also spiritually is strikingly fitting. They themselves are destroyed.

Revelation 11:19 "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

**The temple** - There is opened before John a view of God's heavenly temple, with "the ark of his testament" the focal point of the vision. Now, in the typical sanctuary, which was a "copy of the true one" (Hebrews 9:24 RSV) in heaven, the ark was in the most holy place, which was the center of the service of the Day of Atonement as a typical day of judgment. It is in connection with the beginning of the seventh trumpet that John sees the temple in heaven and very particularly "the ark of his testament." This indicates that the second and last division of Christ's heavenly ministry answering to the typical Day of Atonement has opened. Other scriptures reveal that this final phase of Christ's work began in 1844. (see Daniel 8:14) Accordingly, this places the beginning of the seventh trumpet in that year.

**Ark of his testament** - The ark in the typical sanctuary was the depository of the Ten Commandments, God's immutable moral law for all men in all ages. No believer in God in Jewish

times could think of the ark without becoming immediately conscious of [the Ten Commandments](#). John's vision of the ark above argues eloquently that in earth's last hours God's great moral law is to be central in the thinking and in the lives of all who seek to serve God in spirit and in truth. (see notes on Revelation 12:17; 14:12)

***Lightnings, and voices, and thunderings*** - As under the seventh plague. (Revelation 16:18)

***An earthquake*** - As under the seventh plague. (Revelation 16:18, 19, cf. on Revelation 11:13)

***Great hail*** - As under the seventh plague. (Revelation 16:21)

Natures last upheaval, under the 7th and final plague, announcing the close of this earth's history.

## The French Revolution and the 3½ Days

The text of Revelation 11 says that the witnesses, which we identified in this Bible commentary as the Old and New Testaments, were killed near the end of their time of 1260 days (or years) in sackcloth. We saw that terminal time to be 1798. This was during the French Revolution. According to Revelation 11, the witnesses would lie dead in the street for 3½ days (or years) before being resurrected. We ask what happened that would be represented by the symbol of the witnesses being killed, and what events or laws could support a beginning and ending of their lying dead in the street.

### Background

By 1789 King Louis XVI and his royalist party were losing power rapidly. A national assembly was proclaimed in June. In July the Bastille, which had held political prisoners, was taken. In October, martial law was decreed, and in November, church (Catholic) property was nationalized and sold to help a failing economy. Thus the revolt was against religious and civil traditional authority. Both had suppressed the people. Earlier events such as the St. Bartholomew Massacre had been tools in the hands of the state to fulfill the ends of the dominant church. This time the throne as well as the altar were objects of the developing disbelief and unrest.

### Reign of Terror

The time historians call "the reign of terror" began in 1793. King Louis XVI was beheaded on Jan 21. Power was shifting among political factions and the guillotine often couldn't keep up with the demand to remove heads.

### Rejection of Religion

On October 5, 1793, the law for a new calendar was passed replacing the seven-day week with a ten-day "decade." Also the months were renamed and days allocated differently. This meant that there was officially no longer a weekly day of worship. This was the major event that initiated the "dechristianization." Many of the clergy, both Catholic and Protestant, resigned their posts to join the revolution. With excitement high, the local and regional governments proclaimed grand celebrations at the Notre Dame cathedral. That was November 10, 1793 (20th of Brumaire, by the new calendar). A statue of Liberty would replace the image of the "Blessed Virgin." The Mayor of Paris called this ceremony the "Festival of Liberty and Reason." "The ceremony of the 20th Brumaire was very important. The insignia of the Catholic religion in the Church of Notre-Dame had been covered up, and a mound had been heaped up, on which stood a Greek temple, with an inscription 'To Philosophy' and with four busts of philosophers. The 'Torch of Truth' flamed upon an altar. Young girls defiled [marched] in procession; they were clad in white, with tricolour shashes, wore wreaths of flowers and carried torches. Then there emerged from the temple a beautiful woman, dressed in a mantle of blue and wearing the red cap. As the personification of liberty she received the homage of the Republicans, who, stretching their hands toward her, sang a hymn.

"Come, holy Liberty, inhabit this temple; become the goddess of the French people.'

"The whole scene was enacted artistically and tastefully by actresses from the Opera; "Then the Department and the Commune assembled at the bar of the Convention, where Chaumette declared, in their name, that the people wanted no other priests or gods than those which nature offers us: 'We, their magistrates, have gathered from their lips this expression of their wish, and we bring it to you from the Temple of Reason' and he asked that henceforth Notre-Dame should be known as the Temple of Reason. A decree to this effect was immediately passed. "The Worship of Reason was nearly everywhere deistic and not materialistic or atheistic." (Aulard, *Ibid*, pp. 106, 107, 111) In Deism, nature is worshiped. It was atheistic in the sense of replacing the creator of nature with nature itself as the object of worship. The deism developed from the atheism.

### **Dechristianization** (quotation begins)

"A dechristianization of France started in 1793 first with the Cult of Reason, then with that of the Supreme Being. [The foremost aim was] to defend the country and the Revolution against the priests, who showed themselves hostile. It seemed as if the priesthood was indestructible except by the overthrow of its altars. That work was carried out by revolutionary patriotism, and supported by a movement of free-thought which had long been bred through the intolerance of the State religion, while philosophers like Voltaire stimulated and disseminated it. Supposing the success of the National Defense had been delayed, and a liberating victory [had been delayed, too, allowing time for the masses to become more agitated] it is a question whether the protracted Terror, considered as a dechristianizing factor, would not have dealt the death-blow to the Catholic religion in particular, nay, to Christianity in general. "When I speak of Christianity, I refer chiefly to catholicism, but the two French Protestant Churches, the Lutheran and the Calvinistic, were also affected by the anti-religious movement of 1793" Preface (p.13) of *Christianity and the French Revolution*. A. A. Aulard, translated by Lady Frazer, 1927. Ernest Benn Limited, London.

Actually the new belief system began with the Cult of Reason as noted by Aulard. Quickly actions were taken to remove the old faith, Christianity. The term "dechristianization" may well have been prompted by the actions centuries earlier when the Roman church and government had effectively "christianized" them. The French ancestors, called Franks, were the first to embrace the new religion under King Clovis. That was 30 years before the 1260 year period began.

### **Two witnesses killed**

Notice the French text that expresses the sentiment described in Revelation 11.

**Translation** is shown below. A portion is in the commentary part of this work. We begin in the middle of a long paragraph:

"The [legislative] council took up their agenda, inspired by the [concept that] *Reason* and *Truth* would no longer permit any simulation [of reality] to strike the sight or imagination of the people. We recall here two citations from our preamble [to our constitution]: the hammer against the bells and legal actions for the demolition of the sculptures of the Notre Dame cathedral.

[The following episode is then quoted from *Le Journal de Paris* (1793, No. CCXVIII)] "Members of the popular Society of the Museum entered the council meeting crying out, 'May [human] reasoning live on.' They carried a stick holding the smoking remains of a book and announced that the books of scripture portions, the missals, the schedules of holy activities, and the Old and New Testaments, expiated (paid the penalty) in a large fire in the plaza of the Temple of Reason, for all their foolish insults which they had committed against the human species. "Hébert then told the counsel that the parishioners of the area had torn down [or "vandalized"] their bell tower. He proposed that, following this example, all the bell towers of Paris be torn down because they seemed to thwart the principle of equality. "The council adopted the principle, and sent their action to the department [area government]."

### Beginning of the 3½ days

A law might have been passed after the event described below since the National Convention was to receive a copy of the decisions. The priest apparently knew the stories of the Bible and seemed to respect them. Thus Bibles may not have been included in the Catholic books which were to be sent for paper for the war. The account is particularly interesting because of the priest's analysis of the tyranny of the church- state system.

### An account of reaction to the new liberty (Translation follows)

#### **De-Christianization in Lorraine, 27 Brumaire an II** 17 November 1793. Translation

[The citizens of Lître sous Amance were assembled in the worship place with the town elders. The parish]

Priest of the town and of Amance (apparently a larger town nearby) appeared in their presence in national costume and with a red hat. He talked about what had happened in the main place of the canton concerning the abolishment of old religious prejudices.] Invited to go up to the tribune [perhaps the town hall], to open the eyes of the weak and doubting people, he went up, and taking the opportunity to speak, he reminded the audience that, for more than two years, he had not ceased to thunder against the imposture (deception) by which his predecessors [priests] had always abused the people. [Continuing the report of his speech:] His predecessors had been so slow to correct their errors. Without exposing themselves to their own guns of fanaticism, they had not been able to lift the curtain which for so many centuries had hidden the truth which was finally arising over France. It was time to open eyes to the light, to return within one's self and to listen in silence to the voice of this eternal reason (or wisdom) where the supreme Being had engraved in characters that could not be effaced, that which the gospel had [stated] sublimely and which the constitution had consecrated. The legislator of the Christians [Christ] had summarized the law and the prophets by stating it: *Do not do to another that which you would not want done to you.*

Jews and Gentiles, called the early Christians, by their religious prejudices, denatured (made unnatural) the simplicity of a worship which required only adoration in spirit and in truth. Levitical ceremonies and idolatrous superstitions had been slipped into the worship exercise with the help of the credulity (tendency to believe too quickly) of the first faithful ones. These worship practices had been maintained by tyranny fortified through centuries of ignorance. Objections had been choked by the despotism of the court of Rome and by a system of oppression by the secular and ecclesiastical princes. The same shadows that had enveloped

Moses had for three [?] centuries surrounded the cradle of Christianity, shrouded in the vaults, underground and the catacombs. Giving homage to its own morality, the worship system was disposed to teach to the hearts of all only what it had said. People should behave not according to what they are unaware of [perhaps a reference to the church's mysticism and use of Latin] but according to their understanding, with certainty and well directed, etc. (*sic*).

Next the priest was taken to the tabernacle. Having withdrawn a ciborium (covered cup containing wafers of the Eucharist) and taking a wafer in his hand, he asked to die right then if this wafer held divinity. He invited his enemies, in case any were in the assembly, to unite their wishes that, before leaving the temple, the vengeance exercised on Korah, Dathan, and Abriam would fall on his head, if he was a profaner. No one witnessed any marvel or miracle. Several citizens present consumed wafers. They partook with the priest surrounded by great calm and complete brotherhood. The municipality invited everyone present to attest to what they had seen and heard by embracing "republicainly" (in the spirit of the Republic).

It was decided that the books serving the above worship system would be sent to the District to help make cartridges, and also the silver vessels or articles of the temple and also the copper to serve in the defense of the Republic; that a transmission of the present verbal process would be sent to the National Convention, another to the District, and another to the popular society of Nancy. Composed, made, read and signed at Laitre on the day stated above. Bongard, Mayor Petitjean, municipal officer Bouchon, parish priest 81 signatures followed. **End of translation.**  
*Napoleon was active in the military conquests at the time of the French atheism. He came into greater power with the decline of the revolutionary French government.*

### **Important dates involving Bible truth during the 3½ days**

- [Oct. 5, 1793](#). *The revolutionary calendar was established making weeks of 10 days.*
- [Nov. 10](#). *A statue of liberty as "goddess of the French people" replaced the image of Mary (as for Oct. 5).*
- [Nov. 10](#). *Account of burning Bible portions.*
- [Nov. 24](#). *Satute ordering the closing of all churches (Aulard, p. 161) June 1797. Request to use church bells -- need more research.*
- [Sept. 17, 1797](#). *Catholicism had been generally restored.*

The declaration of "human rights" was a replacement of God given rights. Human rights (privileges) come from government.

One public Jacobin announcement on their philosophy:

***"Mortals cease to tremble before the powerless thunder of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this....Fall before the august senate of freedom, veil of Reason."***

This was followed, not long afterward, by the public burning of the Bible. On one occasion "the Popular Society of the Museum" entered the hall of the municipality, exclaiming, "Vive la Raison!" and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which "expiated in a great fire," said the president, "all the fooleries which they have made the human race commit."

[Journal of Paris, 1793, No. 318. Quoted in Buchez-Roux, Collection of Parliamentary History, vol.30,pp.200,201.](#) Legislation was then put in place banning the Bible from Nov.10,1793-Jun.1797.

## **The Bible and the French Revolution**

Author: Ellen White

Summary: The Great Controversy: Chapter 15

In the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3:19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

### **Saint Bartholomew's Day Massacre**

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures.<sup>1</sup> It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy— an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending. The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of the "man of sin." Said the angel of the Lord: "The holy city shall they tread underfoot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 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, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a 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." Revelation 11:2-11.

The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.

Concerning the two witnesses the prophet declares further: "These are the two olive trees, and the two candlesticks standing before the God of the earth." "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

"They shall prophecy a thousand two hundred and three-score days, clothed in sackcloth." During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastness, and to dens and caves of the earth—then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19. Such are the warnings which God has given to guard men against changing in any manner that which He

has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting.

"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power.

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied "clothed in sackcloth." But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the word of God.

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplifts their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."—Sir Walter Scott, *Life of Napoleon*, vol. 1, chp. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the

Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."— *Blackwood's Magazine*, November, 1870. France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'"— Scott, vol. 1, ch. 17.

"Where also our Lord was crucified;" This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins; (Wylie, b. 22, chp. 6.) Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their

place of meeting. In traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, laid waste with the sword, the ax, the fagot, "was converted into one vast, gloomy wilderness." "These atrocities were enacted in no dark age, but in the brilliant era of Louis XIV. Science was then cultivated, letters flourished, the divines of the court and of the capital were learned and eloquent men, and greatly affected the graces of meekness and charity."— *Ibid.*, b. 22, ch. 7.

But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre; the world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood.

As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"When the news of the massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum*. A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, he listened complacently to the sermon of a French priest, who spoke of 'that day so full of happiness and joy, when the most Holy Father received the news, and went in solemn state to render thanks to God and St. Louis.'"—Henry White, *The Massacre of St. Bartholomew*, chp. 14, par. 34.

The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.

The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. The "constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation. He was brought forward in full procession, to declare to the Convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of liberty, equality, virtue, and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the president of the Convention. Several apostate priests followed the example of this prelate."—Scott, vol. 1, chp. 17.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Infidel France had silenced the reproving voice of God's two witnesses. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law were jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried: "How doth God know? And is there knowledge in the Most High?" Psalm 73:11.

With blasphemous boldness almost beyond belief, one of the priests of the new order said: "God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not launch Your thunders. Who after this will believe in Your existence?"—Lacretelle, *History*, vol. 11, p. 309; in Sir Archibald Alison, *History of Europe*, vol. 1, chp. 10. What an echo is this of the Pharaoh's demand: "Who is Jehovah, that I should obey His voice?" "I know not Jehovah!"

"The fool hath said in his heart, There is no God." Psalm 14:1. And the Lord declares concerning the perverters of the truth: "Their folly shall be manifest unto all." 2 Timothy 3:9. After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn

procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera. To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage.

"This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."—Scott, vol. 1, chp. 17.

Said the orator who introduced the worship of Reason: "Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship,—that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason, for that animated image, the masterpiece of nature."—M. A. Thiers, *History of the French Revolution*, vol. 2, pp. 370, 371.

**When the goddess was brought into the Convention, the orator took her by the hand, and turning to the assembly said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. Fall before the august Senate of Freedom, oh! Veil of Reason!"**

"The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present."—Alison, vol. 1, ch. 10. This was followed, not long afterward, by the public burning of the Bible. On one occasion "the Popular Society of the Museum" entered the hall of the municipality, exclaiming, "*Vive la Raison!*" and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which "expiated in a great fire," said the president, "all the fooleries which they have made the human race commit."—*Journal of Paris*, 1793, No. 318. Quoted in Buchez-Roux, *Collection of Parliamentary History*, vol. 30, pp. 200, 201.

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne. The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it and trembled for their despotism.

Rome was not slow to inflame their jealous fears; said the pope to the regent of France in 1525: "This mania [Protestantism] will not only confound and destroy religion, but all principalities, nobility, laws, orders, and ranks besides."— G. de Felice, *History of the Protestants of France*, b. 1, ch. 2, par. 8. A few years later a papal nuncio warned the king: "Sire, be not deceived. The Protestants will upset all civil as well as religious order. The throne is in as much danger as the altar. The introduction of a new religion must necessarily introduce a new government."—D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, chp. 36. And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine "entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both church and state." Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."—Wylie, b. 13, chp. 4.

Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very cornerstone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne is established" Proverbs 14:34; 16:12.

"The work of righteousness shall be peace;" and the effect, "quietness and assurance forever" Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth—for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

"Scarcely was there a generation of Frenchmen during the long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the lands in which they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country—a pattern to the nations—would she have been!

"But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men who would have made their country a 'renown and glory' in the earth, Choose which you will have, a stake or exile. At last the ruin of the state was complete; there remained no more conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased into banishment."—Wylie, b. 13, chp. 20. And the Revolution, with all its horrors, was the dire result.

With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys."

The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. But under the domination of Rome the people had lost the Saviour's blessed lessons of self-sacrifice and unselfish love. They had been led away from the practice of self-denial for the good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords and were forced to submit to their exorbitant demands. The burden of supporting both the church and the state fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. "The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared. The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes wrung from the commonalty, by the secular magnates on the one hand, and the clergy on the other, not half ever found its way into the royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the state. The privileged classes numbered a hundred and fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives."

The court was given up to luxury and profligacy. There was little confidence existing between

the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish. For more than half a century before the time of the Revolution the throne was occupied by Louis XV, who, even in those evil times, was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the state financially embarrassed and the people exasperated, it needed no prophet's eye to foresee a terrible impending outbreak. To the warnings of his counselors the king was accustomed to reply: "Try to make things go on as long as I am likely to live; after my death it may be as it will." It was in vain that the necessity of reform was urged. He saw the evils, but had neither the courage nor the power to meet them. The doom awaiting France was but too truly pictured in his indolent and selfish answer, "After me, the deluge!"

By working upon the jealousy of the kings and the ruling classes, Rome had influenced them to keep the people in bondage, well knowing that the state would thus be weakened, and purposing by this means to fasten both rulers and people in her thrall. With farsighted policy she perceived that in order to enslave men effectually, the shackles must be bound upon their souls; that the surest way to prevent them from escaping their bondage was to render them incapable of freedom. A thousandfold more terrible than the physical suffering which resulted from her policy, was the moral degradation. Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly unfitted for self-government.

But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it.

Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.

At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of

their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them.

Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible inaugurated an era which stands in the world's history as the Reign of Terror. Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected, condemned, tomorrow. Violence and lust held undisputed sway.

King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions. "In Paris one tumult succeeded another, and the citizens were divided into a medley of factions, that seemed intent on nothing but mutual extermination." And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe. "The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license."

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics."

"Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors or say his prayers without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave ship; when the gutters ran foaming with blood into the Seine. While the daily wagonloads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the

sovereign committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grapeshot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen, who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks." In the short space of ten years, multitudes of human beings perished.

All this was as Satan would have it. This was what for ages he had been working to secure. His policy is deception from first to last, and his steadfast purpose is to bring woe and wretchedness upon men, to deface and defile the workmanship of God, to mar the divine purposes of benevolence and love, and thus cause grief in heaven. Then by his deceptive arts he blinds the minds of men, and leads them to throw back the blame of his work upon God, as if all this misery were the result of the Creator's plan. In like manner, when those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the results of liberty.

When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity.

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48:18, 22; Proverbs 1:33.

Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.

When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause and discover the source of their miseries. But in the Revolution the law of God was openly set aside by the National Council. And in the Reign of Terror which followed, the working of cause and effect could be seen by all.

When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired—a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was "fully set in them to do evil." Ecclesiastes 8:11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: "The wicked shall fall by his own wickedness." "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Proverbs 11:5; Ecclesiastes 8:12, 13. "They hated knowledge, and did not choose the fear of the Lord;" "therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:29, 31.

God's faithful witnesses, slain by the blasphemous power that "ascendeth out of the bottomless pit," were not long to remain silent. "After three days and a 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." Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly; three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. Saith the Lord: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel," Isaiah 37:23. "Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah." Jeremiah 16:21, A.R.V.

Concerning the two witnesses the prophet declares further: "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." Revelation 11:12. Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects.

For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth.

The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17.

"The word of our God shall stand forever." "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever.

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2. H. von Sybel, *History of the French Revolution*, b. 5, chp. 1, pars. 3-7;
3. Henry Thomas Buckle, *History of Civilization in England*, chs. 8, 12, 14 (New York, 1895, vol. 1, pp. 364-366, 369-371, 437, 540, 541, 550);
4. J. G. Lorimer, *An Historical Sketch of the Protestant Church in France*, ch. 8, pars. 6, 7.

Efforts to Suppress and Destroy the Bible.—The Council of Toulouse, which met about the time of the crusade against the Albigenses, ruled: "We prohibit laymen possessing copies of the Old and New Testament. We forbid them most severely to have the above books in the popular vernacular." "The lords of the districts shall carefully seek out the heretics in dwellings, hovels, and forests, and even their underground retreats shall be entirely wiped out."—*Concil. Tolosanum, Pope Gregory IX, Anno. chr. 1229*. Canons 14 and 2. This Council sat at the time of the crusade against the Albigenses.

"This pest [the bible] had taken such an extension that some people had appointed priests of their own, and even some evangelists who distorted and destroyed the truth of the gospel and made new gospels for their own purpose . . . (they know that) the preaching and explanation of the Bible is absolutely forbidden to the lay members."—*Acts of Inquisition*, Philip van Limborch, *History of the Inquisition*, chapter 8.

The Council of Tarragona, 1234, ruled that: "No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree, so that they may be burned lest, be he a cleric or a layman, he be suspected until he is cleared of all suspicion."—D. Lortsch, *Histoire de la Bible en France*, 1910, p. 14.

At the Council of Constance, in 1415, Wycliffe was posthumously condemned by Arundel, the archbishop of Canterbury, as "that pestilent wretch of damnable heresy who invented a new translation of the Scriptures in his mother tongue." The opposition to the Bible by the Roman Catholic Church has continued through the centuries and was increased particularly at the time of the founding of Bible societies. On December 8, 1866, Pope Pius IX, in his encyclical *Quanta cura*, issued a syllabus of eighty errors under ten different headings. Under heading IV we find listed: "Socialism, communism, clandestine societies, Bible societies. Pests of this sort must be destroyed by all possible means."

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The Circulation of the Scriptures.—In 1804, according to Mr. William Canton of the British and Foreign Bible Society, "all the Bibles extant in the world, in manuscript or in print, counting every version in every land, were computed at not many more than four millions. . . . The various languages in which those four millions were written, including such bygone speech as the Moeso-Gothic of Ulfilas and the Anglo-Saxon of Bede, are set down as numbering about fifty."—*What Is the Bible Society?* rev. ed., 1904, p. 23.

The American Bible Society reported a distribution from 1816 through 1955 of 481,149,365

Bibles, Testaments, and portions of Testaments. To this may be added over 600,000,000 Bibles or Scripture portions distributed by the British and Foreign Bible Society. During the year 1955 alone the American Bible Society distributed a grand total of 23,819,733 Bibles, Testaments, and portions of Testaments throughout the world. The Scriptures, in whole or in part, have been printed, as of December, 1955, in 1,092 languages; and new languages are constantly being added.

Foreign missions.—The missionary activity of the early Christian church has not been duplicated until modern times. It had virtually died out by the year 1000, and was succeeded by the military campaigns of the Crusades. The Reformation era saw little foreign mission work, except on the part of the early Jesuits. The pietistic revival produced some missionaries. The work of the Moravian Church in the eighteenth century was remarkable, and there were some missionary societies formed by the British for work in colonized North America. But the great resurgence of foreign missionary activity begins around the year 1800, at "the time of the end." Daniel 12:4. In 1792 was formed the Baptist Missionary Society, which sent Carey to India. In 1795 the London Missionary Society was organized, and another society in 1799 which in 1812 became the Church Missionary Society. Shortly afterward the Wesleyan Missionary Society was founded. In the United States the American Board of Commissioners for Foreign Missions was formed in 1812, and Adoniram Judson was sent out that year to Calcutta. He established himself in Burma the next year. In 1814 the American Baptist Missionary Union was formed. The Presbyterian Board of Foreign Missions was formed in 1837.

"In A.D. 1800, the overwhelming majority of Christians were the descendants of those who had been won before A.D. 1500. Now, in the nineteenth century, came a further expansion of Christianity. Not so many continents or major countries were entered for the first time as in the preceding three centuries. That would have been impossible, for on all the larger land masses of the earth except Australia and among all the more numerous peoples and in all the areas of high civilization Christianity had been introduced before A.D. 1800. What now occurred was the acquisition of fresh footholds in regions and among peoples already touched, an expansion of unprecedented extent from both the newer bases and the older ones, and the entrance of Christianity into the large majority of such countries, islands, peoples, and tribes as had previously not been touched. "The nineteenth century spread of Christianity was due primarily to a new burst of religious life emanating from the Christian impulse. Never in any corresponding length of time had the Christian impulse given rise to so many new movements. Never had it had quite so great an effect upon Western European peoples. It was from this abounding vigor that there issued the missionary enterprise which during the nineteenth century so augmented the numerical strength and the influence of Christianity."—Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. IV, *The Great Century A.D. 1800-A.D. 1914* (New York: Harper & Brothers, 1941), pp. 2-4.

"The day...may be very near when we shall all have to fight the battle of the Reformation over again." ~ Grattan Guinness *Science Deceptions Media Deceptions Reformation Spiritual Deceptions Health Deceptions Knowledge Base*.

## Revelation 12 - The Woman and the Dragon

We are now introduced to a new prophecy dealing with God's Church in conflict with the powers of evil. This battle is seen throughout chapter 12 through 15, with chapter 16 through 19 dealing with the judgments of God upon those working against His Church. As we cover these chapters we will eventually see the final triumph of God's Church over these powers.

**Revelation 12:1-2** *“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered.”*

By the language that is employed it is easily seen that a number of symbols are being used to describe what is taking place.

**A great wonder** - Greek *semeion* - “sign,” “mark,” “token,” “wonder.” The word is frequently translated “miracle” (Luke 23:8; John 4:54) where a miracle is described from the point of view of a sign of authority. In Revelation 12:1 *semeion* means a sign portending forthcoming events.

**A woman** - God's people, which is His Church, are likened unto a comely and delicate woman of virgin purity, or uncorrupted, in the Bible. (Jeremiah 6:2; Isaiah 51:16; 54:5-6; 2 Corinthians 11:2; Ephesians 5:23-27, 31-32)

This woman, clothed with the heavenly bodies that God created to give light to the earth, (Genesis 1:14-17) (just as God said of His believers that they are the light of the world. Matthew 5:14) is in striking contrast to the woman of chapter 17, who is clothed and adorned with earthly things and has corrupted her purity in being a harlot.

There is no doubt that this woman is a representation of the True Church of God, for it is this woman that brings forth/gives birth to the man child, Jesus, and is persecuted after His ascension, verses 2, 4-6.

In the Old Testament we are introduced to 2 women, from whence these symbols are derived, the one representing Babylon, (Isaiah 47:1) and the other Jerusalem. (Jeremiah 6:2) Once again we see here in chapter 12 the bride of Christ in purity, spiritual Jerusalem, the Church of God, and in chapter 17 Satan's bride, spiritual Babylon earthly and sensual.

Therefore we can conclude that a pure woman is a pure Church and an impure woman is an impure Church. Here in chapter 12 is represented God's Church.

**Clothed with the sun** - The Church is symbolized as being clothed with the sun, or the glory of the Sun of Righteousness Jesus Christ. (Malachi 4:2) The sun is the source of light and is therefore the symbol of Christ “the Sun of righteousness, the Dayspring/Sunrising from on high,” and “*the light of the world*”, Malachi 4:2; Luke 1:78; John 8:12; 9:5. The church can only be the light of the world when it is clothed with the righteousness of Christ. And this wedding garment/robe that the church/bride of Christ is wearing is His character or righteousness, Isaiah 52:1; 61:10; Revelation

19:7-8. It was Christ that was made "*sin for us, who knew no sin; that we might be made the righteousness of God in him.*" 2 Corinthians 5:21. This righteousness is found in the Gospel. (Romans 1:16-17) Here we have the church clothed with the righteousness of Christ.

***Moon under her feet*** - The moon is used for the platform/foundation for the Church. We see in Psalms 89:37, that the moon is a symbol of permanency, thus a permanent or sure foundation. The Church's foundation is Jesus Christ. (1 Corinthians 3:10)

But as the moon is a reflector of the light of the Sun, that is the glory of the righteousness of Christ who is the embodiment of the Gospel, so too is the Old Testament a reflector of the Gospel of Christ and His righteousness through types and shadows. (John 5:39, 46-47; Luke 24:27, 44) All their hopes and longings were wrapped up in the Messiah to come as prefigured by the Sacrificial system and Old Testament scriptures.

***Crown of twelve stars*** - Notice that the 12 stars constitute the crown. A crown denotes rulership and organization. With the Old Testament Church you had the 12 tribes of Israel, also the 12 Judges, the Old Testament priesthood consisted of 24 courses or 2x12. (1 Chronicles 24:1-18) The New Testament Church was led by the 12 Apostles and the final remnant Church, the Church that will be translated symbolized by the number 144,000 which is a multiple of 12.

In Rev 1 the seven stars are symbolic of the leaders of the Church.

Some have been so bold as to say that this woman represents the Virgin Mary. But this cannot be for after the birth of the child it was caught up to God's throne in heaven and the woman fled into the wilderness for 1260 days. But Joseph and Mary after the birth of Christ fled with him into Egypt, not the wilderness, then returned to Nazareth less than a year later. (Matthew 2:13-23) Also, using the day for a year rule that applies here, (see notes on Revelation 12:6, 14) this time period is not 1260 days but 1260 years. Mary did not spend 1260 years in the wilderness either.

This woman of chapter 12 represents the Church of God of all ages, in both the Old and New Testament.

***2. With child*** - The church is presented at the time the Messiah is about to be born. Some see a reference to Isaiah 7:14. For the figure of a travailing woman see Isaiah 26:17; 66:7-8.

***Travailing in birth, pained to be delivered*** - The sorrow and bitter anguish in the hour of trial. (Jeremiah 4:31; 6:22-24) But it also carries the idea of joy after the painful ordeal. (John 16:20-21)

Here we have a representation of God's people awaiting and longing the coming of the Messiah. This is seen in the instance with Simeon and Anna, of when Christ was brought to the temple to be dedicated. (Luke 2:25, 38)

**Revelation 12:3-4** “*And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*”

**Wonder** - Greek *sēmeion*.

**Great red dragon** - Primarily we see that this beast is none other than Satan himself, verse 9. But we also see that this dragon tried to devour/destroy Christ at His birth. It was Satan working through Pagan Rome to destroy Christ. (Matthew 2:16) So we see that the dragon is not only Satan but whom he works through as well. The dragon is described as “red,” probably because of the fact that in all his connection with the church of God he has appeared in the role of persecutor and destroyer. It has been his studied purpose to destroy the children of the Most High.

**Seven Heads** - Notice that the crowns are upon the heads thus showing that the heads are ruling at this period of time. But Revelation 17:9-10 shows that these heads are consecutive, therefore we can see in chapter 12 that one of the heads is Pagan Rome.

Seven heads appear also on the beast John saw rising from the sea, (Revelation 13:1) as well as the scarlet-colored beast. (Revelation 17:3) The heads in Revelation 17:9-10 are identified as “seven mountains” and “seven kings.” It seems reasonable to conclude that the seven heads of the dragon represents political powers that have championed the cause of the dragon, and through which the dragon has exercised his persecuting power. Some hold that the number “seven” is here used as a round number denoting completeness, and that it is not necessary to find precisely seven nations through whom Satan has operated but when you Rev 17:9-11, you find that there are specific powers and not completeness.

**Ten Horns** - We will look at this more in chapter 13. The beast of chapter 13 and that of chapter 17 also had ten horns each. Some hold the ten horns of the dragon to be identical with those of these two beasts, and the latter to be identical with the ten horns of the fourth beast of Daniel 7. Others see in the ten horns of the dragon a more general designation for the minor political powers through which Satan has operated, in contrast with the seven heads, which may be regarded as representing the major political powers but clear and broader understanding we take a look at Zechariah 8:23, Gen 31:7, 41 where actually tens represents a complete confederacy.

**Crowns** - Greek *diademata*, singular *diadema*, literally, “something bound around,” from *diadeo*, “to bind around.” The word was used to describe the badge of kingship worn by Persian kings, a blue ribbon trimmed with white worn on the turban. Hence the word came to be used as a badge of royalty. *Diademata* occurs only here and in Revelation 13:1 and Revelation 19:12. *Diadema* is contrasted with *stephanos*, also translated “crown” in the New Testament. (Matthew 27:29; 1 Corinthians 9:25; 2 Timothy 4:8; etc.) *Stephanos* is a wreath often signifying the garland or chaplet given as a prize for victory.

**Upon his heads** - The fact that the heads are wearing badges of royalty may be taken as further evidence that they represent political kingdoms.

**4. His tail drew** - Literally, "his tail is drawing." In prophetic vision John saw the action in progress. For more emphasis of what the tail represents we look at Isaiah 9:15.

**Third part of the stars** - We already know that the stars represent leaders. (Revelation 1:20, Daniel 12:3) Israel had a system of government of which there were three elements of power: the king, the Sanhedrin and the priesthood. Rome removed the kingly power or authority from Israel in 37 B.C.

Also we need to remember that this dragon is Satan and that there was war in heaven, verses 7-9, thus showing that the third of the stars/angels (the dragon and his angels, verse 7) of heaven fell to his deceptive power and were cast out with him. (Jude 1:6; 2 Peter 2:4)

**To devour** - This represents the efforts of Satan to destroy the infant Jesus. One needs only to recall the attitude of Herod as he listened to the message from the wise men.

**Revelation 12:5** "*And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*"

**Man child** - It is no doubt that this man child/seed of the woman is Christ. (Galatians 3:16) Here is the fulfillment of a 4000 year prophecy. (Genesis 3:15)

But we also see the ultimate destruction of His enemies at His second coming, as Christ is to rule all nations with a rod of iron. (Psalms 2:7-9; Revelation 19:15) It brings to mind the shepherd's rod which had a double function. The crook on one end served to help and guide the sheep, while the heavy ferrule on the other end, a metal cap or ring to strengthen the rod, made it also a weapon of assault. This was used for the protection of the flock, to repel and kill wild animals that would scatter and destroy it. So after Christ guiding His children on the earth marred with sin He will be their Sovereign King uninterrupted in the Kingdom of glory.

**Caught up to God and His throne** - Forty days after His resurrection Jesus was caught up to the Father and His throne. (Acts 1:9; John 16:10; 20:17; Revelation 3:21)

**Revelation 12:6** "*And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*"

**Wilderness** - Greek *eremos*, "a forsaken, desert, empty place," "an uninhabited place." Here *eremos* doubtless represents a place of seclusion or obscurity, an area or condition in which the church would be in a place of obscurity, away from the public gaze.

**A place** - This place is referred to in verse 14 as "her place." The idea is that the protection and sanctuary in obscurity here found by the woman were divinely appointed and prepared.

**They** - The subject is indefinite and doubtless refers to the various agencies God employed to preserve, strengthen, and build up the church during the time when she was severely persecuted.

**Feed** - Greek *trepho*, “to make to grow,” “to bring up,” “to rear,” “to nourish.” *Trepho* is rendered “nourished” in verse 14. God cares for His own. Even though the church is persecuted and driven into exile the Lord nourishes it.

**1260 Days** - This period of 1260 days is referred to seven times in the books of Daniel and Revelation. It appears as 1260 days in Revelation 11:3 and 12:6, as 42 months in Revelation 11:2 and 13:5, and as 3 1/2 times in Daniel 7:25, 12:7 and Revelation 12:14. Most date this period from A.D. 538 to A.D. 1798. During this period God's hand was over the church preserving it from extinction.

**Revelation 12:7-9** *“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”*

**Michael** - Also known as Michael the Archangel, simply meaning the chief of the angels who is like God. It is clear, as we harmonize scripture, that this is a reference to Christ.

The name Michael in Hebrew means “who is like God.” He is also referred to as the Archangel in Jude 1:9.” Michael is NOT a created angel but is the one in charge and the head of all the angels. It simply means, arch - chief of the angels - messenger, and Michael - who is like God.

In Jude 6 there is a dispute over the resurrection of Moses, for we know that Moses was resurrected as he was present at the mount of transfiguration. (Matthew 17:2-3) It is of interest to see that it is Michael the Archangel that is there contending for the body.

This teaching is often attributed to a specific Church but this teaching was known to exist a hundred years before this Church ever existed. Note the following Bible Commentary and the dates for this particular theologian.

### **John Gill's Exposition of the Entire Bible. Dr. John Gill (1690-1771)**

**Daniel 10:13** - *but, lo, Michael one of the chief Princes, came to help me; called in the New Testament an Archangel, the Prince of angels, the Head of all principality and power; and is no other than Christ the Son of God, an uncreated Angel; who is “one,” or “the first of the chief Princes” (x), superior to angels, in nature, name, and office; he came to “help” Gabriel, not as a fellow creature, but as the Lord of hosts; not as a fellow soldier, but as General of the armies in heaven and earth, as superior to him in wisdom and strength; and he helped him by giving him fresh counsels, orders, and instructions, which he following succeeded:*

In 1 Thessalonians 4:16 the voice of the archangel is associated with the resurrection, but we find in (John 5:28-29) that it is the voice of Christ that brings about the resurrection. Jesus is also the express image of the Father's person, (Hebrews 1:3) thus showing that Christ, who is like God, is

the chief of the heavenly host. Also, the Greek text does not specifically say “the voice of THE archangel” as found in the KJV Bible and can also translated as “the voice of AN archangel.”

1 Thessalonians 4:16 *“For the Lord Himself [i.e., Jesus] will come down from heaven with a commanding shout [Note: This probably refers to Jesus' voice. See John 5:25, 28], [and] with the archangel's voice [i.e., Michael. See Jude 9] and with the sound of God's trumpet; [at this] the dead in [fellowship with] Christ will rise [from the dead] first.”*

1 Thessalonians 4:16 *“Because the Lord himself will come down from heaven with a word of authority, with the voice of the chief angel, with the sound of a horn: and the dead in Christ will come to life first;”*

There are more texts to show comparisons, but we think it enough thus far to prove that Michael is none other than Christ.

**Dragon** - When Satan is represented as a dragon it represents him as a persecutor and destroyer as this symbol is used with this association.

**8. Prevailed not** - Inasmuch as the phrase “war in heaven” (verse 7) may have a dual application, describing both the original controversy in heaven between Lucifer and God and the controversy on earth between Satan and the incarnate Christ, the phrase “prevailed not” would appropriately apply to both stages of the conflict. In neither was Satan successful.

**Their place** - This phrase may be understood either as the place once possessed, or occupied, by them, or the place once assigned them. Lucifer was at one time the covering cherub (see Ezekiel 28:14), and the angels who joined him in rebellion held various positions of responsibility. These, Lucifer and his angels lost when they were cast out of heaven.

**Was cast out** - Satan and his angels were cast out of heaven in ages past (2 Peter 2:4), prior to the creation of this world. Nevertheless, it seems that until the cross he had access to heavenly beings, and to a limited extent, possibly as “prince of this world” (John 12:31; Luke 4:6), but not as an inhabitant of heaven, to the precincts of heaven. However this may be, a decisive casting out occurred at the cross, as our Lord Himself declared. (John 12:31, 32) That John here (Revelation 12:9) refers also particularly to events connected with Christ's triumph on the cross is evident from the context. (verses 10-13) The following points may be noted:

1. The proclamation in verses 10-12 by a “loud voice ... in heaven” is more or less parenthetical, its purpose being to explain the significance of the casting down of Satan in verse 9, first with respect to the inhabitants of heaven and then to those of this earth. Following this explanatory parenthesis, verse 13 takes up the narrative of Satan's activities at the point where it was left in verse 9. Accordingly, verses 10-12 constitute primarily a statement concerning the status of the plan of salvation at the point of time when Satan was “cast out into the earth.”

2. The first declaration by the “loud voice” consists of a series of facts relative to Christ's triumph over Satan on the cross. In that the plan of “salvation” was made sure, “strength” was provided for

resisting the wiles of Satan, Christ's "kingdom" was made sure, and His "power," literally, "authority," to be man's Saviour, high priest and king was confirmed. (Matthew 28:18)

3. The reason assigned in Revelation 12:10 for this fourfold achievement is specifically said to be that "the accuser of our brethren is cast down." This clearly links these accomplishments with the casting down of verse 9.

4. At the time of the casting down of verses 9-10, 13 "the accuser of our brethren" had already been actively accusing "them before our God day and night." Obviously, the fall here referred to came after a period during which Satan had been accusing "the brethren," and it would therefore appear that this cannot be the original casting out of Satan prior to the creation of our earth.

5. Verse 11 specifically states that it was "the blood of the Lamb" as in the death of Christ upon the cross that had made victory over the "accuser of our brethren" possible.

**Old** - Greek *archaios*, "ancient," "old," from *archē*, "beginning." Our English word "archaic" comes from *archaios*. Compare John 8:44.

**Serpent** - Brings our minds back to the garden of Eden dealing with the cunning and deception he used to gain Eve's submission. It represents his cunning and deception. (Genesis 3:1)

**Devil** - Greek *diabolos*, "a slanderer." He is the father of lies (John 8:44) thus he is rightly called the devil, that is, a liar and slanderer. (see Matthew 4:1)

**Satan** - Greek *Satanas*, a transliteration of the Hebrew *śāṭan*, meaning "adversary." (see Zechariah 3:1) He is the accuser of the brethren. Revelation 12:10.

**Deceiveth** - Greek *planaō*, "to cause to wander," "to lead astray," "to deceive." (see Matthew 18:12)

**World** - Greek *oikoumenē*, literally, the "inhabited [world]," from *oikeō*, "to dwell." (see Matthew 4:8)

**Into the earth** - The controversy in heaven began over plans for the creation of man. When the earth was created and Adam was appointed its vicegerent, Satan directed his efforts at overthrowing the newly created man. When he succeeded in bringing about the downfall of Adam and Eve he claimed the earth as his domain: see Matthew 4:8-9). However, he did not confine his efforts to this earth but tempted also the inhabitants of other. Not until the second coming of Christ will Satan be completely confined to this earth Revelation 20:3)

Satan and his angels were cast out of heaven, but what was the war all about?

## The War

In Ezekiel 28:12-15, 17 the king of Tyre is used as a symbol of Satan, who was the real ruler for he had control over the monarch. It is seen that he was created with many attributes; full of wisdom

and perfect in beauty, created with musical abilities already built in, he stood by the throne of God as the most exalted angel. All was fine until iniquity was found in him.

His heart was lifted up because of his beauty, that is, he became very proud/haughty which means he had a high opinion of himself because of his outward attributes. Isaiah reveals to us his aspirations.

Isaiah 14:4, 12-14. The real ruler of Babylon was Satan as he had control over the king, so we find that the king of Babylon is used as a symbol of Satan. Lucifer, who became Satan, desired in his heart to be like the most high, to sit upon the mount of the congregation in the sides of the north.

The “king of Babylon” was a heathen, and in heathen mythology the gods held their council meetings on a high mountain, where they determined the affairs of earth. The literal “king of Babylon” would thus presume to usurp the control of the gods, that is, supreme authority over the affairs of earth. As king of mystical Babylon Satan would similarly aspire to control the councils of heaven, that is, to rule the universe of God.

This is reflected more clearly in the understanding of the phrase “*sides of the north*” in (Psalms 48:1-2) Originally Mt. Zion referred only to the section of the city captured from the Jebusites. (2 Chronicles 5:2; 2 Samuel 5:7) Mt. Moriah lay to the north of Zion hill, and it was on this northern hill that the Temple and the palace of Solomon were later erected. (2 Chronicles 3:1; 1 Kings 8:1) Geographically the two eminences of Zion and Moriah form a single ridge. After the building of the Temple the entire ridge became known as Zion. See Isaiah 8:18 and Joel 3:17. Because of the presence of the sanctuary and of the palace on the northern part of the ridge from the time of Solomon, the northern section became the most important district of the city. Hence by the expression “*sides of the north*” the psalmist may have figuratively attempted to represent the seat of civil and religious government and specifically the dwelling place of God, as the context of the psalm indicates. In Isaiah Lucifer is represented as aspiring to sit “*in the sides of the north.*” To sit in such a position meant to share in God's counsels and to enter into the divine purposes. This was precisely Lucifer's ambition.

This clearly indicates that prior to this time Lucifer was not allowed to sit in the divine counsels, but because of the high opinion of himself through the glorious outward adorning and wisdom he had, he thought it was his right to be a part of such a thing. Thus is seen that he wished to overthrow the government of God and replace it with his own. The foundation of God's throne/government is His law. (Psalms 97:2; margin, 119:172) So he also had a problem with the law, which is reflected in the end of chapter 12 and through chapter 13 of Revelation where we have those that keep the Commandments of God. The war was a struggle for supremacy.

**When was Satan cast out?** In verses 7-12 we see that there are expulsions of Satan. Firstly he was cast out of heaven, but one must ask to where was he cast? 2 Peter 2:4 reveals that when they were cast out of their first abode they were cast into hell, or “Tartarus” in the Greek. This is the only place in the Bible that this word is used, but it is obvious that it is not a reference to this earth for we see in the following verses of chapter 12 that he is, at another time, cast to this earth.

It is a place of chains of darkness. Darkness is the opposite of light and thus it is a place outside the presence of God, who is light. Therefore it cannot be Eden nor the other worlds as they are realms of light, wherein is God's presence. All that is left for him and his angels then, is to wander through space with no place of abode.

But Satan gained access to this earth by the overthrowing of the inhabitants, gaining their allegiance through their disobedience to the express command of God. He thus claimed this world as his own (Matthew 4:8-9) and is known as the god of this world. (2 Corinthians 4:4)

Job 1:6-7; 2:1-2, shows clearly that Satan had a certain amount of access to heaven as a representative of the earth. But he went as an accuser of the brethren. It was from this position, a representative of the earth, in gaining access to heaven that he was cast out. This is in the context of "now is salvation come." When Christ died upon the cross salvation was sealed or forever made sure, the victory had been won. It sealed the doom of Satan for through death Christ would destroy him that had the power of death, that is, the devil. (Hebrews 2:14) Jesus himself said, "*Now is the judgment of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all men unto me. 33. This he said, signifying what death he should die.*" John 12:31-33. The casting out was spoken by Jesus in the context of the cross.

So the heavens could truly rejoice as the devil no longer had access to it as the accuser of the brethren. But woe unto us that live upon the earth for this is the only place of abode for him and his angels.

Satan will also be cast into the bottomless pit of chapter 20 and then into the lake of fire where he will be totally destroyed. We then see that there are 4 casting outs of Satan.

**Revelation 12:10** "*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*"

**A loud voice** - There is great rejoicing in the courts of heaven over the casting down of Satan and his host.

**Now is come** - The true character of Satan was shown at the cross. He was shown to be a liar and murderer where the opposite was revealed about Christ. Deliverance and victory come through the cross.

**Salvation** - Greek *sōtēria*, "deliverance," "preservation," "salvation," here, perhaps, "victory." The Greek has the article, hence we should read "the victory."

**And strength** - Greek *dunamis*, "power," "might," "strength." The reference here is doubtless to the display of power in the overthrow of the dragon. But also in the light of the cross we find that there is power in the cross of Christ to bring salvation to the believer. (1 Corinthians 1:18)

**The kingdom of our God** - Satan had contended that he was the rightful ruler of this world, Matthew 4:8-9; Job 1:6-7, seeing Adam and Eve bowed to his sophistry thus giving him their

allegiance. (as we have already mentioned above) But Satan's failure to bring Christ under his control, through getting Jesus to sin, assured the kingdom for Christ.

**Power of his Christ** - Greek *exousia*, "authority." Matthew 28:18, Christ has all authority and the cross established it. Satan had questioned the authority/supremacy of Christ, but the cross has put away any questioning. Christ means "anointed." (see Matthew 1:1)

**The accuser** - Satan was the accuser of the brethren in Old Testament days. (see Job 1:8-12; Zechariah 3:1) This role he has continued since the cross but in a restricted sense.

**Day and night** - That is, whenever the opportunity presented itself.

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."*

**They overcame** - The mind of the prophet is absorbed in contemplation of those who have been accused by the instigator of evil. He thinks of how they have suffered, and the indignities to which they have been exposed. He remembers how amid hardships they overcame, not in their own strength, but "by the blood of the Lamb."

**By the blood** - Literally, "because of the blood," or "on the basis of the blood." The saints overcame because of the victory of Calvary. For the significance of the "blood" see notes on Revelation 1:5; cf. Romans 5:9.

- ✓ *We can overcome Satan through the blood of Christ, because of His shed blood on Calvary.*
- ✓ *It washes/cleanses us from sin. (Revelation 1:5; 1 John 1:7)*
- ✓ *It justifies the believer and makes our spiritual garments white. (Romans 3:25; Revelation 7:14)*
- ✓ *It makes us nigh unto God, buys/redeems us back from sin. (Ephesians 2:13; 1:7; Colossians 1:14)*
- ✓ *It makes us perfect to do His will. (Hebrews 13:20-21)*
- ✓ *And by our own personal witness for Christ and the gospel we can overcome him. (Romans 10:9-10)*

**By the word** - Literally, "on account of the word," or "on the basis of the word."

**Their testimony** - That is, their personal witness concerning Jesus and the gospel.

**Loved not their lives** - What fidelity! Men would die rather than disobey God.

Revelation 12:12 *"Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he has but a short time."*

**Rejoice ye heavens** - As we have already discussed, because of the casting out of Satan from the rest of the universe from the time of the cross, the heavens and those that dwell in them can rejoice for they do not have to put up with the accuser of the brethren any longer.

**Woe** - The woe is to the inhabitants of the earth for the devil is bound to this place. For the church there was further persecution, hence its members could not yet rejoice. Also his wrath has increased for he knows that there isn't much time left for him. His objective is to destroy as many as possible, for he walketh about seeking whom he may devour.

**Great wrath** - He is angry because of his defeat. Rather than experience remorse and sorrow for evil, he plunges more and more deeply into iniquity. He goes forward with intensified and renewed malignity in his efforts to persecute the church of the living God. Compare 1 Peter 5:8.

**Short** - Greek *oligos*, “few,” “small,” “little,” when used of number, quantity, or size; “short,” when used of time. *Oligos* is a relative term and describes that with which it is associated in terms of the context. Thus *oligos* describes the “few little fishes” in the narrative of the feeding of the 4,000 in comparison with the number that would be required to feed that multitude. (Matthew 15:34) The number that find the way of life are “few” (*oligos*) compared with the number that choose the way of destruction. (Matthew 7:14) Jesus laid His hands on a “few” (*oligos*) sick folks compared with the number who might have been healed had there not been such unbelief. (Mark 6:5)

*Oligos* is used with reference to time in eight instances in the New Testament. In five of these instances the time element is implied in the word itself (Mark 6:31; James 4:14; 1 Peter 1:6; 5:10; Revelation 17:10) and the word is translated respectively “a while,” “little time,” “season,” “a while,” “short space.” In three instances the time element is expressed by a word modified by *oligos*. (Acts 14:28, which reads literally, “not a little time”; Hebrews 12:10; Revelation 12:12) The length of time expressed by *oligos* is dependent upon that with which it is compared. For example, the rest described in Mark 6:31 as lasting *oligos* probably continued only a few days, or at the most a few weeks. On the other hand, in James 4:14 *oligos* describes the life span of a man. In Revelation 12:12 *oligos* defines the period of time from the casting out of Satan at the time of the crucifixion of Christ to the end of Satan's tyranny over the inhabitants of earth. This period of time is described as *oligos* in comparison with the more than 4,000 years preceding the crucifixion.

It may appear that the 2,000 years since the crucifixion, during which Satan has been actively at work against the church, is hardly a “short time” either absolutely or when compared with all the time from Adam to the cross. However, this expression should be understood against the background of the whole tenor of the book of Revelation, which presents the second coming of Christ as near. If Jesus is coming “quickly,” then the time for Satan to work is “short.”

**Revelation 12:13** “*And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*”

**Persecuted the woman** - Unable any more to directly attack Christ, Satan, as the dragon attempts to hurt the Son through the mother by persecuting the mother of the man-child, this being primarily the Christian Church.

In various ways persecution came. The early Christians were warned of this very fact (John 16:2) and the first persecution came from within, the Jews themselves. (Acts 4:3, 18; 5:17-18, 27-28, 40; 7:54-8:3; 9:1-2) Then we have the persecution from Pagan Rome as seen under the Church of Smyrna. From here followed the great persecution of the Dark Ages under the hand of the Papal Church, corresponding to the Church of Thyatira, which is brought to view in verse 6 and the following verses.

Revelation 12:14 *"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."*

**Two wings** - These wings are used for fleeing into the wilderness from the wrath of the dragon. This figure is also used for the deliverance of the children of Israel from Pharaoh, how God led them and carried them. (Exodus 19:4; Deuteronomy 32:11) Here we have depicted God caring for His Church.

**The wilderness** - A desert, solitary place, waste. Thus a place of seclusion or obscurity was where the Church fled, away from civilization and the public gaze. There were a number of places but the most famous is that of the Waldensian valleys amid the Cottian Alps, 30 miles west of Turin in northern Italy.

This was to be for 1260 prophetic days and thus 1260 years, as verse 14 is parallel to verse 6. This period is mentioned 7 times in scripture, twice in chapter 12, once in chapter 13 where it is known as 42 months, twice in chapter 11, once each in Daniel 7:25; 12:7, with each instance referring to the same period. This is a reference to the Papal supremacy of 538-1798 A.D. Notice the following;

'In the year 532, Justinian issued an edict declaring his intention *"to unite all men in one faith."* Whether they were Jews, Gentiles, or Christians, all who did not within three months profess and embrace the Catholic faith, were by the edict *"declared infamous, and as such excluded from all employments both civil and military; rendered incapable of leaving anything by will; and all their estates confiscated, whether real or personal."* As a result of this cruel edict, *"great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred."* Quotes from History of the Popes, John II, par.2. by Bower. As found in Ecclesiastical Empire, chap. XII, par. 41. by Alonzo T. Jones.

In 533 A.D. Emperor Justinian, who ruled from Constantinople in the east, decreed that the Bishop of Rome was the Universal Bishop over the entire Church. (Today the Pope remains the universal bishop over the Roman Catholic Church by reason of this decree) But the Catholics were suffering a violent persecution from the Arian Vandals of northern Africa. They were intolerant of the Catholics and termed them heretics. Thus unless they could be removed the Papacy could not rise to the power of Justinian's decree. Justinian sent his ablest General Belisarius to North Africa and totally wiped the Vandals from the face of the earth in the year 534 A.D.

This only left the Arian tribe of the Ostrogoths, who had the throne of Italy and were restraining the power of the Papacy. They too were defeated by Belisarius in the year 538 A.D., leaving not enough of them to have their heritage remain. Justinian's decree could take effect now as the opposition had been removed.

By 538 A.D. the Church of Rome had full supremacy. The longer time went on the less safe it was to live or mingle in populated areas where one could easily be recognized as or found out to be a so called heretic. To teach contrary to or stand up against the Papal Power could very easily and most likely result in the death of the so called offender. The only safety was in the mountainous regions and places of obscurity to where God's Church fled.

**Nourished and feed** - The Waldenses were fed and nourished on the truths of God's Word, spiritual milk, spiritual meat and spiritual bread. (1 Peter 2:2; Hebrews 5:12-13, John 6:51-52, 63) They had the Bible in their own tongue translated from the uncorrupted manuscripts of Lucian, the famous scholar of Syria in post-apostolic times.

**Revelation 12:15** *“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.”*

**Serpent cast out** - Notice that here it is said that the flood came out of the mouth of the serpent but in verse 16 it is out of the dragon. Remember that when serpent is used it is a reference to cunning, deception and lies. It was through lies and deceit that the campaigns/crusades were waged against God's people in the wilderness regions, the false promises of pardon and paradise all of which were coming from the Papal Church's mouth. Satan sought to destroy the Christian church by the inundation of false doctrines as well as by persecution.

**Water as a flood** - This is derived from the Old Testament where the River Euphrates is described as a flood. (Joshua 24:2-3, 14-15) The same is found in Jeremiah 46:2-3. In Psalms 74:13 and Ezekiel 29:3 a dragon is identified as a water animal so this could possibly symbolize water as a symbol of destruction also. According to Genesis 15:8 the Euphrates was the appointed boundary ancient Israel and Babylon. When the snows of Mt. Ararat melted, the Euphrates often overflowed into the appointed territory of Israel. Thus the prophets used this to illustrate the invasion of Israel by her enemies from the north.

Here we can say that it is used to show the rising up or overflowing of the Church's enemies with the intent to destroy her. Some crusades are as follows;

- Against the Celtic Christians in Britain.
- Against the non-Catholic Christians of Thrace in 538 A.D.
- Against the Ostrogoths in Italy in 538 A.D.
- Against the Waldenses in Northern Italy on many occasion.
- Against the Albigenses in south and western France.
- In Ireland by Henry II of England with the support of the Papacy.
- Against the Lollards in England, the followers of John Wycliff.
- Against Spanish Protestants at the time of the Spanish Inquisition.
- Against the Hussites, the followers of John Huss in Bohemia.

- Against German Protestants at the time of the reformation.
- Against Swiss Protestants by Catholic Authorities.
- Against Dutch Protestants by Phillip II of Spain.
- Against English Protestants by the Spanish Armada.
- Against French Protestants called Huguenots in the St. Bartholemew massacre.
- Etc., all of which the Church of Rome had their hand in.

**Revelation 12:16** *“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”*

**Earth helped the woman** - How did the earth open up her mouth to swallow up the flood of persecution? God did employ the natural elements of the earth to help the fleeing saints, mountainous places, isolated valleys, secret caves, cloud and mist, wind and tempest etc.

Finally, the earth is the opposite of waters and thus a sparsely populated area: (see Revelation 17:15) We also have the regions of Europe referred to as the sea as we look at prophecy, thus the earth can not refer to any place in densely populated Europe. In the 17th and 18th centuries America came into being, the land of freedom. Because of religious intolerance by Church and king the Pilgrim Fathers left England bound for America where the Papal tentacles had no dominance.

**Swallowed up** - That is, made ineffectual the devices of destruction.

**Revelation 12:17** *“And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.”*

**Dragon was wrath** - Or “was enraged.” He was not successful in his attempt to carry the woman away in the flood of persecution. Thus he turns his special attention against the remnant of the woman's seed.

**To make war** - In an endeavor to destroy the Christian church. His supreme effort in this direction is still in the future.

**Remnant** - Greek *loipoi*, “remaining ones,” from *leipo*, “to leave,” “to leave behind.” That which remains or residue and therefore it is the last of her offspring but small or in a minority. In saying this it must be identical to the first or original Church.

Let us look at some identifying marks;

1. It will be a minority, remnant.
2. We also see that it arises after the 1260 years of Papal supremacy thus after 1798.
3. First arises in America, the earth that helped the woman.
4. Apostolic in nature, similar teaching and belief of the apostles.
5. It incurs the wrath of the dragon, unpopular.
6. Keeps the Commandments of God including the fourth.

7. Has the testimony of Jesus Christ which is the Spirit of Prophecy or the Gift of Prophecy manifest through a prophet or prophets. (Revelation 19:10; 22:9)
8. Being the last it must be expecting the [Second Coming of Christ](#).
9. The Gospel is to be preached in all the world, (Matthew 24:14, Revelation 14:6) thus it must be a world wide movement.
10. This Gospel is outlined in Revelation 14:6-12.
  - Everlasting Gospel - Jesus Christ and Him crucified (High priestly ministry in heavenly sanctuary)
  - Fear God - Victory over sin, righteousness by faith. (Job 1:1; Proverbs 8:13; 16:6)
  - Give glory to Him - Health and temperance, Christian standards. (1 Corinthians 10:31)
  - Judgment has come and is in progress.
  - Worship Him - Christ the creator and Sabbath.
  - Expose who and what is Babylon and her teachings.
  - Identify who the beast and his image are.
  - Expose the mark and worship of the beast.

It is interesting that after we completed the above, we could find only one group that fits all of these identifying marks and that was the Seventh-day Adventist movement, which is a Church that seems to have a lot of unjustified prejudice coming against it and so this requires close scrutiny as it is clear that Satan would attack such a movement with the importance of the message to be given. While it is a minority group, yet it is the most widespread Protestant movement in the world today.

Seventh-day Adventists claim that they are the bearers of God's last message to the world, the message that prepares God's people world wide, for the second coming of Christ. Does this mean that Seventh-day Adventists believe that they alone, are the people of God? It is interesting that they say no to this question. They believe that they have God's final message for the world. They believe that there are other remnants of God's people in the Churches of Christendom. There are other remnants of God's people, born again believers, who are living according to the light they have. However these remnants do not fulfil the identifying marks of the true remnant. What then will be the lot of the remnants that are scattered throughout the various Churches of Babylon? Scripture reveals that God has set a special standard, in order to fit the saints for translation. This standard is revealed in the character of the 144,000, the number that represents or symbolizes the final remnant of God's people. Those who fail to permit God to produce within them the character essential for translation will be shaken out of the Seventh-day Adventist Church. Only those who are classed by God as over comers will comprise the final remnant and so would involve only a minute amount of Seventh-day Adventists. The majority of the final remnant will comprise the remnants who are now in Babylon but who ultimately will come out of Babylon. In the final call of God to His people, in Revelation 18:1-4, He calls out of Babylon, all those who still belong to Christ.

Seventh-day Adventists believe that there will be large numbers who will come out of the various religious bodies and join with them in the keeping of all the Commandments of God and be ready for the coming of Christ. They believe that the majority of God's people are in the Churches of Babylon. There are godly remnants within those Churches, which finally will come out and unite

with those Seventh-day Adventists who are true to Christ, which would mean that finally, *“there will be one fold and one shepherd.”* John 10:16.

**Keep the commandments** - That the remnant is thus identified indicates that the commandments of God will be especially controverted in this struggle between the dragon and church.

**Testimony of Jesus Christ** - Or “witness of Jesus Christ.” In the Greek this phrase may be understood either as the “testimony” (or “witness”) Christians bear concerning Jesus or as the “testimony” (or “witness”) that originates with Jesus and is revealed to His church through the prophets. A comparison with Revelation 19:10 clearly favors the latter interpretation. There the “testimony of Jesus” is defined as the “spirit of prophecy,” meaning that Jesus is witnessing to the church through the medium of prophecy.

The close relationship between the “testimony of Jesus” and prophecy is further demonstrated by a comparison between Revelation 19:10 and Revelation 22:9. In Revelation 19:10 the angel identifies himself as “thy fellowservant, and of thy brethren that have the testimony of Jesus,” and in Revelation 22:9 as “thy fellowservant, and of thy brethren the prophets.” Thus on the reasonable conclusion that these two expressions of the angel are parallel, those who have the testimony of Jesus are identified with the prophets. Since it is the distinctive work of the prophets to bear messages from Jesus to the people, the interpretation that the testimony of Jesus refers to the “testimony,” or “witness,” that Jesus bears to the church is strongly supported. Seventh-day Adventists thus interpret the passage and believe that the “remnant” will be distinguished by the manifestation of the gift of prophecy in their midst. The “testimony of Jesus Christ,” they believe, is the witness of Jesus in their midst through the medium of the prophetic gift.

## Revelation Chapter 13 - Rise, Reign, Ruin, Resurrection and Restoration

Something to keep in mind as we look at this chapter;

- ✓ *Verses 1-4. We see Antichrist's rise and reign, ruin/deadly wound and the healing of this wound which is his resurrection and restoration.*
- ✓ *Verses 5-8. Now we begin to go back over the same information but enlarging upon it. This deals with how long the reign of Antichrist is and his activities.*
- ✓ *Verses 9-10. His ruin or downfall.*
- ✓ *Verses 11-12. Here is noted the resurrection and restoration of Antichrist and through whom it is accomplished.*
- ✓ *Verses 13-15. The method by which it is accomplished.*
- ✓ *Verses 16-17. The medium used to accomplish it.*

It is also of interest to note that we left the previous chapter with the dragon being wroth with the woman and making war with the remnant of her seed etc. Chapter 13 shows a quick history of the power that persecutes God's people and then continues on with how he will reign again to persecute the remnant in the last days. Revelation 7 and 14:1-5 shows the character of God's people during this time, while Revelation 14:6-12 gives to us the message that is to be proclaimed during this time.

### The Counterfeit to Christ

| <b>Antichrist</b>                                           | <b>Christ</b>                                         |
|-------------------------------------------------------------|-------------------------------------------------------|
| Comes up out of the water<br>verse 1.                       | Christ came up out of the water<br>(Matthew 3:16)     |
| Enters ministry after coming out of the water<br>verse 5.   | Enters His ministry after this<br>(Matthew 4:17)      |
| Ministers for (prophetic) 42 months or 3½ years<br>verse 5. | Ministers for 3½ years<br>(Daniel 9:27)               |
| Receives a deadly wound at the end of 3½ years<br>verse 3.  | Receives a deadly wound, crucified<br>(Matthew 27:31) |
| He recovers from this deadly wound<br>verse 3.              | Recovers from this deadly wound<br>(Matthew 28:6)     |
| This power receives worship<br>verse 4.                     | Christ receives worship<br>(Matthew 28:9, 17 etc)     |

## Parallels to Daniel 7

| Daniel 7                            | Revelation 13                               |
|-------------------------------------|---------------------------------------------|
| Blasphemous.                        | Blasphemous.                                |
| Persecutes the saints.              | Persecutes the saints.                      |
| Reigns for 1260 days.               | Reigns for 42 months (1260 days)            |
| Arises out of divided Roman Empire. | Rome gives power, seat and great authority. |
| Lion, Bear, Leopard, 10 Horns.      | Lion, Bear, Leopard, 10 Horns.              |
| Diverse, Church and State.          | Beast (State), Church (Object of worship).  |

### Fifteen specifications to the identity of Antichrist

1. *It is a political kingdom as it is a beast. This also shows that antichrist will not be an individual person but a political entity.*
2. *Arises amid numerous people, the sea. (Revelation 17:15)*
3. *It is one of the seven political powers or empires opposed to God. This is so as one of the heads was wounded to death.*
4. *It is connected with Western Europe. Initially the 10 horns in Daniel and Revelation are a reference to the divisions into which western Rome divided.*
5. *It reigns while the powers of Western Europe rule. Crowns are upon the horns, v 1.*
6. *Connected with the 4 kingdoms of Daniel 7, Babylon and their religion (imputing their wisdom and power unto false gods), Medo-Persia and their tyrannical (absolute monarchy) rule plus infallibility, Greece and her philosophy (Acts 17:21), Imperial Rome- strength of all the 4 kingdoms, a false religion, tyrannical government, false system of education.*
7. *Its seat, power and great authority came from Imperial Rome.*
8. *Becomes a universal or catholic power, v 4, 7.*
9. *It practices blasphemy, v 5-6.*
10. *It persecutes and destroys the saints.*
11. *Its number is 666.*
12. *Political supremacy is for 1260 years or 42 prophetic months.*
13. *Then it receives a deadly wound.*
14. *Its wound is healed.*
15. *Restored to world pre-eminence.*

It is clear by all 3 ways that these parallels and identifying marks show that the power in question is the Roman Catholic Church State, the Papal power. Let us continue on with this in mind.

Revelation 13:1-10 *“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 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? 5 And there was given unto him a mouth speaking great things and*

*blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 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. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."*

***Beast rise up out of the sea*** - We have already shown that this beast is the antichrist power, the Papal Church State. We also know that it arose amongst Western Europe and therefore the sea is representative of the peoples, multitudes, nations and tongues of Western Europe. (Revelation 17:15)

This is in contrast to the earth that helped the woman/church. Thus it is clear, as the papacy ruled from 538-1798, that the earth is to be recognized as that part of the world of which the papal power had no control over, it must be outside the old world. This helps to substantiate the Pilgrim Fathers flight to America as the earth helping the woman.

It must also be noted that the second beast of chapter 13 also comes up out of the earth in contrast to this first beast. Here is another link to show that this second beast arose outside of the old world or outside of the papal church's reach.

***Seven heads and ten horns*** - The crowns are upon the horns thus showing that it is the horns that have the power. The horns represent the divisions of the Western Roman Empire as is seen in Daniel 7. It was through the divisions of Western Europe that the papacy ruled, through the kings and leaders of the countries and therefore the crowns upon the heads.

***Blasphemy*** - It is a blasphemous power according to verses 1, 5 and 6. In verse 1 it would represent the blasphemous titles that the head of the system takes to himself; Vicar of God, all names that are attributed to Christ he takes upon himself, God on earth etc.

As we see in verse 5 he also speaks blasphemies. The Bible defines blasphemy as; when being only a man you make yourself as God. (John 10:30-33) Also claiming to be able to forgive sins when only a man. (Mark 2:5-7) The Papacy also enters into and practices these things.

For verse 6 one may ask, 'how can the papacy blaspheme against the tabernacle of God, which is heaven, (Hebrews 8:1-2) and the angels?' The papacy has done so by setting up an earthly counterfeit tabernacle with counterfeited sacrifices by a counterfeit priesthood to a counterfeit god. Plus they claim that the priests are greater than the angels and that the Pope can excommunicate angels. Ligouri 'Dignity and duties of the Priest', pg. 31. Lucii Ferraris 'Prompta Bibliotheca Canonica Juridica Moralis Theologica', Vol. VI pg. 48.

***Like unto a leopard etc.*** - This casts our minds back to Daniel 7 from whence all of these beasts are found. The papacy is a composite beast, a make up of those that have gone before it. See point 6 in the fifteen specifications. One thing we must point out though is that it has the mouth of a lion.

The lion represented Babylon in Daniel 7 and so when the papacy speaks it speaks as Babylon which is also one of its names. (Revelation 17:5)

In looking at this a little more closely, the composite beast aspect, we can gain a greater understanding of the type of rule that the papal power would like, with history also laying open this fact. It is clear that this beast points us back to the image of Daniel 2, for it is a single image made up of a mixture of the kingdoms from Babylon the head through to Divided Rome in the feet, it is a composite image. (More information could be given on this point but space does not allow for it) So what is it that is in these kingdoms that is so vital to the establishment of Satan's empire/the Papal church?

If we take the main characteristic for each of these kingdoms we discover something very remarkable about this composite empire.

- —**Babylon** was known for its idol worship, they were mad about their idols, Jeremiah 50:38. Their chief god was Bel/Marodach/Marduk who was the sun god, Jeremiah 50:2. So Babylon's main characteristic was idol worship, or more specific, sun worship. See [Constantine and the origin of Babylon and sun worship](#).
- —**Medo-Persia** was known for its passing of decrees/laws that cannot be changed, Daniel 6, Esther, Ezra.
- —**Greece**. The Grecians were known for always seeking after wisdom, some new thing, through philosophy, 1 Corinthians 1:22; Acts 17:18, 21. Humanism, searching for truth by using human methods to support human interests, is based upon Greek philosophy.
- —**Rome** is known for its persecuting/desolating power, as iron breaks and subdues all things, Daniel 2:40.
- — And looking at the feet of the image in Daniel 2 we see that the strength of the iron/Rome continues through, its persecuting/desolating power of the state, with the miry clay being a symbol of an apostate church. (clay is used to symbolize God's people, His church, Isaiah 64:8; Jeremiah 18:1-6. Thus miry/dirty clay would symbolize a dirty church/apostate church) More information could also be given on this point but space does not allow for it.

So in putting all of this together we find the following points about the reign of the Antichrist power;

- There will be some form of idol/sun worship with decrees/laws that will be supported with human philosophy/wisdom, and it will be enforced by some form of persecution/death threat with all being done in the name of God, at the end of time.
- So there will be an enforcement of some type of sun/day worship by political decrees/laws, and it will be reasoned out of why this is done through human philosophy/wisdom with the threat of persecution and it will be done in the name of Christianity at the end of time. Chapter 13 shows this very thing.
- So, at the end of time Satan, through the antichristian papal power, wants to attack you spiritually with sun worship.
- He wants to attack you politically with human laws.
- And he will attack you mentally with human wisdom/the wisdom of man.
- He will also attack you physically with persecution.

- *And then he wants to attack you in the name of God!*

**Dragon gave** - Firstly we saw that Pagan Rome was the dragon in chapter 12. But we need to remember that, even though it was Pagan Rome that gave the Papacy its power etc which we will see in a moment, primarily the dragon is Satan. (Revelation 12:9) So ultimately the power behind this beast is Satan.

**Seat** - *“When the Roman Empire became Christian, and the peace of the Church was guaranteed, the Emperor left Rome to the Pope, to be the seat of authority of the Vicar of Christ, who should reign there independent of all human authority, to the consummation of ages, to the end of time.”* Papal Rights and Privileges, pgs. 13, 14. 1889. Francis P. C. Hays (who is a Roman Catholic).

*“The removal of the capitol of the empire from Rome to Constantinople in 330, left the Western Church practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head.”* The Rise of the Medieval Church, pg. 168. Alexander C. Flick. Ph.D. Litt.D.

It is clear that Constantine gave to the papacy its seat when he moved the seat of government from Rome to Constantinople in the East, thus bequeathing her seat to the papacy. Read also [did constantine change the Sabbath from Saturday to Sunday](#).

**Power and great authority** - This was done through Justinian and his general Belisarius. See comments on verse 14 of chapter 12 for details.

**Wounded to death** - With one of its head being wounded to death it shows that the papacy has to be one of the heads. But remember that the papacy is a church/state and that the church never ceased to exist but the temporal/political power was vanquished. This took place in 1798; *“In 1798 Berthier made his entrance into Rome, abolished the Papal government and established a secular one.”* Encyclopedia Americana, 1941 Edition.

But this wound is to be healed and she will once again be resurrected and restored to her full power again, as is seen in the latter portion of the chapter. This means that her temporal/political power must be fully restored to her as it was during her first reign.

**All the world wondered** - To marvel or have in admiration. When the Papal power regains its supremacy the world will be amazed or will marvel at the sight of her being revived, being amazed that such a wound could be healed.

**Worshipped the dragon** - This is a remarkable statement for it clearly shows that in worshipping the beast you are worshipping and giving homage to the dragon. Applying the interpretation would mean that in worshipping the papal power you are giving your homage and worship to Satan himself. This is exactly what he has desired from the beginning as we saw in chapter 12.

The beast is just a front man for the dragon, one through whom the dragon works and operates, a visible agency.

**Make war with him** - This is a statement after she has been restored to power and as we can see from the latter part of the chapter, showing her to be a dominating/persecuting power, how can one contend with such a power that receives a wound and lives.

**Continue forty and two months** - As we have seen already the papal power ruled for 1260 prophetic days or 42 prophetic months. This is from 538-1798 the longest reigning power.

**War with the saints** - As we have seen in chapter 12 the papacy has an almost endless list of persecutions against the true believers. I do not think we need to go through more of her atrocities.

**All that dwell upon the earth** - In the end it is clear that there will only be 2 groups, those that worship the beast/papacy and those that worship Jesus Christ and have their names written in the Lamb's book of life. It is worthy to note that those that follow after the papacy and worship her do not have their names in the book of life to the loss of their salvation. (Revelation 20:15)

Notice that it is the Lamb's book of life. The lamb is a reference to the manifestation of His self sacrificing love to die for our sins, putting aside Himself for the salvation of others. A life that did not use force or coercion that is in contrast to the beast. We are to manifest the same self sacrificing love that Christ did, (Ephesians 5:1-2) a love that will put aside self and devote the entire life to Christ. True brotherly love. (John 13:35)

**Leadeth into captivity** - This is expounding upon verse 3. The papacy plunged many into the dungeon to rot; she killed, persecuted and coerced by the sword but she received that which she dealt out, "*all they that take the sword shall perish with the sword.*" Matthew 26:52. She was taken into captivity and received a deadly wound which took away her power. Thus the time frame of this verse is when the papacy is going down into captivity in 1798.

**Patience and faith of the saints** - Through the trying time of persecution the saints remain steadfast in the faith, they endure the suffering for a time like a good soldier. (2 Timothy 2:3)

Revelation 13:11-18 "*And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*"

## The Identifying Marks of the Second Beast

1. *Arises out of the earth in contrast to the Papal power that comes out of the sea, verse 11.*
  - *Thus this power arises outside of Europe, or the papal dominion, where her tentacles have not reached.*
2. *Arises or becomes prominent after the deadly wound, as the papacy is going into captivity. After 1798, verse 11.*
3. *Did not come up by conquest, verse 11.*
  - *“Coming up” in the Greek is applied to a plant growing up, quietly but continually growing up.*
4. *The horns are lamb like, verse 11.*
  - *Lamb implies youthfulness, young of age, passive, gentile in appearance.*
5. *Two horns or as shown in Daniel 8:3, 20 two kingdoms.*
  - a) *Christ would refer to the Church as the kingdom of God/heaven in His parables.*
  - b) *Then we have the state or political kingdom.*
  - *The kingdom of the Church and the kingdom of the State separate yet within the one nation.*
  - *Therefore as the two horns are separate so is Church and State separate in this nation as Jesus taught in Matthew 22:21.*
  - *This would give civil and religious freedom.*
  - *The lamb is a reference to Christ; therefore it would be built upon Christian principles as the horns are lamb like.*
  - *With these principles in mind we see that it would be an anti-catholic power. (separation of church and state)*
6. *There are no crowns showing that it is a democratic form of government which is also emphasized in verse 14, the people have the power.*
7. *Becomes a world-wide power and has world-wide influence, verse 12.*
8. *After the deadly wound is healed it will enforce the Papal policy.*
  - *It speaks through legislature and enforces it.*
9. *It promotes the image to the beast/Papacy, verse 14.*
10. *Enforces obedience to the image which it gave life to, verse 15-17. (Shows the image to the beast is symbolic, for he gave life to it)*
  - *Under pain of death.*
  - *Also characterized by an enforcement of a mark.*

## **An Application of the Identifying Marks**

1. *The Pilgrim Fathers, fleeing persecution, came to North America, a place where the tentacles of the Papacy had not reached.*
  - *America was a sparsely populated area obviously outside the dense population of Europe.*
  - *It was also known as the New World.*
  
2. *America was arising to power as the Papacy was losing its power.*
  - *Declaration of independence – 1776.*
  - *War of independence – 1777 to 1783.*
  - *Constitution voted – 1787.*
  - *Constitution ratified – 1788.*
  - *First president elected – 1789.*
  - *Bill of rights adopted – 1791.*
  - *First international recognition as a nation – 1798.*
  
3. *America did not rise to power due to her overthrowing/conquering another empire, but by quietly growing up.*
4. *America was only young or youthful of age around the downfall of Papal Rome, as can be seen by answer 2.*
5. *America was established on anti-catholic principles, separation of church and state, religious liberty etc, we shall speak more of this in a moment. The United States is a Protestant nation, the complete opposite to Catholicism.*
6. *It was easy for those fleeing the persecution to see the result of the Papal form of government. Therefore we see that America was to be a democratic/republican form of government, by the people and for the people.*
7. *It is not hard to see that America is the world super power, watchdog for the world. — e.g. The war with Iraq, the United Nations said we do not want to go and America said so, we're going anyway.*
8. **8, 9 and 10** *are creeping slowly into existence and this is not hard to see. Notice the following;*

*“Because Sunday is the Sabbath of the majority in our land (meaning America), and has been nationally established as a day of worship, it is the day that all should be compelled to observe as the Lord's day. And we further emphasize, that it is the duty of the government to enforce the observance of that day.”* Destiny Publications' 'Special Alert' no. 43, 1983.

*“The United States Supreme Court has fundamentally changed the ground rules for separating church and state. It is a term marked by one blockbuster decision after another. The US Supreme Court has altered lines of demarcation between church and state in the United States. Justice Berger expressed a view he had first announced in a decision last year, that not all burdens on religion are unconstitutional. That the state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest.”* 'Religious News Service' July 22 1983.

In other words, the Supreme Court said, "Look, there may be times when we have to restrict religious freedom for the sake of an overriding principle of the government."

*"Justice Antonin Scalia went far beyond the CSA and declared that when religious rights clash with the governments need for uniform rules, the court will side with the government."* Los Angeles Times, April 18, 1990.

*"Religious adherents need to look to the political system not to the courts for protection."* Justice Antonin Scalin.

*"The supreme court today forcefully declared that it would no longer shield believers whose practices violate general laws."* Ibid.

*"... The problem with the (Smith) decision is that the United States supreme court has gutted the free exercise of the first amendment."* Washington Post, March 9, 1991.

*"The wall of separation between church and state is a metaphor based on bad history, a metaphor which has proved useless to judging. It should be frankly and explicitly abandoned."* Chief Justice William Rehnquist.

March 26 1991 Fulminante confessed to a government informant (who was guilty of using psychological torture) that he had murdered his 11 year old daughter. Condemned to death, Fulminante appealed on the grounds of torture and the fifth amendment. Supreme Court found that torture had been used but still upheld the death sentence.

Dissenting Judge Byron White Stated:

*"Permitting a coerced confession which could be part of evidence on which a jury is free to bare it's verdict of guilty is incompatible with the thesis that ours is not an inquisitional system of criminal justice."* Washington Post, March 27, 1991.

But we need to see that it is more than just America, as such, that is spoken of here. It encompasses the American Protestant Churches as they slide deeper into apostasy, e.g. :-

**a)** *They have already departed from the original faith of Christ.*

**b)** *They lack spiritual power, as a result, to proclaim the gospel.*

— *False teachings and controversies have entered into the church and the power of love and the power of the gospel have been replaced by a love for power, a love of position and a desire to dominate.*

**c)** *Protestantism has lost its 'protest.'*

As these churches continue to apostatize and unite together, they will begin to unite with the civil power of the state and the state will enforce the wishes of the church thus forming an image to the beast. Religious liberty will be gone, she will be intolerant.

## Verses 11-18

**Another beast** - It is a separate beast to the first that had the deadly wound and did live. As we have seen this is Protestant America quietly growing in power as the Papal power is going into captivity.

**Earth** - In contrast to the Papal power, which arises out of the densely populated area of Europe, or the sea. Protestant America rises out of a sparsely populated area.

**Two horns like a lamb** - As we have seen already, Protestant America would be built upon anti-catholic principles- the 2 horns on the one beast a symbol of 2 kingdoms within this one power Daniel 8:3, 20, the kingdom of the church and the kingdom of the state (as the 2 horns are separate so are church and state to be separate in the nation of America)- a separation of church and state, civil and religious freedom which is contrary to Catholic teaching. Notice the following taken from Daniel and the Revelation by Uriah Smith, pg 538;

*"Article IV, sec. 4 of the Constitution of the United States, reads: 'The United States shall guarantee to every State in this Union a republican form of government.' Article VI: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.' The first amendment of the Constitution (Art. 1) begins as follows: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' These articles profess the amplest guarantee of civil and religious liberty, the entire perpetual separation of church and state..."*

The Lamb is also a reference to Christ, the Lamb of God verse 8 and John 1:29, thus the nation was to be built upon Christian principles, separation of church and state being one of them. (Matthew 22:21)

**Spake as a dragon** - Eventually Protestant America will turn against those great principles that made her a strong nation and speak as a dragon - a persecuting power as seen in verses 12, 15-17. She will change to the side of the devil who ultimately is the dragon. She will speak through her legislature.

It is interesting to note at this time, that the Justice system/Supreme Court of America is made up of the following people;

- Chief Justice John Roberts - Catholic.
- Stephen G. Breyer - Jewish.
- Ruth Bader Ginsburg - Jewish.
- Anthony M. Kennedy - Catholic.
- Antonin Scalia - Catholic.
- David H. Souter - Episcopalian. (Souter is resigning and it will be interesting to see who Obama replaces him with and their religious persuasion)
- John Paul Stevens - Protestant.
- Clarence Thomas - Catholic.
- Samuel Alito - Catholic.

— *Two places became vacant, Rehnquist died and O'Connor resigned about 2 weeks later, during George Bush Jr's presidency and it is interesting to note that he placed 2 Catholics to the high court, Chief Justice John Roberts and Samuel Alito.*

*"Bush burnished his conservative credentials by naming Chief Justice John Roberts and Justice Samuel Alito to the high court, and helped increase the overall conservative bent of most federal courts."*  
[www.cnn.com/2009/POLITICS/05/01/souter.politics/index.html](http://www.cnn.com/2009/POLITICS/05/01/souter.politics/index.html)

— *Something else that is interesting to note is that there is only 1 protestant filling a position.*

So it is seen that the Catholics have 56% of the votes and thus the balance of power to push through decisions they want made. The Catholic Church already has control of the justice system of America. Which brings to mind a very relevant quote that Archbishop Quigley made back in 1903, *"When the United States rules the world, the Catholic Church will rule the world."* The Chicago Tribune. This point is also shown by the following points made below.

Alberto, a Jesuit priest, spoke of a secret sign to be given amongst the Jesuit order, *"...a secret sign was to be given to the Jesuits world-wide when the ecumenical movement had **successfully wiped out Protestantism**, in preparation for the **signing of a concordat** between the Vatican and the U.S.*

*The sign was to be when a president of the U.S. took his oath of office facing an obelisk."* The God Fathers; Alberto pt 3, pg 26.

From March 4, 1837 when Martin Van Buren was inaugurated through to January 20, 1977 when Jimmy Carter was inaugurated, the ceremony was conducted on the East Portico of the Capitol Building. But when it came to Ronald Reagan it all of a sudden changed to the West Front of the Capitol Building, from whence one looks to the west straight to one of the biggest obelisks. *"Since the first inauguration of President Reagan in 1981, the swearing-in ceremonies have been held on the West Front of the U.S. Capitol Building. The only exception was the 1985 swearing-in of President Reagan's second term, when cold weather forced the ceremony into the Capitol Rotunda."*  
<http://usgovinfo.about.com/library/weekly/aa011701a.htm>

Studying Reagan's Presidency we find that he did much to unite the U.S. and the Vatican. Much more information could be given but space does not allow it.

So we can see that the dragon, or Satan, is the controlling power behind both beasts in chapter 13, as the two horned beast eventually speaks as the dragon speaks.

***Exerciseth all the power of the first beast*** - To understand this we must ask what power the Papacy had. The Papal power exercised authority over matters of the state and that of the church. So for America to exercise the same power/authority she must enter into the realm of religion and seek to dominate religious worship. It must change so as to allow church and state to unite and thus religious liberty would disappear with religious oppression being legalized.

***Causeth the earth*** - Showing that it is a world-wide power which will force or coerce the inhabitants of the earth to worship the Papal power whose wound is healed. It will go from anti-catholic to pro-catholic, of which we already see taking place before our eyes.

***Miracles and deception*** - These miracles are for the purpose of deceiving them that dwell on the earth. But these deceptive miracles that this two-horned beast does in the sight of the first beast, clearly links us to the false prophet of Revelation 16:13-14 and Revelation 19:20 who wrought miracles before the beast to deceive them that had received the mark of the beast and worshipped his image, which is the identical work of the two-horned beast. Revelation 16:13-14 shows that these deceptive miracles find their origin with the spirits of devils, that is, spiritualistic forces or demons. But why the miracles? One reason is as follows; Jesus pointed to the miracles/many mighty works that He performed as testifying to His divine mission as the Saviour of mankind and attested the truth of His mission. Jesus pointed to these mighty works as evidence of His divine authority and Messiahship. (John 5:36; 10:25, 37-38; 14:10-11)

Here in Revelation, the miracles are used to give authenticity and authority to the errors they are teaching and enforcing and thus aiding their work of deception, bringing the populous under their control, to encourage them to make an image to the beast/papal power.

Notice that the earthly government that it is to be connected with is the two-horned beast/false prophet, the United States of America. The agency that is behind the outward manifestations is Satanic, the spirit of devils. It is also interesting to note that The United States is the birth place of modern spiritualism.

In verse 15 we see John bringing the subject matter to its natural climax, the death decree for those who refuse to worship the beast/the papal power and his image/the replicating of the papal power in the U.S. Then in verses 16-18 John steps back and gives more information on the coercion tack ticks, the mark of the beast and the number 666.

Putting these verses together in their correct order, we see that there is a progression of coercion against those who do not bend the knee in false worship. First, laws will be made dealing with the enforcement of the mark of the beast (please note that the mark of the beast is the “mark” ***of*** the “beast” or the mark of the papal power. Also note that the entire issue in this chapter is, who will you worship? the beast and his image or the Lamb that was slain? Please read [the mark of the beast of Revelation 13](#) for detailed information on this topic.

Secondly, laws will be made to boycott (so they cannot function in society nor survive physically) those who will remain faithful to God and worship Him alone, to try and bring them into submission. When they see that this is not working a death decree will go forward to exterminate God's true people. So there are three laws;

- 1. The mark of the beast***
- 2. No buying and selling to enforce/coerce people to receive the mark***
- 3. A death decree to coerce and enforce the mark.***

## **Revelation 14 - The Heart of God's Last Message, A Synopsis for SDAs**

Several have written to me, inquiring if the message of JUSTIFICATION BY FAITH IS THE THIRD ANGEL'S MESSAGE, AND I HAVE ANSWERED, "IT IS THE THIRD ANGEL'S MESSAGE IN VERITY."--1SM 372 (1890). {LDE 199.4}

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. THIS IS THE GLORY OF GOD, WHICH CLOSSES THE WORK OF THE THIRD ANGEL.--6T 19 (1900). {LDE 200.3}

THE LAST MESSAGE of mercy to be given to the world is a REVELATION OF HIS CHARACTER OF LOVE. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.--COL 415, 416 (1900). {LDE 200.4}

### **Our Work for Today**

WHAT SAITH THE LORD IN THE FIFTY-EIGHTH CHAPTER OF ISAIAH? The whole chapter is of the highest importance. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." {CH 520.1}

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:6-9, 13, 14. {CH 520.2}

### **A Timely Message**

I CANNOT TOO STRONGLY URGE ALL OUR CHURCH MEMBERS, ALL WHO ARE TRUE MISSIONARIES, ALL WHO BELIEVE THE THIRD ANGEL'S MESSAGE, ALL WHO TURN AWAY THEIR FEET FROM THE SABBATH, TO CONSIDER THE MESSAGE OF THE FIFTY-EIGHTH CHAPTER OF ISAIAH. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." {ChS 139.4}

The Pattern in Isaiah 58.--The fifty-eighth chapter of Isaiah contains present truth for the people of God. HERE WE SEE HOW MEDICAL MISSIONARY WORK AND THE GOSPEL MINISTRY ARE TO BE

BOUND TOGETHER AS THE MESSAGE IS GIVEN TO THE WORLD. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with THE SEAL OF GOD.-- Manuscript 22, 1901. {Ev 516.4}

Read Isaiah 58, ye who claim to be children of the light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hardhearted worldlings, read it. Are you afraid that an influence will be introduced into your family that will cost you more labor, read it. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness. THE PROPHET IS ADDRESSING SABBATHKEEPERS, NOT SINNERS, NOT UNBELIEVERS, BUT THOSE WHO MAKE GREAT PRETENSIONS TO GODLINESS. IT IS NOT THE ABUNDANCE OF YOUR MEETINGS THAT GOD ACCEPTS. IT IS NOT THE NUMEROUS PRAYERS, BUT THE RIGHTDOING, DOING THE RIGHT THING AND AT THE RIGHT TIME. IT IS TO BE LESS SELF-CARING AND MORE BENEVOLENT. OUR SOULS MUST EXPAND. Then God will make them like a watered garden, whose waters fail not. {2T 35.2}

#### Our Work Is To Proclaim The Three Angels' Messages

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Isaiah 58:1. {CTr 350.1}

The last great conflict will be short but terrible. Old controversies will be revived. New controversies will arise. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue? Only a little while. If ever there was a crisis, it is now. {CTr 350.2}

Decided efforts should be made to bring the message for this time prominently before the people. THE THIRD ANGEL IS TO GO FORTH WITH GREAT POWER. Let none ignore this work or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light. {CTr 350.3}

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll, but a most solemn work is to be accomplished in our world. The Lord's command to His servants is "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." {CTr 350.4}

These arrangements did not, however, wholly do away with poverty. It was not God's purpose that poverty should wholly cease. IT IS ONE OF HIS MEANS FOR THE DEVELOPMENT OF CHARACTER. "The poor," He says, "shall never cease out of the land: therefore I command thee, saying, Thou

shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."  
Deuteronomy 15:11. {MH 186.2}

WHAT IS JUSTIFICATION BY FAITH? IT IS SIMPLY VICTORY OVER SIN, TO BE MADE RIGHTEOUS  
SANCTIFIED AND MARKED FOR SALVATION. DIEING TO SELF. WHICH IS ONE WAY OF  
ATTAINING SUCH STATUS? HELPING THE POOR AS OUTLINED IN ISAIAH 58

### **True Justification and True Religion**

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.

The world needs today what it needed nineteen hundred years ago--A REVELATION OF CHRIST  
[THE LAST MESSAGE of mercy to be given to the world is a REVELATION OF HIS CHARACTER OF  
LOVE. {LDE 200.4} Several have written to me, inquiring if the message of JUSTIFICATION BY  
FAITH IS THE THIRD ANGEL'S MESSAGE, AND I HAVE ANSWERED, "IT IS THE THIRD ANGEL'S  
MESSAGE IN VERITY."--{LDE 199.4}]. A great work of reform is demanded, and it is only through  
the grace of Christ that the work of restoration, physical, mental, and spiritual, can be  
accomplished. {MH 143.2}

Christ's method alone will give true success in reaching the people. The Saviour mingled with men  
as one who desired their good. He showed His sympathy for them, ministered to their needs, and  
won their confidence. Then He bade them, "Follow Me." {MH 143.3}

There is need of coming close to the people by personal effort. If less time were given to  
sermonizing, and more time were spent in personal ministry, greater results would be seen. The  
poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant  
instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with  
those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the  
love of God, this work will not, cannot, be without fruit. {MH 143.4}

We should ever remember that the object of the medical missionary work is to point sin-sick men  
and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they  
will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and  
live. Let the workers keep Christ, the Great Physician, constantly before those to whom disease of  
body and soul has brought discouragement. Point them to the One who can heal both physical and  
spiritual disease. Tell them of the One who is touched with the feeling of their infirmities.  
Encourage them to place themselves in the care of Him who gave His life to make it possible for  
them to have life eternal. Talk of His love; tell of His power to save. {MH 144.1}

This is the high duty and precious privilege of the medical missionary. And personal ministry often  
prepares the way for this. God often reaches hearts through our efforts to relieve physical  
suffering. {MH 144.2}

Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the  
medical missionary work the gospel is to be preached and practiced. {MH 144.3}

## ***Duty of the Congregation on the Day of Atonement***

Shalom my brethren. I take this chance to remind us of the time we are living in and our duties for such time as this. We are living in a solemn time when all of us has a soul to win, a heaven to aim and a hell to shun. Each of us must appear individually before the throne of God for judgment [2Cor 5:10] and if that's the case, if our names may be called tonight, how shall we appear before the Lord. In Jewish economy of types, there was a day called "The Day of At-One-Ment". We are living in antitype of the same since 1844. One may ask, why is it that in type it was one day but in antitype it has taken more than 172 years? That's a question for another day. What I know is that because of his mercies, days have been prolonged that it should be [2Peter 3:9]. What does the Bible say about this day?

Leviticus 23:26-32:

*26: And the LORD spake unto Moses, saying, 27: Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an **holy convocation unto you**; and ye shall **afflict your souls**, and **offer an offering made by fire unto the LORD**. 28: And ye shall **do no work in that same day**: for it is a day of atonement, to make an atonement for you before the LORD your God. 29: For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. 30: And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. 31: Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. 32: It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

Joel 2:15-17

*15: Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 16: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. 17: Let the **priests, the ministers of the LORD, weep between the porch and the altar**, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?*

There were some duties the children were expected to do in the daily ministrations of sanctuary services; but when the Day of Atonement came, there were special requirements enjoined upon them during that day, which, if they failed to observe, they were cut off from the people of Israel. God was not a God of Jew alone but all flesh [Psalms 24:1]. The very requirements expected from the Jews during the types is expected of during the antitypical service of the sanctuary for the sanctuary is a plan of redemption not for Jews but for all the people

*1Corinthians 10:11: Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

*Romans 2:28: For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

The duties required then and now:

1. *Holy Convocation*
2. *Afflict Soul*
3. *Offer an offering made by fire*
4. *Do no work*
5. *\*[The priests, the ministers of the LORD to weep between the porch and the altar]*

No one was represented on that day by proxy Leviticus 23:29, 30. In antitypical, the same applies [Revelation 22:12]. It behooves us then to search our hearts closely lest we are found wanting in the balances of the sanctuary. In the ancient service, if an individual failed to keep the day of atonement as God directed, his sins were not confessed over the scapegoat by the high priest; but he was cut off from among the people of God Leviticus 23:28-30. The individual who, during the antitypical day of atonement, or the investigative judgment, thinks that Christ will plead his case while he himself ignores the work God has enjoined upon the antitypical congregation, will find at last that his name is blotted out from the book of life.

### ***Holy Convocation***

The children of Israel were to assemble for religious worship. Paul cautions individuals who, in the days when the High Priest should soon come forth from the heavenly sanctuary, would forsake the religious assembly:

Hebrews 10:21-25

*21: And having an high priest over the house of God; 22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24: And let us consider one another to provoke unto love and to good works: 25: 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.*

It's a strange thing that some presently call themselves Christians yet they would not gather to worship with others but sit alone in the house, watch sermons and yet claim to be meeting this requirement of holy convocation of the Day of Atonement. There is a special blessing in worshipping with others. God promises that where even two or three are gathered in His name, He will meet with them Matthew 18:20. Iron sharpens an iron and how it would that work when one sets themselves as independent atom!

### ***Afflict Soul***

What is this issue of afflicting Soul?

*Hosea 5:15: I will go and return to my place, till they acknowledge their offence, and seek my face: in their **affliction they will seek me early.***

*Ezra 8:21: Then I proclaimed a **fast** there, at the river of Ahava, that we might **afflict** ourselves before our God, to **seek of him** a right way for us, and for our little ones, and for all our substance.*

We are required as they were to search our hearts individually and put away every sin, spend much time in prayer. Enjoined to this was special diet and clothing by the high priest:

*Leviticus 6:30: And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.*

*Exodus 28:2: And thou shalt make holy garments for Aaron thy brother for glory and for beauty.*

Now you would wonder why I mentioned the requirement of the High Priest while am talking about the “The Duty of the congregation”, notice friends

*1Peter 2:9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

I hear and read a lot of stuff and debates on what the people waiting for Christ should be eating and wearing. This shows that we are waiting for Christ in ignorance to the sanctuary requirements on us on such a day. Friends, the fact that the High Priest was not allowed to eat flesh on this day and we are a royal priesthood should convince us not to eat flesh on this day not even for health reasons. The priest was dressed from up to bottom, this had a spiritual and a literal representation attached to it. Glory which is character; and beauty which is appearance. Would the attire you are putting on be desired by the High Priest to put on? Friend what is mine and your case when our names may appear before the heavenly tribunal? Shall we be like the foolish virgins to realize we ought to what we had to do when the door of probation is already closed? In the typical service the congregation in the court listened for the tinkling of the golden bells on the robes of the high priest, and in that way followed him in his work. Our High Priest has given signs in the heavens, in the earth, and among the nations to mark the progress of His work; and he said that when we see these signs fulfilled we are to know that He is near, even at the door Luke 21:25-33; Matthew 24:29-35. Drunkenness and self worship as it were in the days of Lot Ezekiel 16:49 has become prevalent in this procrastinating generation that the love of God and his requirements has been ignored by professed Christians. There should be a complete control of the appetite and deportment as it were in the typical Day of Atonement.

*1Corinthians 10:31: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

God calls upon His people to be masters of their appetites instead of slaves to it, that they may have clearer minds to comprehend divine truth and follow the work of their High Priest in the heavenly sanctuary. What shall be the end of this intemperance?

Isaiah 22:12-14

*22: And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 13: And behold joy and gladness, slaying oxen, and*

*killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. 14: And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.*

The Saviour gave special warning against the evil of giving loose rein to the appetite during the time when the records of human lives are being examined and individuals are being accounted worthy or unworthy of eternal life: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" Luke 21:34-36. The warning is against "surfeiting"-overeating, and "drunkenness "-eating injurious food. In other words, the Saviour designs that His people, during the antitypical Day of Atonement, shall take heed to both the quantity and the quality of their food. One can becloud the mind and ruin the health by overeating of the best of food. The glutton and the drunkard are classed together: "Be not among winebibbers; among riotous caters of flesh; for the drunkard and the glutton shall come to poverty" Proverbs 23:20, 21. Our first parents failed on the test of appetite; Genesis 3:1-6 but where they failed, Christ triumphed Matthew 4:3, 4. And it is possible for a Christian, with the indwelling Christ in the heart, to be complete master of his appetite,-to abstain from all food that is injurious, however much the natural appetite may crave it, and not to overeat of good food. As He entered upon His earthly ministry, the Saviour was not only tested upon the point of appetite, but from childhood He was taught to control His desires. In speaking of His childhood, Isaiah says, "Butter and honey shall He eat, that He may know to refuse the evil, and choose the good" Isaiah 7:14,15. His manner of eating developed in Him spiritual power to discern between good and evil. Many who have gone into drunkards' graves have eaten "butter and honey," but Jesus ate it in a way to develop spiritual strength. He ate it according to the Bible rule. Of what shall be said of this generation?

Proverb 30:12-14

*12: There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. 13: There is a generation, O how lofty are their eyes! and their eyelids are lifted up. 14: There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

May we repent of our ignorance and be converted.

### ***Offer an offering made by fire unto the Lord***

The offerings made by fire were consumed upon the altar. In the antitype we do not offer burnt-offerings of bullocks and rams; but God expects us to fulfil the antitype of the offering consumed upon the altar. He desires that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" 1 Thessalonians 5:23 that the entire life of the Christian be laid upon the altar, ready to be used as the Lord directs. None can do this who do not daily accept Christ as their sin-offering, and know what it is to be "accepted in the Beloved." Paul under inspiration writes:

*Romans 12:1: 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. 2: 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.*

Have we offered ourselves fully to God or there is still apart of us that still lives?

Ga:2:19: For I through the law am dead to the law, that I might live unto God.

Ga:2:20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ga:2:21: I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Philippians 3:7-21

*7: But what things were gain to me, those I counted loss for Christ. 8: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11: If by any means I might attain unto the resurrection of the dead. 12: Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13: Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14: I press toward the mark for the prize of the high calling of God in Christ Jesus. 15: Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 16: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17: Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18: (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20: For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21: 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.*

The only way to live is to die. Allow Christ consume everything in us that is carnal and let the gospel become a personality in our life. This is how righteousness is obtained, surrender of self and distrust of our will and accept the working of the Holy Spirit. When we die we dies on the altar as Jesus did and resurrect with him Romans 6:1-11

### **Do no Work**

The Day of Atonement was a "Sabbath" Leviticus 23:31. All work was laid aside, and the entire thought was given to seeking God and serving Him. God's work was given the first thought during the entire day. Such was the type; but it does not follow that on the antitypical day of atonement no one should attend to personal business, for God never intended His people to be "slothful in

business" Romans 12:11. He promises to bless them in temporal things if they fulfil the antitype by looking after His work and service first, and their temporal interests second Matthew 6:31-33. This was beautifully taught by the Saviour's words: "Take heed to yourselves, lest at any time your hearts be overcharged with...cares of this life, and so that day come upon you unawares" Luke 21:34. In such time as this should christinas and heathens be competing to be possessers of this passing world?

*2Corinthians 4:4: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

Some have taken the position on even contending with Jesus to tell their unconvertd brother to share inheritance with them Luke 12:13. Satan is liable to entrap more well-meaning people in this snare than in any other of his many deceptions. He often persuades good people that the daily cares of the household are so important that they have no time to study God's word and pray, until, for lack of spiritual food and communion with God, they become so weak spiritually that they accept the doubts and unbelief the enemy is constantly presenting. When the time comes that they think they do have time to study their Bibles, they find they have lost all relish for God's word. There is a lack of Matthew 6:33 amongst us that all we have is inverted priorities. God is testing the great antitypical congregation. Who will fulfil the antitype, and not forsake the assembly of God's people? Who will keep a clear mind by controlling the appetite, and a pure heart by prayer and deep heart-searching? Who will lay all their interests upon God's altar, to be used for His glory, and never let the "cares of this life" crowd out God's work or a study of His word?

Beloved, I cannot **OVEREMPHASIZE** the "Duty of the Congregation" on the Day of Atonement. If anyone is interested in this issue, let them read Isaiah 58, "Our Present Duties". This is how the Sabbath will be proclaimed more fully. This will usher in the Loud Cry. The duty of the congregation on the Day of Atonement was not to investigate the steps of the enemy but to search their hearts and pray that the sacrifice would be accepted. There are some things which are important but does not produce righteousness. An I wonder if on the Day of Atonement there was debates and name-calling and seeking of dis-unity.

## Revelation Chapter 15 – Close of Probation

Revelation 15:1-2 *“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”*

***I saw another sign in heaven*** - Another wonder. The Greek word for “sign” here is *semeion* and is the same word Revelation 12:1, 3; 13:13 renders “wonder” and “wonders.” In Revelation 13:14; 16:14; 19:20, it is rendered “miracles.” Here it is used to denote something wonderful or marvelous.

***Seven last plagues*** - Literally, “seven plagues, the last.” These plagues are outlined in chapter 16. They are the last with respect to their kind and there will be no more plagues as such, although the ultimate destruction of Satan and sinners is still future. (Revelation 20:11-15)

***Filled up*** - Greek *teleo* - Meaning “to finish,” “to execute,” “to perform,” “to accomplish.” The special punishment reserved for the worshipers of the beast and his image (Revelation 16:2) is summed up in the seven last plagues. See notes on Revelation 14:10.

***Mingled with fire*** - In Revelation chapter 4 the sea of glass is likened “unto crystal.” (verse 6) Here it has a hue like fire no doubt through a reflection of the glory of God.

***Had gotten the victory*** - These are the people who responded and accepted the message of warning mentioned in chapter 14. They have been saved from the world of trouble and are now secure in the kingdom of God. The victory was obtained by the blood of the Lamb. (Revelation 12:11) They stood loyal to God even when the death penalty was pronounced. (Revelation 13:15) Now they stand safe on the sea of glass. The victory is complete and their struggle is over. They overcame and now in the heavenly kingdom they sing the anthem of victory.

***The harps of God*** - See notes on Revelation 5:8; 14:2. Verses 2-4 are parenthetical. Preceding a description of the fearful seven last plagues, the prophet is given a view of the triumph of the Church over all her enemies. The saints will not be swallowed up but will be delivered.

Revelation 15:3-4 *“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are your works, Lord God Almighty; just and true are your ways, you King of saints. 4 Who shall not fear you, O Lord, and glorify your name? for you only are holy: for all nations shall come and worship before you; for your judgments are made manifest.”*

***They sing the Song of Moses*** - This is no doubt a reference to the song of deliverance after Israel crossed the Red Sea. (Exodus 15:1-21) That song celebrated the deliverance from Egyptian oppression. And the new song, deliverance from the tyranny of “Babylon the great.” (Revelation 17:5)

***Servant of God*** - Compare Joshua 14:7 where Moses is designated “the servant of the Lord,” and Exodus 14:31 where he is called “His [the Lord’s] servant.”

***Of the Lamb*** - The deliverance of the saints was wrought by Christ the Lamb of God and it natural that He should be adored and exalted in the song of deliverance.

***Great and marvellous are your works*** - There are many allusions to Old Testament phraseology in this song. The marvelous works of God are extolled in Psalms 139:14; Psalms 111:2, 4. There may be a specific reference here to the “works” of God in the seven last plagues. The “sign” delineating these plagues is described as “great and marvellous.” (Revelation 15:1)

***Just and true are your ways*** - Or, “righteous and genuine.” Compare Deuteronomy 32:4; Psalms 145:17; Revelation 16:7; 19:2.

***King of saints*** - Textual evidence is divided between the reading “King of nations” and “King of ages.” The reading “King of saints” has little support. In Jeremiah 10:7 the Lord is called “King of nations.” This reading fits the thought of Revelation 15:4 where the prediction is made that all nations shall come and worship before God.

***4. Who shall not fear thee*** - Compare Jeremiah 10:7. The message of the first angel in chapter 14 was, “Fear God, and give glory to him.” The saints had heeded this appeal, and now that their pilgrimage is over they join in this wonderful ascription of praise to the glory of God. Compare the cry of the worshipers of the beast, “Who is like unto the beast?” (Revelation 13:4)

***Glorify thy name*** - Compare Psalms 86:9.

***Holy*** - Greek *hosios*. (see Acts 2:27; cf. Revelation 13:34) The adjective appears with reference to God in the LXX of Deuteronomy 32:4. This is the first of three reasons given why men should glorify their Maker. The other two are, “for all nations shall come and worship before thee,” and “for thy judgments are made manifest.”

***Your judgments*** - Particularly the judgments of God against the beast, his image and his worshipers.

Revelation 15:5-8 *“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”*

***Tabernacle of the testimony in heaven was opened*** - Or “tent of the witness.” This name applies to the most holy place in Numbers 17:7. In Acts 7:44 it seems to refer to the entire structure. (Numbers 9:15) Here the latter meaning probably applies. The wilderness tabernacle was a type of “the true tabernacle, which the Lord pitched and not man.” (Hebrews 8:2)

***Clothed in pure and white Linen*** - Textual evidence may be cited for the reading “stone,” which, however, creates an unusual and unlikely figure. White garments are the typical attire of celestial beings. (Matthew 28:3; Luke 24:4; Acts 1:10; Acts 10:30)

***Golden vials*** - Greek *phialai* - Meaning “bowls” such as used for boiling liquids, for drinking or for pouring out libations.

***8. The Temple was filled with smoke*** - Compare Exodus 40:34-35; Isaiah 6:4.

***No man was able to enter the temple*** - Literally “no one.” This no doubt means that the time for intercession is past and no one can enter and have access to the mercy seat. The time of preparation is over and now is the time for the pouring out of the unmingled wrath of God.

## Revelation Chapter 16 – The Seven Last Plagues

Revelation 16:1 *“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”*

***I heard a great voice out of the temple*** - Since the seven plague bearing angels had already left the temple (Revelation 15:6) and “no man was able to enter into the temple” (see notes on verse 8), this is most likely the voice of God Himself.

***Go your ways*** - Although John does not specify the moment for giving this fearful command, the context makes evident that it will be issued soon after the close of probation but prior to the coming of Christ. (cf. Revelation 15:8) Obviously the series of calamities foretold here is still future. (see below on “pour out the vials”)

Because the first plague is poured out upon men who have received the [mark of the beast](#) and who worship its image, (verse 2) this places the plagues after the image of the beast has been established and the mark enforced, (See notes on Revelation 13:14-17) and also after the proclamation of the third angel, which warns against the beast and its mark. (See notes on Revelation 14:9-11) And since the seven last plagues constitute the fullness of God's divine wrath, (Revelation 14:10; 15:1; 16:1) this clearly implies that the probation of those upon whom they fall has closed. (Revelation 22:11) Since at the time of the fifth plague men are still suffering from the sores of the first plague, (verse 11) then this implies that the plagues are poured out successively and in a comparatively short period of time. (see notes on verse 2) It also appears that the judgment of mystical Babylon, which takes place under the seventh plague, (verse 19) precedes the kings of the earth at the appearance of Christ. (see notes on Revelation 17:16; 18:11, 20; 19:2, 11-19; cf. Revelation 6:15-17; 14:14)

***Pour out the vials*** - To afflict the earth with the calamities figuratively represented by the seven bowls. (Revelation 15:7) In some respects the seven last plagues are similar to the ten plagues upon Egypt. (Exodus 5:1-12:30) Both testify to the authority and power of God. Both result in the defeat of men who chose to defy God, and thus in the deliverance of His people from a situation that would otherwise be without remedy. Both demonstrate the justice of God and bring glory and honor to His name.

The ten plagues upon Egypt were literally painful and each was designed to demonstrate how false the claims were, and how futile the reliance was upon false religion. (Exodus 7:17; Exodus 12:12) In a similar way the seven last plagues will be literal, yet each will strike a blow at some aspect of apostate religion and have symbolic overtones. For instance, it is obvious that the first angel did not pour a literal chemical from a literal bowl upon men who had received a literal mark inflicted by a literal beast. But the angel himself is probably literal and the men upon whom his vial falls are certainly literal men, and their sufferings equally literal. The symbolic significance of the third plague is clearly pointed out in Revelation 16:5-6.

***Wrath of God*** - See 2 Kings 13:3 and Revelation 14:10. It may be asked why God would torment men in the fearful manner described in Revelation chapter 16 after the close of human probation

when there will be no opportunity for repentance. Why doesn't Christ come and end the reign of sin immediately? In Old Testament times various calamities, such as invasion, famine, pestilence, earthquake and other natural disasters were often permitted by God as remedial, disciplinary agencies to bring men to repentance. (see Isaiah 1:5-9; 9:13; 10:5-6; 26:9; Jeremiah 2:30; 5:3; Hosea 7:10; Joel 1:4; 2:12-14; Amos 4:6-11; Haggai 1:5-11; 1 Samuel 16:14; 2 Chronicles 18:18) Obviously the seven last plagues can serve no such purpose. (see above on "go your ways") However, there can be no doubt that the plagues do serve a necessary function in the outworking of the plan of Heaven.

It may be noted that the first four or five plagues are in a sense a preliminary nature and lead men to realize that they have been fighting against God. But instead of repenting they curse Him more bitterly than ever and become even more resolute in their opposition. (Revelation 16:9, 11, 21) So the plagues serve to reveal the spirit of rebellion which controls their hearts. The tares as it were are proved to be tares, (cf. Matthew 13:24-30, 36-43) and God's justice in destroying them is made evident. Conversely, the trials of the great time of trouble attending the plagues perfects the characters of the saints and leads them to trust more confidently in God. Compare on Revelation 7:4.

Being prepared to die for another is the ultimate act of love. (John 15:13) And so the intent to take another's life marks the ultimate degree of hatred. During the last two plagues a situation develops that makes this distinction apparent. The justice of God in ending human history is made evident to men as well as angels. (Romans 14:11; Philippians 2:10; Revelation 16:13-14, 16-17) It will be demonstrated before the universe that the remnant people would rather die than disobey God, and that those who have chosen the service of Satan would if possible slay all who stand in the way of their purpose to control the earth. Caught in the very act of attempting to execute the death decree, they will stand without excuse before God. See notes on verse 17.

So the line is clearly drawn between those who serve God and those who don't, and through the unconverted Satan is permitted to demonstrate what the universe would be like if he was allowed to control it. Compare on Revelation 7:1.

Revelation 16:2 *"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."*

**The first went out** - The numerical assignment of each angel demonstrates that the plagues are successive.

**Noisome and grievous sore** - Meaning "painful and severe" or "troublesome and annoying" sore or "ulcer." In the LXX, the Greek word for "sore" here is used of the boils that came upon the Egyptians, (Exodus 9:9-10) a "botch" that could not be healed, (Deuteronomy 28:27) and of the boils that came upon Job. (Job 2:7) Against this "sore" the boasted miracle working power of the spirits now working with apostate Christianity (Revelation 13:13-14; 18:2; 19:20) prove useless. (See notes on verse 14) The false claims that men have based on miracle working power is demonstrated in a way that they cannot deny. (cf. Exodus 8:19)

**Upon the men** - This first installment of “the wrath of God” (verse 1) falls upon those who have failed to heed either the third angel's message, which warned them against worshipping “the beast and his image,” (Revelation 14:9) or God's final call to come out of mystical Babylon. (Revelation 18:1-4)

Revelation 16:3 *“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.”*

**The second angel poured out his vial upon the sea** - Under the third plague the “rivers and fountains of waters” are affected in a similar fashion. (verse 4) The sea is primarily for international commerce and travel. It has been suggested that by the obstruction of international travel and trade, (Revelation 13:13-17; 16:13, 14; 17:3, 12) this plague demonstrates God's displeasure with respect to Satan's plan to bind the nations of earth together under his control. Compare Balaam's experience. (Numbers 22:21-35)

**Became as the blood of a dead man** - In consistency, odor and color but not necessarily in composition. Nothing more offensive can be imagined than the coagulated blood of a dead man.

**Every living soul died in the sea** - Or “every living thing” RSV. The word for “soul” (*psuche*) is used for animal life as well as human life. (Matthew 10:28; cf. Psalms 16:10) In Revelation 8:9 *psuche* is translated creatures, obviously referring to marine life. In Genesis 8:1 the Hebrew equivalent (*nephesh*, “living thing”) is used similarly for animals. (cf. Job 12:10)

Revelation 16:4 *“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.”*

**Rivers and fountains of waters** - In Bible times “rivers and fountains of waters” were primarily useful for such everyday requirements such as drinking, bathing and irrigation. Where the second plague would no doubt result in a great inconvenience and perhaps interruption of travel, (see notes on verse 3) the effects of the third would be immediate and serious. Compare the first plague on Egypt. (Exodus 7:17, 19)

Revelation 16:5 *“And I heard the angel of the waters say, You are righteous, O Lord, which are, and were, and shall be, because you have judged thus.”*

**I heard the Angel of the waters** - One having jurisdiction over the waters. Compare the angels of Revelation 7:1 and 14:18, which have power over the “winds” and “fire” respectively. The reference here may be to the angel assigned to pour out the third plague upon the “rivers and fountains of waters.”

**Thou art righteous** - The terrible nature of the third plague calls for a statement in defense of God for authorizing it. He is just in this demonstration of His “wrath.” (see notes on Revelation 15:3-4; 16:1)

**You have judged thus** - The first three plagues and possibly those yet to fall.

Revelation 16:6 *"For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy."*

***They have shed the blood of saints and prophets*** - Have poured out literally. This no doubt includes the unshed blood of the living saints who have been marked for martyrdom. (see notes on Revelation 17:6; 18:20) By condemning the people of God to death, the wicked have incurred the guilt for their blood as if it had already been shed. (cf. Matthew 23:35)

***Thou hast given them blood to drink*** - The plague is stated to be a direct act on the part of God. (see notes on verse 1)

***They are worthy*** - The punishment is appropriate for the crime. The wicked deserve the punishment now given to them. It is in no sense an arbitrary act on the part of God. (see notes on verse 1)

Revelation 16:7 *"And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are your judgments."*

***Another*** - Textual evidence suggests the omission of this word. The preferred literal reading is, I heard the altar say. Probably meaning not the altar but an angel who had been serving at it or standing by it. (cf. Revelation 14:18) The altar is obviously not personified.

***The altar*** - The altar of incense. There is no mention of an altar of burnt offering in heaven. (cf. Revelation 8:3; 9:13; 14:18; Exodus 30:1, 6)

***True and righteous*** - Or true and just. (Revelation 1:5; 3:7; 6:10; 15:3) In visiting these terrible judgments upon those who have rejected divine mercy. God is *true* in the sense that He is true to His word. He is carrying out what He had promised to do. (Revelation 14:9-11 etc) He is *righteous* or *just* in the sense that justice demands punishment to those who have defied Heaven.

***Your judgments*** - The acts of judgment as in the plagues.

Revelation 16:8 *"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."*

***Upon the sun*** - According to the Greek the first three plagues are poured out (eis) into the earth, the sea, and the fountains and rivers of waters respectively. The next three are poured out (epi) upon the sun, the beast's throne and the river Euphrates respectively.

***Scorch men with fire*** - Or burn men with fire. Normally the sun warms and cheers men and controls plant growth, climate and many other processes necessary to maintain life. Now it sends forth an excess of warmth and energy that torments men and destroys life. Though men suffer directly from this intense heat, its worst results are no doubt severe drought and famine. But the literal plague is accompanied by a famine for God's Word. (cf. Amos 8:11-12) Throughout the land there is a vain quest for easing the suffering from the first four plagues and averting further calamities. But it is not motivated by godly sorrow, but by sorrow of the world. (2 Corinthians 7:9-

11) The objective is to escape the misery of the plagues and not to enter into a genuine state of reconciliation with God. And so Satan convinces the inhabitants of the earth that they are not sinners and that they have made a mistake in tolerating God's chosen people. (see notes on verse 14)

Revelation 16:9 *“And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give him glory.”*

**Blasphemed the name of God** - Greek *blasphemeo*. (See notes on Revelation 13:1) Here it means to speak to God in a derogatory fashion. Under the fourth plague men begin to blame God for their misery and realize that they are fighting against Him. (See notes on verse 1) The Name of God being God Himself. The name stands for the person who bears it. (Matthew 6:9; Acts 3:16)

**They repented not** - Instead of acknowledging their guilt they proceed to lay the blame for their misery on those who have remained loyal to God. They refuse to yield to His will and show themselves to be what they really are; devoted servants to Satan. The refusal to repent proves them to be unalterably opposed to God.

**To give him glory** - To acknowledge Him to be true and righteous. (see notes on verse 7) Those suffering from the plagues refuse to admit themselves wrong and God right even in the face of these severe judgments that would lead honest contrite men to amend their ways. (cf. Isaiah 26:9-10) Their hearts prove to be hardened and unsusceptible to either divine mercy. (Exodus 4:21; Ephesians 4:30; Revelation 16:1)

Revelation 16:10 *“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,”*

**Seat of the beast** - Greek *thronos* - throne. (Revelation 13:2) The seat of the beast is most likely his headquarters. The beast here primarily represents the Papacy in its revived state and not so much its religious aspect in its assumed role of a world power dominant over world powers. (Revelation 13:1-2, 10; 17:3, 8-9, 11)

**His kingdom** - Or its kingdom. Except for the small remnant that still resists his supremacy, Satan numbers the world as his subjects and it is through the revived Papacy in particular that he seeks control over the entire human race. (see notes on Revelation 16:13-14; 17:8, 12; cf. Revelation 19:19) It would therefore appear that for the duration of this plague that the entire world is enveloped in darkness. So while men grope unrepentantly for light in a spiritually dark world, (Revelation 16:8-9) God sends literal darkness on them symbolic of the deeper spiritual night that is yet to enshroud the earth. (see notes on verses 13-14)

**Was full of darkness** - The entire clause reads literally, his kingdom became darkened. The Greek implying that it remained so for a period of time. This is literal darkness that would bring cold and misery. The absence of light and heat would be all the more difficult to bare after the intense heat experienced under the fourth plague.

***They gnawed their tongues for pain*** - Or “kept biting their tongues out of pain.” Intense cold probably accompanied the prolonged darkness.

Revelation 16:11 *“And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”*

***Blasphemed the God of Heaven*** - They confirm their hatred of God as under the fourth plague. (see notes on verse 9)

***Their pains and their sores*** - The pains from the effects of the plagues, (verse 10) and their sores from the effects of the first plague. (verse 2) Apparently the sores of the first plague are not immediately fatal. Since the plagues fall successively than their effects persist. (see notes on verse 2)

Revelation 16:12 *“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.”*

***The sixth angel*** - The Euphrates represents the people over whom mystical Babylon holds influence. (Revelation 17:15 *The waters which you sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*) So the drying up of its waters is the withdrawal of their support from Babylon, the kings of the east and Christ and those accompanying Him. And so Armageddon is the last battle of the great controversy between Christ and Satan. The withdrawal of human support from mystical Babylon is seen as the removal of the last barrier to her ultimate defeat and punishment.

[The great battle of Armageddon](#) begins when the united religious and political powers of earth open their final attack on God's remnant people.

The following are generally agreed on points of Armageddon:

1. *It is the last great battle of earth's history and that it is still future.*
2. *It is the battle of that great day of God. (verse 14)*
3. *That “the great river Euphrates” is symbolic of human beings.*
4. *That the three “unclean spirits” (verse 13) represent the Papacy, apostate Protestantism and spiritism or paganism.*
5. *These three spirits constitute the agencies that will summon the nations to battle.*
6. *The gathering agencies (three unclean spirits) are religious in nature and that the forces gathered are political and military.*
7. *Preparations for the battle take place under the sixth plague, but that the battle itself is fought under the seventh plague.*
8. *In one phase it will be a real battle between real people employing real weapons.*
9. *There will be bloodshed on an unprecedented scale.*
10. *All the nations of earth will be involved.*
11. *Eventually Christ and the armies of heaven intervene and bring the battle to a close.*
12. *The living saints witness the battle but not as participants.*

**Great river Euphrates** - See notes on Revelation 9:14. John does not refer to the literal river as a river here or to the drying up of its literal waters. There is general agreement that the waters of the river Euphrates here represent human beings. (cf. Revelation 17:15)

The significance of the term Euphrates is to be ascertained from the context which reveals that the term Babylon is used exclusively as a symbol of apostate Christianity. (See notes on Revelation 14:8; 17:5) Historically and geographically the literal river Euphrates was the river literal Babylon sat on. (Jeremiah 51:12-13, 63-64) As the river of mystical Babylon, that great city, (see notes on Revelation 17:18) the Euphrates here is totally dissociated from the literal geographical significance and is to be understood in terms of its companion symbol being mystical Babylon. The waters of the Euphrates is thus the “many waters” of Revelation 17:1-3, 15 on which mystical Babylon sits being the “inhabitants of the earth” whom she makes “drunk with the wine of her fornication.” (Revelation 17:2; cf. Revelation 13:3, 4, 7-8, 14-16)

**Dried up** - The form of the verb in the Greek denotes as an accomplished fact the act of drying up. The drying up of the waters of the Euphrates refers to the withdrawal of human support from mystical Babylon in connection with the sixth plague. (see above on “great river Euphrates” and notes on Revelation 16:14, 16-17, 19; cf. Isaiah 44:26 to 45:2) The drying up is described symbolically in Revelation 16:18-19; 17:15-18.

**The way** - Greek *hodos* - Meaning “road,” “highway.” In the setting of verses 12-16 this is the way by which the kings and their armies pass through the Euphrates to join battle with their opponents. Way is figurative of the “way” by which the situation on earth is prepared for Christ and the armies of heaven to triumph over Babylon (verse 19) and “the kings of the earth.” (verse 14)

**Kings of the east** - Literally kings from the [sun] rising. (See notes on Revelation 7:2) In harmony with the geographical significance that they attribute to “the great river Euphrates.”

“the kings of the east” represent Christ and those accompanying Him. This view bases the term “kings of the east” like the other symbolic expressions of verse 12 on the historical incident of Cyrus, the king from the east, conquering Babylon and releasing God's people to return to their native land.

**Might be prepared** - The way will be prepared by the withdrawal of human support from mystical Babylon. (see notes on verses 1, 12, 14, 17)

Revelation 16:13 “*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.*”

**Three unclean spirits** - The “dragon,” “beast” and false prophet as modern spiritism or paganism, the Papacy, and apostate Protestantism. (cf. Revelation 13:4, 14-15; 19:20; 20:10) The three unclean spirits apparently either symbolize or represent this evil trio of religious powers, which together constitute latter day “great Babylon.” (Revelation 16:13-14, 18-19; see notes on Revelation 16:19; 17:5)

**Like frogs** - Perhaps no significance should be attached to this comparison, which is probably only intended to highlight the repulsiveness of the three unclean spirits in the sight of God.

**Out of the mouth** - The mouth is the instrument of speech. Coming from the mouth of the “dragon,” the “beast” and of the false prophet, these three unclean spirits represent the policy that this religious union proclaims to the world, which is spoken of in Revelation 17:2 as the wine of Babylon. (see notes on Revelation 16:14; 17:2, 6)

**Of the Dragon** - See notes on Revelation 12:3; 13:1. The first member of this threefold religious union is generally identified either as spiritism or as paganism. Many pagans worship spirits and practice various forms of spiritism more or less resembling modern spiritism as practiced in Christian lands.

**The False prophet** - Identified with the second beast of Revelation 13:11-17, (see notes on verse 11) which sponsors the first beast of Revelation 13:1-10. And by the miracles he has power to do in presence of the beast, (verses 12-14) he deceives men into making an “image” to it. Compare Revelation 19:20; 20:10.

Revelation 16:14 *“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.”*

**They are the spirits of devils** - Literally “spirits of demons” or “demonic spirits.” In the Gospels the term “unclean spirit” is used interchangeably with “devil.” (Mark 1:27, 34; 3:11, 15; 6:7; etc) See Revelation 18:2.

**Working miracles** - Or “performing signs [semeia],” Miracles from the viewpoint of authenticating the claims of power and authority of the person performing them. These miracles are also referred to in Revelation 13:13-14; 19:20. Supernatural manifestations of various kinds constitute the means by which Satan working through human agencies succeeds in uniting the world behind his purpose to destroy those who constitute the barrier to his dominion over mankind.

**Kings of the earth** - Textual evidence omits of the words “of the earth and.” The “kings” are the political powers of earth in contrast with the threefold religious union of verse 13, which summon the nations of earth to unite and destroy God's people. This universal religio-political combine (See notes on Revelation 17:3) to rule the world. The expression “kings of the earth and of the whole world” include the nations of both East and West. (see notes on verse 12) For more on the identity of the “kings of the earth” and the temporary success of this plot see Revelation 17:2, 12, 14.

**To gather** - This refers to efforts put forth by the threefold religious union to secure united action on the part of the political powers of earth for the purpose of waging war on the remnant of God's people.

**The battle** - Different aspects of the same battle are described in Revelation 14:14-20; 16:12-19; 17:14-17; 19:11-21. This battle is one in which the nations unite to destroy the people of God and is therefore primarily a religious conflict.

***That great day*** - The day of God's wrath. (see notes on verse 1) Important textual evidence may be cited for the reading "the great day." (Isaiah 2:12)

Revelation 16:15 "*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*"

***I come as a thief*** - To the ungodly who are not expecting Him. (1 Thessalonians 5:2, 4; 2 Peter 3:10; cf. Matthew 24:43; Luke 21:35)

***Blessed is he that watcheth*** - See Matthew 24:42. The saints are to be alert and vigilant or they could be deceived. (see above on "I come as a thief")

***Keepeth his garments*** - Remains steadfast in faith and character and loyal to God.

***Lest he walk naked*** - Lose his garment of character as a result of yielding his faith. Compare Revelation 17:16.

***See his shame*** - See that he has surrendered his faith. Even though destiny has been fixed at the close of probation, (See notes on Revelation 22:11) God's people must not relax their vigilance. Rather they must become increasingly alert as Satan intensifies his deceptions.

Revelation 16:16 "*And he gathered them together into a place called in the Hebrew tongue Armageddon.*"

***He gathered*** - Or "they gathered." The Greek may be translated either way. The pronoun "they" would refer to the three unclean spirits of verses 13-14, and "he" to the angel of verse 12. The context favors the translation "they." For the gathering process. See notes on verse 14.

The gathering takes place under the sixth plague but the battle itself is fought under the seventh. (see notes on Revelation 16:12, 17)

***Together*** - The kings of the earth are united in mind and purpose. (See notes on Revelation 17:13, 17) Compare Psalms 83:4-5.

***Into a place*** - Greek *topos* - Meaning "place," which is used variously of a geographical location. A "place" in a book, status or figuratively "condition" or "situation" as in Acts 25:16 (licence) and Hebrews 12:17. Here it stresses the figurative meaning of the various expressions of verses 12-16. (see notes on verse 12) This would be the "condition" or frame of mind into which the kings of the earth are gathered. The compact to annihilate the people of God. (see notes on Revelation 16:14; 17:13)

***In the Hebrew tongue*** - Perhaps by this John intended to direct the readers to a study of Armageddon as a "Hebrew" term and to a review of Hebrew history that the cryptic name might be understood.

**Armageddon** - Greek *Harmageddon*. A transliteration from the Hebrew as John explains. Textual evidence favors the reading Harmageddon but may also be cited for the readings Armegegon, Armagedo, Mageddon and others. Since there is no geographical location that ever had this name as far as we know, the significance of the term is not readily apparent. There are different opinions as to what Hebrew word or words the Greek transliteration represents. The reading Harmageddon is from two Hebrew words. The first of which may have been ar, "city," though more probably har, "mountain." However, some ancient manuscripts omit the first syllable ar- or har- altogether.

For the second part of the name *-mageddon*, two different derivations have been suggested: (1) That *-mageddon* is from the Hebrew megiddo or megiddon, (1 Kings 9:15; Zechariah 12:11) the ancient city of Megiddo, which gave its name to the important pass through the mountains to the southwest, to the valley of Jezreel to the north and northeast, (2 Chronicles 35:22) and to the Kishon, (Judges 4:7, 13; 5:19, 21) which flows through the valley. (2) That *-mageddon* is from mo'ed, the Hebrew word commonly used throughout the Old Testament for "congregation," (Exodus 27:21; 28:43; 29:4, 10-11, 30, 32; etc) for an appointed "feast," (Leviticus 23:2), and for an "assembly" and the "places of the assembly." (Lamentations 1:15; 2:6) The first derivation links the composite name Armageddon with the geographical and historical environment of ancient Megiddo, while the second suggests a possible connection with the great controversy between Christ and Satan.

In Isaiah 14:13 where har-mo'ed is translated "mount of the congregation" or "mount of assembly" and designates the mountain on which Solomon's Temple stood to the north of ancient Jerusalem. Lucifer is represented as aspiring to replace God as Israel's ruler. Compare "Tabernacle of the congregation" (Exodus 33:7; etc)

The first derivation is taken figuratively in terms of the historical events of Old Testament history associated with the vicinity of ancient Megiddo, (see Judges 4:4 to 5:31 and especially Revelation 5:31; Revelation 6:33 to 7:25; 1 Kings 18:36-40; Psalms 83; cf. 2 Chronicles 35:20-24) but without attributing geographical significance to the term Armageddon in verse 16. (see notes on verse 12) The second derivation har-mo'ed is understood figuratively also on the basis of its use in Isaiah 14:13 in terms of the great contest between Christ and Satan. (see Revelation 12:7-9, 17; 17:14; 19:11-21)

Revelation 16:17 *"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."*

**Seventh angel** - See notes on Revelation 1:11 for the significance of the number "seven" in the Revelation.

**Into the air** - Textual evidence suggests the reading "upon the air."

**Temple of heaven** - Textual evidence may be cited for simply "temple" or "heaven."

**From the throne** - The statement constitutes an official proclamation from the God of the universe.

***It is done*** - The same words are to be uttered a second time at the recreation of the new earth. (Revelation 21:6) Similar words “It is finished” were spoken by our Lord upon the cross (John 19:30) as He brought His ministry of sacrifice to a close on the success of the plan of redemption. In the context of verse 17 the dramatic announcement marks the moment when the revelation of the mystery of iniquity is complete, when the true character of the universal religio-political union of verses 13-14, 19 is unmasked.

God permits the forces of evil to advance to the point of apparent success in their sinister design to eradicate the people of God. As the moment for the appointed death decree arrives, (see notes on verse 14) and the wicked rush forward with shouts of triumph to annihilate the saints, the voice of God is heard declaring, “It is done.” This declaration ends the time of Jacob's trouble, (cf. verse 15) delivers the saints and ushers in the seventh plague.

Revelation 16:18 *“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”*

***There were voices*** - Or “sounds,” “noises.” Compare Revelation 4:5; 8:5; 11:19. What the “voices” utter may be similar to the declaration of Revelation 11:15.

***A great earthquake*** - A literal earthquake as the remainder of verse 18 implies, (see notes on Revelation 16:1; cf. Revelation 16:20-21) but accompanied by a figurative earthquake, which shatters mystical Babylon. (verse 19) As a literal earthquake leaves a literal city in ruins, so a figurative earthquake brings ruin and desolation to “great Babylon.” (see notes on Revelation 17:16; 18:6-8, 21) The threefold union of verses 13-14 collapses. (cf. Isaiah 28:14-22)

Revelation 16:19 *“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”*

***Divided into three parts*** - Mystical Babylon of the last days is composed of the Papacy, apostate Protestantism and modern spiritism. (see notes on verses 13-14) At the voice of God (Revelation 16:17; 17:17) this threefold union of apostate religious organizations loses its unity and power to act. Compare Habakkuk 3:3-16.

***Cities of the nations*** - Continuing the figure of an earthquake shattering a literal city, John now refers to the political organizations of earth represented in verses 13-14 as “the kings of the earth” by a similar figure. The appropriateness of a “city” to represent the apostate religious organizations of earth, and “cities” their political allies. See notes on Revelation 11:8; 17:18.

***Fell*** - The political forces of earth also lose the state of unity to which they were gathered under the sixth plague. (see notes on Revelation 16:14, 16; Revelation 17:13, 17) There is a terrible awakening among them as God's voice delivers His waiting people from their foes. Now the former components of the universal religio-political combine (Revelation 16:13-14) and begin to fight among themselves, and the “ten kings” of Revelation 17:12-16 take revenge upon mystical Babylon. (See notes on Revelation 17:17) Filled with fury the hosts of earth turn upon their

leaders and one another, the weapons with which they had purposed to slay the saints. There is strife and bloodshed everywhere. (See notes on Revelation 14:20)

When Christ appears the clash of arms and the tumult of earthly battle are stilled as the armies of heaven descend. "In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the inhabitants of the earth, priests, rulers and people, rich and poor, high and low." For more on this battle see the notes on Revelation 17:14; 19:11-21. Compare the very similar descriptions in Joshua 10:7-14; Judges 7:19-23; 1 Samuel 14:19-20; 2 Chronicles 20:22-24; Isaiah 19:2; 34:8-10; 51:21-23; 63:1-6; Jeremiah 25:12-15, 29-38; Ezekiel 38:14-23; Haggai 2:22; Zechariah 14:13.

***Came in remembrance before God*** - See notes on Revelation 18:5. This is a common Biblical expression denoting the hour when divine judgment is to be meted out. (Psalms 109:14; Ezekiel 21:23, 24; cf. Jeremiah 31:34)

***To give unto her*** - Compare the words of the prophets concerning the literal city of Babylon. (Isaiah 51:17, 22; Jeremiah 25:15-16)

***The cup*** - A common Biblical expression denoting suffering and judgments meted out. (Psalms 11:6; 75:8; Isaiah 51:17, 22, 23; Jeremiah 25:15-17, 28; 49:12; Matthew 26:39) For the nature of the cup given to mystical Babylon to drink, see notes on Revelation 17:16; 18:5-8; cf. Revelation 14:10.

Revelation 16:20 *"And every island fled away, and the mountains were not found."*

***Every island fled away*** - The convulsions of the earth described here result from the earthquake of verse 18. Compare Revelation 6:14.

Revelation 16:21 *"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."*

***There fell upon men Great hail*** - Or "great hailstones." For the plague of hail on the land of Egypt see Exodus 9:18-32. For hail as a weapon of divine retribution see Joshua 10:11; Ezekiel 13:11, 13. And as a divine judgment in the last great day of God's wrath, see Isaiah 28:17-18; 30:30; Ezekiel 38:22; Revelation 11:19.

***The weight of a talent*** - Various estimated as weighing from 58 to 80 lbs. (128 to 176 kg)

***And men blasphemed God*** - For the third time those whom the plagues fall curse God revealing their utter contempt for Him even in the midst of His most grievous judgments. (see notes on verses 1, 9, 11)

## ***The order of Final Events and the Close of Probation***

The order of final events and the close of probation have been of much interest to believers waiting for the second coming of our Lord Jesus Christ. It is with gladness I will like to submit this short article in brief details of the events. As 7<sup>th</sup> Day Adventists, we have been privileged as the ancient Israel to know the great wonders of God through the sanctuary. The understanding of the second coming are just behooved and intertwined in the manner of His first coming, the prophetess says:

*The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.-- R. and H., 1890, No. 7. {HL 280.1}*

If then we can understand the manner, position, condition and attitude of the Jewish nation just prior to the first coming then we can definitely know it shall be during the second coming. She continues;

*The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns. {COL 296.2}*

Prior to the first coming of Christ the Jewish people had been waiting for Him eagerly, but it is a great wonder that the Bible has to record:

*John 1:10, 11: He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.*

How could Christ come to them who were His own but they could not recognize or reject Him?! This is a matter that should engross every believers mind because we are told in that in typology, the same shall happen. The parable of the vineyard illustrates this so well. What really happened? I will tell you the truth that many know but don't embrace. The Jews took the Bible and came up with a **Talmud**, translated it to **Mishna** then **Gemara** and finally **Oral Law**. By the time Christ came, they were not reading the Bible but the Oral Law which was the words of Rabbis, the doctrines of men. That's y they couldn't remember the prophecies of the Messiah and even the Messiah came, they clashed with Him on how He kept the Sabbath. The same mistake is being repeated, many have translated the Bible into a manuals, then handbooks, then lessons. By the time of second coming of Christ, they won't be believing in the Bible but words of men. There end will be like that of the Jewish nation. Their condition during Christ's first coming is thus summed up is this announcement"

*Luke 4:16-30 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them*

*that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,*

This was the condition of the church that was waiting for Christ. They had been robbed of sight by words of men hence they could accept the lowly Jesus could be there Messiah. They were in their own captive and brokenhearted because of the yoke the Sanhedrin and the Roman yoke placed on their shoulders. They expected a Messiah who could give them an earthly glory and annihilate their enemies. The words written in the above verse are repeated but as a counsel:

*Rev 3:17-20: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

At the second coming of Christ, the same condition that existed in the Jewish nation shall be in the church. Because this was not the Messiah they were waiting for, they ended up crucifying Him. Daniel had predicted how it would happen:

*Dan 9:24-27: Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to **anoint the most Holy**. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall **Messiah be cut off**, but not for himself: and the people of the prince that shall come shall **destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for **one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of*

*abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

For those Adventist who know the prophecy of Daniel 9 well, you will realize four important points in the prophecy namely

1. *Anoint the Most Holy (AD 27)*
2. *Messiah be cut off (AD 31)*
3. *End of one week and seventy weeks (AD 34)*
4. *Destroy the city and the sanctuary (AD 70)*

*If you are not familiar with Daniel 9 prophecy rejection of the Jewish Nation as the chosen vessel as refer to the following:*

1. <http://www.daniels70weeks.com/>
2. <http://www.daniels70weeks.com/daniels70weeks.html>

### ***Anoint the Most Holy (AD 27)***

*Luke 3:21,23; Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened: And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased: And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,*

The birth of Jesus Christ is well determined to be 3BC by Historians on the account of what is recorded below:

*Luke 3:1; Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilen*

In the prophecy of Daniel 9, before the coming of the Messiah the Jewish were to:

*To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy*

This they had failed miserably, but the Christian church is supposed to just do what the Jewish Nation failed, observe:

*Eph 5:26, 27 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.*

The mission they had that we also have is to make an end of sin. It is so amazing to read the words that Jesus spoke after His baptism to make the year AD 27 a valid year:

*M'r 1:15; And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

### **What time:**

The time of Daniel 9 Prophecy; Paul writes

*Gal 4:4; But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law*

The Jewish Nation did not know the time of Jesus birth although it had well been stipulated in prophecy and even a sign his birth revealed in the very word they were claiming to know about.

*Num 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

How clear was the word of God to miss such a great event?! But are not the delusions that do exist in these last days not the exact representation of the Ancient Israel.

*The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.-- R. and H., 1890, No. 7. {HL 280.1}*

### **Messiah be cut off (AD 31)**

Daniel prophesied the rejection Christ just before the period allotted to them be accomplished. Upon the start of His work in AD 27, we fight these emphatic statements predicting that His mission will last for at least 3 years which is the midst of the week as it is in Daniel 9:

*Luke 13:32; And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to **day and to morrow, and the third day** I shall be perfected.*

*John 2:19; Jesus answered and said unto them, Destroy this temple, and in **three days** I will raise it up.*

Towards the close:

*Luke 13:7; Then said he unto the dresser of his vineyard, Behold, these **three years** I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?*

With such overwhelming evidence of who Christ was, how did the Jewish Nation ask for Barabbas and crucify their King? Even the high priest couldn't understand his own utterances:

*John 11:49-50; And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all: Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;*

After Jesus working for His nation for three years he had nothing more to do among them but utter this:

*M't 23:38; Behold, your house is left unto you desolate.*

They had rejected the Messiah and it was their turn to be rejected. Every effort was made by the heathen Pilate to free up Jesus but the leaders of the people were adamant in their course that instead of sealing the vision in the right way they sealed up to their own ruin.

*M't 27:24-26; When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

The ordeal of AD 34 ended with such event that the centurion account is worthily recorded in the work of St. Matthew:

*M't 27:50-54; Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.***

Many today deny the Son of God and become short of mercy seeing that they have even a more accurate history of the Jewish nation and their active part in the crucifixion of Christ.

### ***End of the week and the seventy weeks prophecy (AD 34)***

Daniel had said that in the midst of the week Messiah would be cut off but there remaining another three and half years before the prophecy would end and the Jewish nation rejected as the bearers of the message to the world. Before Christ's death, He had just said that their house had been left to them desolate and started another work which would have a pointer to this apostate nation:

*John 12:20 24; And there were certain **Greeks** among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

He was sent to the lost sheep of Israel but now it was time to move the other sheep but before that:

*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**.*

So:

*The first offers of mercy must be made to the murderers of the Saviour. {DA 820.3}.*

During the remaining three and a half years, the apostles labored amongst the Jewish nation and Daniel 9 prophecy was ended not on a sorrow of killing the Messiah and repentance and confession but on stoning to death Stephen, the first martyr of the Christian faith:

*Ac 7:57-60; Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was **Saul**. And they stoned **Stephen**, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

This was just a brief view on AD 34. Paul who was Saul upon his conversion had such overwhelming words to tell the Jewish nation:

*Ac 13:46; Then Paul and Barnabas waxed bold, and said, It was **necessary that the word of God should first have been spoken to you**: but seeing ye put it from you, and judge yourselves **unworthy** of everlasting life, lo, we turn to the Gentiles.*

This is so significance to the 7<sup>th</sup> Day Adventists, there shall reach a time when the words shall apply literally to them:

*John 10:16; And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

*Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and hedges with the proclamation, "Come; for all things are now ready." {TM 231.1}*

*How many will mourn for lost opportunities when it is eternally too late! Today we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day; for the night cometh, in which no man can work. "Blessed is that servant, whom his Lord when He cometh shall find so doing." {TM 167.1}*

## ***Destroy the city and the sanctuary (AD 70)***

### ***A generation:***

*Num 32:13; And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until **all the generation**, that had done evil in the sight of the LORD, was consumed.*

*Jos 14:10; And now, behold, the LORD hath kept me alive, as he said, these **forty and five years**, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day **fourscore and five years old**.*

Taking into account that a generation is forty years and Jesus spoke the following words in AD 31, this takes us to AD 70 when Titus came and razed down the temple and all the inhabitants of Jerusalem who had not flown earlier.

*M't:23:36: Verily I say unto you, All these things shall come upon this generation.*

*M't:24:34: Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*

Thus the probation of Israel, a determined period of seventy weeks of prophecy ended in AD 34 but executive punishment came in AD 70.

### ***Typology***

What is the aforementioned dates importance to spiritual Israel? In the whole plot we have three very important parties involved:

1. *The Sanhedrin*
2. *The People*
3. *The Nation*

Let us understand it was the Sanhedrin that was in the forefront to make the people reject Jesus:

*John 9:22; These words spake his parents, because they **feared the Jews**: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.*

*John 12:42; Nevertheless among the chief rulers also many believed on him; but because of the **Pharisees** they **did not confess him**, lest they should be put out of the synagogue:*

Jesus first stopped working with this Sanhedrin and worked daily with the common people. Today General Conference would be the antitype of the Jewish Sanhedrin. The message of Laodicea starts with the angel of that church which is the clergy, then the laity.

*God's ministers are symbolized by the seven stars, {GW 13.3}*

We have the 3 rejections

1. AD 31. Sanhedrin (General Conference)
2. AD 34 Jewish people as a whole (the message goes to the gentiles)
3. AD 70 Apostate church (Close of Probation). Having information is good, understanding it is another thing altogether.

It was the leaders who persuaded the people to crucify Christ and so they first must be dealt with before the common people and the whole world. Likewise, the leaders of the people have blinded them with their false interpretation of scriptures and make themselves the arbiter of truth. Nothing can be done without their approval. The prophetess laments:

*That men should keep alive the spirit which ran riot at Minneapolis is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors and, in the name of the Lord, pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. {TM 76.3}*

*It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine Himself to one man, or to a set of men, through whom to accomplish His work, but says of all, Ye "are laborers together with God." This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency, to represent to His church the higher laws of the future immortal world, and in obedience to the mandates of Heaven that are without a parallel, they should reveal a depth of knowledge independent of human inventions. {TM 208.2}*

*God does not require you to take such a course that the workers in ----- or anywhere else shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is, before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. {TM 298.1}*

*You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of*

*trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child. {1888 97.1}*

*I am grieved as I see men seeking to mark out the precise course that missionaries in far-off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that He may work through His appointed agents as He shall see fit. We should not think that everything should be brought under the jurisdiction of a few finite men, who need to look constantly to God for wisdom or else they will make grave blunders. The Lord does not design to have everything center in Battle Creek. [SEE APPENDIX.] He would have men stand aside, and not feel that His work depends wholly upon them and that every question must be referred to their judgment. It is difficult for me to express what I desire to, but in the name of the Lord I lift the danger signal. Responsible men should fear and tremble for themselves. They should not feel competent to run ahead of Him who has said, "Follow Me." God is not pleased that men in distant lands should have to wait before they can venture to make a move. We should believe in the power of the Lord to guide, for He has the ordering of His own work. He will give wisdom and understanding to His representative men in every part of His great moral vineyard. He says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." To my brethren in Battle Creek I would say: The Lord does not need to send His orders to His messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to His workers, "Do this," and "Thou shalt not do that." God is dishonored when men are led to look to Battle Creek to so large a degree. {TM 212.1}*

*A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld. {TM 477.2}*

*The change has deviated and built a Czardom enthroned which has since gone steadily onward in the same way and has with perfect consistency built up a thorough bureaucratic government, by which it reaches and meddles with, and manipulates, the affairs of all, not only of union and local conferences, but of local churches, and of individual persons Ibid., p. 10.*

*The conferences were not established to exercise dominion over the ministry, nor over the local churches, but rather to plan and expand the work of God in various regions and areas. Furthermore, the conferences were to act as counselors, not as dictators to the people of God (Colin and Russell Standish, Organizational Structure and Apostasy, p. 13).*

*The General Conference is becoming corrupted with wrong sentiments and principles...{LDE49.2}... Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance they await Yes or No from that place.--SpT-A(9)32(1896). {LDE 49.6}.*

This is the work that has been going on since 1888. Determining AD 31 then becomes crucial to understanding what and when to do things. The Sanhedrin took only 3yrs to reject Jesus starting in AD 27 to AD 31 but General Conference has been in that state since 1888. The Climax is long due soon, they have changed the doctrines of the church far enough time for worse:

*Satan is constantly pressing in the spurious--to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to **unsettle the confidence of God's remnant people in the true testimony.**-- Letter 12, 1890. {1SM 48.3}*

***There will be a hatred kindled against the testimonies which is satanic.** The workings of Satan will be to **unsettle the faith of the churches in them**, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded. -- Letter 40, 1890. {1SM 48.4}*

Read Eze 8 to see what made the Shekinah glory leave the Most Holy Place and stand before the threshold/courtyard. It did not leave the temple or the city until Chpt 10. The parallel is found in John 12 when Jesus left the Jews and started speaking with the Greeks. At that time He rejected the Sanhedrin yet they could still be benefited with the sermon to Greeks prior to their rejection in AD 31. Although we cannot determine the precise time of their rejection it sooner than we may think.

After that is AD 34, the stoning of Stephen and the spirit-filled apostles going to gentiles, this we cannot doubt when it will happen. The descending of the Holy Spirit then is key determining point in this issue:

*The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.--3SM 385 (1886). {LDE 179.2}*

The upper-room experience after the resurrection of Jesus, redefined the apostles to receive the early rain. We have an event before us upon those which are ready will receive the latter rain and complete the work. When they receive it, then the Loud Cry shall be sounded.

### ***Close of Probation***

AD 70 becomes the Close of Probation. Titus came unexpectedly in Jerusalem to those who had not taken heed and flee and burnt the temple and those in Jerusalem. So Jesus comes unexpectedly but His own shall be saved.

*1Th:5:2: For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

*2Pe:3:10: But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

### **The Death Decree**

I will like you to notice a few things also concerning the death decree being at the second plague. In the following quote you will notice that at the issuing of the Sunday Law before probation closes, small minority refuses to surrender to the papacy which enforces her to issue a death decree. But notice, the world will be plunged in Jacob's Time of Trouble when the death decree is passed and we believe according to Daniel 12:1 immediately the probation closes and no one is allowed to seal the testimony with their blood because it will not lead to any salvation of anyone:

*As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. {GC 615.2} The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. {GC 616.1}*

*Rev 16:3 and the second angel (second plague) poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

Just as the supernatural plague will incur death, so the heathen will only think the way to avert it is by death. During paganism and heathenism, when there was a plague and there was so much death, what they did was to offer their children for the plague to cease, Eccl 1:9 say there is nothing new under the sun, so as it was in the beginning so shall it be in the end. Notice:

*2Ki:3:26, 27: And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.*

But we ask; why should they do such a thing?

*Joh 16:2; They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

***When the death decree is enforced no one will die at this point, notice:***

*The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. Others are defended by angels in the form of men of war. {GC 631.1}*

*The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life. {GC 634.1}*

### ***LITTLE TIME OF TROUBLE***

Isa:13:9: Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. :10: For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. :11: And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.:12: I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.:13: Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.:14: And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.:15: Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.:16: Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

### **MORPHING IN GREAT TIME OF TROUBLE**

Isa:33:13: Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.:14: The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?:15: He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;:16: He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.:17: Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

### **WHEN THE PLAGUES START FALLING THEN THIS IS FULFILLED**

Psalms:91:1: He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.:2: I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.:3: Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.:4: He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.:5: Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;:6: Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.:7: A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.:8: Only with thine eyes shalt thou behold and see the reward of the wicked.:9: Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;:10: There shall no evil befall thee, neither shall any plague come nigh thy dwelling.:11: For he shall give his angels charge over thee, to keep thee in all thy ways.:12: They shall bear thee up in their hands, lest thou dash thy foot against a stone.:13: Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.:14: Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.:15: He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.:16: With long life will I satisfy him, and shew him my salvation.

### **WHEN SHOULD WE FLEE?**

#### ***The Signal for Fleeing***

*It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize.-- Testimonies, vol. 5, pp. 464, 465. (1885) {CL 32.1}*

### **AT A LITTLE TIME OF TROUBLE HOW SHALL WE FIND FOOD?**

*My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. {CL 10.4}*

*We cannot fail to see that the end of the world is soon to come. Satan is working upon the minds of men and women, and many seem filled with a desire for amusement and excitement. As it was in the days of Noah, every kind of evil is on the increase. Divorce and marriage is the order of the time. At such a time as this, the people who are seeking to keep the commandments of God should look for retired places away from the cities. . . . {CL 14.3}*

*Fathers and mothers who possess a piece of land and a comfortable home are kings and queens. {CL 18.2}*

### **HOW IS IT THAT AFTER PROBATION HAS CLOSED SOME SAINT WILL STILL BE IN THE CITIES?**

*More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.-- Review and Herald, Sept. 27, 1906. {CL 24.4}*

*When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils, had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city {CL 30.5}*

*Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. . {CL 10.4}*

### **HOW SHALL WE FEED IN GREAT TIME OF TROUBLE?**

Isa:33:16: He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.:17: Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

Isa:43:1: But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.:2: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

1Ki:17:1: And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. :2: And the word of the LORD came unto him, saying,:3: Get thee hence, and

turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. :4: And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. :5: So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.:6: And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

*The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise: "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 33:15, 16; 41:17. {DD 44.1}*

### **THE DEATH DECREE EXECUTION AT THE SIXTH PLAGUE, HOW WILL WE FAIR?**

1Ki:19:1: And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.:2: Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.:3: And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.:4: But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.:5: And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.:6: And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.:7: And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. :8: And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

### **WHAT IS OUR PRESENT DUTIES?**

It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to His glory in giving the warning to the world. God has a work for His colaborers to do in the cities. Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. Houses of worship are needed, where the people may be invited to hear the truths for this time. For this very purpose, God has entrusted a capital to His stewards. Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means

where you can handle it for the benefit of the cause of God. Send your treasures before you into heaven. {5T 464.3} The members of the church should individually hold themselves and all their possessions upon the altar of God. Now, as never before, the Saviour's admonition is applicable: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Those who are fastening their means in large houses, in lands, in worldly enterprises, are saying by their actions: "God cannot have it; I want it for myself." They have bound up their one talent in a napkin and hid it in the earth. There is cause for such to be alarmed. Brethren, God has not entrusted means to you to lie idle nor to be covetously retained or hid away, but to be used to advance His cause, to save the souls of the perishing. It is not the time now to bind up the Lord's money in your expensive buildings and your large enterprises, while His cause is crippled and left to beg its way, the treasury half-supplied. The Lord is not in this way of working. Remember, the day is fast approaching when it will be said: "Give an account of thy stewardship." Can you not discern the signs of the times? {5T 465.1}

*When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. {GC 25.4}*

*The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites. {CCh 281.4}*

### **MANY LAID TO REST BEFORE TIME OF TROUBLE**

*It is not always safe to ask for unconditional healing. . . . He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world.--CH 375 (1897). {LDE 255.2} The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts.--2SM 259 (1899). {LDE 255.3}*

*The Lord "doth not afflict willingly nor grieve the children of men." Lamentations 3:33. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103:13, 14. He knows our heart, for He reads*

*every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition; "Nevertheless not my will, but Thine, be done." Luke 22:42. Such a petition will never be registered in heaven as a faithless prayer. {CH 375.2}*

### **God Will Provide**

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. {LDE 264.3} Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger, for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.--EW 56 (1851). {LDE 264.4} I saw that a time of trouble was before us, when stern necessity will compel the people of God to live on bread and water. . . . In the time of trouble none will labor with their hands. Their sufferings will be mental, and God will provide food for them.--Ms 2, 1858. {LDE 265.1} The time of trouble is just before us, and then stern necessity will require the people of God to deny self and to eat merely enough to sustain life, but God will prepare us for that time. In that fearful hour our necessity will be God's opportunity to impart His strengthening power and to sustain His people.--1T 206 (1859). {LDE 265.2} Bread and water is all that is promised to the remnant in the time of trouble.--SR 129 (1870). {LDE 265.3} In the time of trouble, just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels.--PP 256 (1890). {LDE 265.4}

The Lord has shown me in vision, repeatedly, that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints have food laid up by them, or in the fields, in the time of trouble when sword, famine, and pestilence are in the land, it will be taken from them by violent hands, and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water would be sure at that time, and we should not lack, or suffer hunger. The Lord has shown me that some of His children would fear when they see the price of food rising, and they would buy food and lay it by for the time of trouble. Then in a time of need, I saw them go to their food and look at it, and it had bred worms, and was full of living creatures, and not fit for use. {Mar 181.2}

### **FINAL EVENTS RAPID ONES**

*The events that followed in rapid succession,--the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot,--all these are parts of a familiar story. God wrought marvelously for His penitent people; and a counter decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers, who were "hastened and pressed on by the king's commandment." "And in*

every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." Esther 8:14, 17. {PK 602.1} The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict. {PK 605.1} The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath. {PK 605.2}

Psalms:121:1: I will lift up mine eyes unto the hills, from whence cometh my help. :2: My help cometh from the LORD, which made heaven and earth.:3: He will not suffer thy foot to be moved: he that keepeth thee will not slumber. :4: Behold, he that keepeth Israel shall neither slumber nor sleep. :5: The LORD is thy keeper: the LORD is thy shade upon thy right hand.:6: The sun shall not smite thee by day, nor the moon by night.:7: The LORD shall preserve thee from all evil: he shall preserve thy soul.:8: The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

*The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. "Though Noah, Daniel, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20. {GC 622.4}*

*"Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness; . . . their clothes waxed not old, and their feet swelled not." Nehemiah 9:19-21. {PP 406.3}*

## **CLOSE OF PROBATION**

### ***Is Satan going to impersonate Christ before or after close of probation?***

Increasing trouble will come upon the United States and the citizenry will demand that the federal government pass laws that will help restore God's favor upon this land. Sunday laws will be

enacted in this country which will become increasingly oppressive to Sabbath keeping Christians. God's church militant will become the church triumphant as a result of the separation of the wheat from the tares that takes place through persecution brought about by the Sunday laws.

A universal Sunday law will follow a national Sunday law. Every nation of the world will follow the example of the United States. Why? It will be on account of the efforts of Satan personating Christ and urging all nations to pass Sunday laws. This will bring the world to its final test before probation closes.

Here are the inspired statements that support a pre-close-of-probation appearance of Satan as Christ:

***Satan . . . will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do? Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God, and that when Christ shall make His appearance it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands, and that when He shall come we shall know His voice.***--6BC 1106 (1888). {LDE 165.3}

The above statement cannot be speaking of a time after the close of probation because we will not be warning the world to not accept this false Christ once probation closes. After probation closes we will have nothing to say to the lost as we see in the following statement:

*Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, "Spare, spare the sinner a little longer." All heaven had united with Jesus, as they heard the fearful words, "It is done. It is finished." The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!" {EW 281.1}*

The United States passes Sunday laws and the rest of the world will be led to follow her example. Why will they do this? It will be because Satan appears as Christ in all parts of the world to get all nations on board with a universal Sunday law as we see in the following statements:

*As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.* {6T 18.2}

*As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. **In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation.** Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10. {GC 624.2}*

The law of God will not be fully made void in all the nations of our world until after Satan appears as Christ:

***In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world.*** Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. ***But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" [Rev. 18:8].--TM 62 (1893). {LDE 168.2}***

*Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the papacy will be accepted by the rulers, and the law of God will be made void.--7MR 192 (1906). {LDE 132.1}*

We see in the first statement above that Satan personates Christ resulting in a universal Sunday law and as seen in the second statement, we see that it is Sunday laws that make the law of God void. After Satan personates Christ then the plagues will fall on this world. For the entire world to be tested over the mark of the beast, the entire world must first fully make the law of God void.

The personation of Christ by Satan is prophesied in the New Testament: "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14

Here is a statement that verifies that 2 Corinthians 11:14 refers to Satan's personation of Christ:

***In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Revelation 13:4-18, quoted.] {19MR 282.1}***

"Then will take place the final fulfillment of the Revelator's prophecy. [Revelation 13:4-18, quoted.] This statement teaches us that Satan first personates Christ before Revelation 13 is fulfilled and Revelation 13 is fulfilled before the close of probation.

In Revelation 13 we see Satan, who is personating Christ, causing fire come down from heaven:

*In Revelation we read concerning Satan: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Revelation 13:13-17). . . . {3SM 393.1}*

*Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men to prove that he is God.--MM 87, 88 (1903). {LDE 167.4}*

Satan, personating Christ, will cause all the world to be tested and the testing - for it to have any relevance - must take place before the close of probation:

*"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief. {GC 624, 625}*

Below is the manuscript from which the statement in the book, Last Day Events, pages 164, 165 is taken which, in isolation, seems to indicate that Satan personates Christ only after the close of probation. It is from this statement in Last Day Events that people have come to the conclusion that

Satan will not personate Christ until after probation closes. But if you will read the full context I don't think this view is warranted. You will notice that he has first appeared to the world before he appears to the saints during Jacob's time of trouble. This harmonizes with everything else Ellen White wrote on this subject. When all that is written is considered **I think it is clear that Satan personates Christ both before and after probation closes.**

Ms 16, 1884

Satan's Last Deception

Portions of this manuscript are published in LDE 164-165.

*Satan sees that he is about to lose his case. He cannot sweep in the whole world. He makes one more, last, desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world who received not the love of the truth but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time. {Ms16-1884.1}*

He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice with pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld.

*These, his deceived, deluded followers, set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us." {Ms16-1884.2} Here it was [that] the masterly effort of Satan would have deceived the very elect. But who were the ones blessed by him? Whom did he make glad? Whom did he honor? The combined powers of earth, the churches fallen by rejecting light and the messages of mercy Heaven had sent to heal Babylon but she refused. (Christ had declared the friendship of the world was enmity with God. Whosoever would be a friend of the world was the enemy of God.) The papal power, the man of sin which thought to change times and laws, that had presented a rival sabbath to the world to be worshiped, the apostate power who sits in the temple of God showing himself that he is God, the power that drank the blood of the saints is united with the Protestant churches, having two horns like a lamb but speaks as a dragon; the deceptions of spiritualism which have perpetuated Satan's lie uttered in Eden, "Thou shalt not surely die" [Genesis 3:4]—all these are bound up in bundles, a corrupt harmony under a corrupt leader. The blessing is pronounced by this false christ upon the worshipers of the beast and his image, [the people] who have received the mark of the beast and the mark of the image of the beast. {Ms16-1884.3}*

*Here is the only hope of God's people—the unerring word of Jehovah that there would be a remnant only in this trying time who would keep the word of Christ's patience, who would not worship the beast, papal Rome, or his image (Protestants who are represented by the image beast with lamb-like pretensions but speaks as a dragon). "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11. {Ms16-1884.4}*

*Appearances will deceive. The masterly miracle-working power of Satan has carried the whole world with them and the fallen churches, and those only who have [made] the Bible their study, who have the law of God engraven in their hearts, will stand the test of this time of satanic delusion and peril. If it were possible, Jesus tells us, they would deceive the very elect. Satan in personating Jesus Christ is worshiped as God. Shout upon shout of victory is heard in adoration and in praise. {Ms16-1884.5}*

Angels of God are waiting the mandate from the divine Advocate which shall place man above the wrath of Satan. The Lord of heaven and of earth sorrows and rejoices over His repenting, believing children. Their steadfast [adherence to] principle was attended by loss, sacrifice, and peril. Their adherence to the commandments of God provoked calumny and [the] hatred of the disloyal and apostate churches. Whatsoever is not sustained by the Bible standard must not be entertained. Those who are the agents of Satan are vindictive, cruel, and like their master. Those who make the Bible their standard must expect abuse, outrage. In the cause of truth there can be no compromise. {Ms16-1884.6}

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*Jesus is looking from His throne upon His people. His interest is identified with His suffering brethren. With joy the angel hears the word from Jesus, "Take away the filthy garments from him and clothe him with change of raiment." And He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [Zechariah 3:4.] Satan sees that he is about to lose his last chance of subverting these souls and he brings all the powers of his satanic generalship into intense activity. This last great act in the drama is in personating Jesus Christ. His disguise is discerned by none but those who are established in the Scriptures and acquainted [with] the word of God. [possible page missing here] {Ms16-1884.7}*

The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A clear, firm, musical voice is heard, "Look up." There was one object before the praying ones—[the] final and eternal salvation of their souls. This object was before them constantly—that immortal life was promised to them who endure unto the end. Oh, how earnest and fervent had been their desires. The judgment and eternity were in view. Their eyes by faith were fixed on the blazing throne, before which the white-robed ones were to stand. This restrained them from the indulgence of sin. They were ripening for heaven. They had been cultivating spiritual mindedness, and striving soul, might, mind, and strength with persevering energy to copy the Pattern, that they might be without spot or wrinkle or any such thing, and meet their Lord in peace. Their souls went out in all the intense longing for to see Jesus, and by beholding by faith the character and purity of Jesus they were being transformed into His image. They were being brought into close harmony with Jesus Christ, and they had indomitable purpose. They would not dishonor God; they would not receive the mark of the beast or of his image; they would overcome as servants and sons of God, that they might inherit all things. {Ms16-1884.8}

*As a child lost weeps and longs for home, so did the remnant long to see Him whom their souls loveth, their Deliverer, Him in whom their hope of eternal life was centered. Pilgrims and strangers amidst labors, sorrows and conflicts, they turn the eye of faith heavenward, exclaiming, "Come, Lord Jesus, and come quickly." Home—the mansions Christ has gone to prepare for them; how they long for their home in glory, how they long to enter within the gates of the city and dwell in the presence of Jesus forever. Their desires have been cherished long, and as Satan and his angels inspired the world, the church, and state against them, their souls with intense longings have cherished the soul-inspiring hope of overcoming and wearing the crown of life. Their character had obtained the heavenly mold that gave them discernment to see the disguises of Satan. Their understanding of Scriptures had given them a fixedness of purpose, an indomitable energy, which rendered them impossible to be molded or subdued by*

*earth or hell. If they would be discouraged, Satan would have overwhelmed them. {Ms16-1884.9}*

They count all things loss for the excellency of Christ. They could not be bribed or seduced or terrified. They were deaf to the siren song of pleasure, blind to the dazzling splendors presented before them to confuse, to allure, their senses. Worldly distractions, ambitions, honors were presented before them but only to be rejected. Indifferent to the threats and unmoved by terrors of the infernal powers, they could not be overthrown by Satan's devices. {Ms16-1884.10}

*One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ and make them think their prayers are answered. But this answers to the last closing work, the abomination of desolation standing in the holy place. [Text ends here.] {Ms16-1884.11}*

Satan knows all of the signs and events that lead-up to the close of probation. How can he miss his one last great opportunity?! Doesn't make any sense... but, let's see some proofs. I should think it makes great sense because the elect are those whose destiny is determined and Satan thinks to cheat even those sealed through deceptions and tribulations Mark 13:20... But for the sake of the elect, whom he chose, he has cut short those days. What is the close of probation if not an act of drawing a distinguishing line between those who are holy and those who are filthy! Mark 13:22 false messiahs and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect. The elect are already chosen that's why Jesus ends with: *behold, i have told you before.* (Matthew 24:25). If Satan *would know* when probation closes, and for that matter try to personate Christ before close of probation, why does he intensify his persecution even after probation closes in the Time of Trouble? Why does Satan, even after the millennium, knowing full well all the prophecies had been fulfilled exactly as prophesied, still try to attack the New Jerusalem? All this just doesn't add up. Satan's battle closes with his destruction just as death and hades end in the lake of fire. And Satan's deception is not dependent on the closing of probation but that's his nature until he is de-natured in the lake of fire. From the following SOP quote it is obvious that Satan will personate Christ before the close of probation:

*"If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? \*What will hold God's people\* from giving their allegiance to false christs? "Go not after them" (Luke 17:23) (Selected Messages 2:394, 395).*

Putting the pieces together, we read this from LDE, which is found in Ms 16, 1884:

*Satan sees that HE IS ABOUT TO LOSE HIS CASE. He cannot sweep in the whole world. He makes one last desperate effort TO OVERCOME THE FAITHFUL by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world WHO RECEIVED NOT THE LOVE OF THE TRUTH but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time. {LDE 164.1}...He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice and pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. Then his deceived, deluded followers set up a shout*

of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us." {LDE 164.2} The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A CLEAR, FIRM, MUSICAL VOICE IS HEARD, 'Look up.' {LDE 164.3} THERE WAS ONE OBJECT BEFORE THE PRAYING ONES—THE FINAL AND ETERNAL SALVATION OF THEIR SOULS. THIS OBJECT WAS BEFORE THEM CONSTANTLY--that immortal life was promised to those who endure unto the end. Oh, how earnest and fervent had been their desires. The judgment and eternity were in view. Their eyes by faith were fixed on the blazing throne, before which the white-robed ones were to stand. This restrained them from the indulgence of sin. {LDE 164.4}. One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ TO DELIVER THEM. THIS LAST STRATEGY IS TO PERSONATE CHRIST, AND MAKE THEM THINK THAT THEIR PRAYERS ARE ANSWERED. --Ms 16, 1884. {LDE 165.1}

1. It is clear that Satan's purpose here is to overcome the faithful. There is no concern about deceiving the wicked because he already has them. That is, they have the mark of the beast and its image. Satan sees that he is about to lose because they are passing the test of the imposition of the death decree.
2. "Who received not the love of the truth" is an allusion to 2 Thess. 2:8-12, which EGW links to the image to the beast in GC 443-5.

Noah was shut in the ark seven days even without the door being closed and he didn't know probation had closed. What do I mean? When he went in and the animal started entering in he couldn't come out so he was shut in. Noah being a representative of the seventh day, his/their probation was closed while the door was open to these scoffing gentiles to enter alongside the animals. So the animals were entering and the door still open yet his probation closed but still open to the gentiles. The door then shuts for the gentiles when the angel comes from heaven and closes it but for Noah it had shut him in and while the animals were entering and him arranging them he could not go out, >>>**For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them.**<<<.....Everything was now ready for the closing of the ark, which could not have been done by Noah from within...>>>**Seven days were the family of Noah in the ark before the rain began to descend upon the earth. In this time they were arranging for their long stay while the waters should be upon the earth.**<<< 3SG 67, 68}. This is well demonstrated by 9T 97.2. So far what have I said? Noah did not know when probation closed for him same as adventists will not know. In the midst of those who are sealed working for gentiles which are like the animals, probation for us closes, when the number is made up of the gentiles the general close of probation of the whole world happens. This general closing of probation is the one that seems harder to discern but it is not. Notice:

*Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there shall be such a scene of strife as no pen can picture.--Testimonies, vol. 6, p. 408. {ChS 52.1}*

## Drastic Changes

*Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.—The Great Controversy, 614 (1911).*

### *Restraining Spirit of God Being Withdrawn*

*The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there shall be such a scene of strife as no pen can picture.—Testimonies, vol. 6, p. 408. {ChS 52.1}*

*In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud, into the rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it. The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood. {1SP 84.4}*

In Noah's day it was easy to know the general door of probation had closed because literally a visible angel came and closed the door in the sight of Noah and the scoffers, but for us what literal or spiritual event can be likened to this?! It's the drastic change of things at the second plague that necessitates the death decree at the thought to reverse the calamities! This is when there will be a universal death decree from the papacy himself and his team that's when we realize probation had closed. For a few individuals who will be gathered together and they try to cut them but the weapon turn into straw will know probation has closed but because there will not be internet to relate this events to each other, the whole world of Christians and scoffers won't publicize it apart from witnessing of such events in small companies. Also, at the morphing from the 6th to the 7th plague when the voice of God is heard by everyone saying "it's done" now everyone understands probation had closed. You notice this is said at the beginning of the 7th plague which means the wicked, righteous living, resurrected wicked and resurrected righteous have to face the accumulation of the 6 plagues now bundled into one plague which is the 7th. The words it's done has a deeper meaning to all the companies alive, the righteous now fears nothing even the 7th plague though so intense because they have heard the assurance from the Father while the wicked now are totally helpless because they know their doom had been pronounced. You look at the 4th and 5th plague there's still scoffing, blaspheming and cursing because they don't know their doomed is fixed and maybe there will be a change of events that will make things better. God brings to their attention at the 7th plague that nothing can be reversed.

## **What next then?** **Special Resurrection**

*Dan 12:1-3: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

*Rev 1:7; Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

Those who played an especially hard-core part in the persecution of Christ and/or Christ in His people through the ages will come up to see the second coming and destruction of the earth and those who died in faith in the third angel's message will also come up at the same time. The general resurrection comes a bit later, when Christ is nearer the earth. Special resurrection is at great earthquake, which is plague 7: *"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done: And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."* Rev 16:17, 18. It is God's way of answering the defiance of the wicked. Such a manifestation can be remembers in Matth 27:52, 53 and we know what happened. Also think of Pharaoh, who said, "Who is God that I should listen to Him?" or Rev 1:7 which will be fulfilled to the letter as per the following promise:

*Matt 26:59-63: Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, this fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

### **Quoting from Spirit of Prophecy**

*"That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." [Revelation 16:17, 18.] The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear.*

*The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great hath come in remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath." [Revelation 16:19, 21.] Great hailstones, every one "about the weight of a talent," are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. (GC88 636.3) "Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. "They also which pierced Him," [Revelation 1:7.] those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient" (GC88 637.1).*

It becomes clear that Satan will try to impersonate Christ to enforce the universal Sunday Law before the close of probation. I am not hard-ironed to conclude cause we have more to learn and unlearn and prophecies becomes clear as we draw near these cataclysm events. For there is assurance that: "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" 2Pe:1:19 but also: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1Co:13:12. Moreso, prophecy is better understood when it is happening or after it has been fulfilled. What we have to do then is seek that gold that is pure and the white raiment that we may not be caught naked and be shamed. This is the faith of our Lord and Savior Jesus Christ, without with; no one is going to make it.

*Let everyone who loves God consider that now while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. {TM 233.2}*

## **Order of final events**

1. *Healing process of the First Beast's wound. America the Second Beast exercises the power of the First Beast (church-state unite) (Rev. 13:3, 12)*
2. *Apostate Protestant America by means of false miracles deceive people (Rev. 13:13)*
3. *Complete healing of the wound of the First Beast by creation of the Image of the first beast. Church-state union is made in America. (Rev. 13:14)*
4. *The Mark of the Beast (the Sunday law) is enforced (Rev. 13:16)*
5. *The Pope as the King of the north, the leader of spiritual Babylon leads the persecution (Dan. 11:40)*
6. *The war against the allied atheist powers (Dan. 11:40)*
7. *The Church is persecuted and shaken, and many people leave it (Dan. 11:41)*
8. *The atheist nations are completely overthrown, spiritual Babylon triumphs and all the world is behind her (Dan. 11:42)*
9. *The no buy and no sell law is enforced worldwide (Dan. 11:43; Rev. 13:17)*
10. *The latter rain, loud cry, and sealing takes place (Dan. 11:44a; Rev. 18)*
11. *Impersonation of Christ (Dan. 11:45)*
12. *Jesus finishes His work, stands for His people, and the time of trouble begins (COP) (Dan. 12:1)*
13. *Satan instigates a death decree against Sabbath keepers (Dan. 11:44b; Rev. 13:15)*
14. *The plagues fall to destroy Babylon (Dan. 11:45b; 12:1, Rev. 16)*
15. *The special and first resurrections take place (Dan. 12:2)*
16. *Jesus then returns and His people are delivered (Dan. 12:3)*
17. *Satan's final destruction happens after the millennium (Dan. 11:45b; Rev. 20)*

## Revelation 17 - The Whore

A prominent teaching found in Dispensational Protestantism today is that the Whore of Revelation meets its fulfillment in the Roman Papal System. But most do not see this Whore as the same power as the beast she rides, therefore, they conclude that the Papacy cannot be the Antichrist or Beast power of Daniel and Revelation. They conclude that while the Whore of Babylon is realized in the Papal System, the great Antichrist power can only be one single man, exclusively in the future, and is a completely separate entity from the Whore of Babylon. This is a common problem I encounter time and time again when I run into Bible students who study the prophecies from a Dispensational-Futurist perspective. They consistently declare that the Papal System cannot be the prophesied Antichrist because it represents the Harlot Woman riding the Beast in Revelation 17, and since according to them the Harlot Woman is a distinct entity from the Beast she rides, the Papacy can never be the Antichrist power of Bible prophecy. This problem must be dealt with *head on*.

With this in focus, I therefore propose that dispensationalists have an enormous amount of stretching to do in making the whore of Babylon appear as a *wholly* distinct power from the Antichrist Beast. We have clear parallels from scripture to equate these two symbolic powers as one unified Antichrist force. Before I expound upon a number of Biblical reasons for equating these two powers as essentially one and the same, I will quote D.S. Farris:

"It is absolutely amazing that dispensationalists can see the fact that the Papacy is the continuation of the Babylonian system of Pontiffs, and yet, not grasp that the supreme number of that system is 666. Somehow, they are not grasping the fact that "666" was the mystical number of the Sun's rotation in the Zodiac and became the number of the pontiffs who were believed to be the Sun incarnate. Larkin, back some pages in this chapter, presents a clear example of how the Dragon of Revelation 12 (the embodiment of Chaldean worship in Pagan Rome) gave its seat of authority to the Beast (the Papacy). Dispensationalists teach that the Antichrist will come from Rome and bare the number 666. This is perfectly fulfilled in Papal Rome; and yet, dispensationalists miss this. One of the reasons—out of the monstrosity of reasons—they cannot identify the Papacy as the Antichrist is because—in Revelation 17—they separate the Harlot from the Beast as being two different entities. Larkin claims:

*"All Protestant commentators insist that the "Papal System" is described in Rev. 17: 4, 5, under the figure of a 'Woman' arrayed in 'purple and scarlet color,' and decked with 'gold and precious stones and pearls.' This is undoubtedly true, but this 'Woman,' the 'Mother of Harlots,' is represented as riding upon a 'Beast,' universally admitted to be the Antichrist. If the 'Beast' is the Antichrist, the 'Woman' cannot be, and that they are separate and do not signify the same thing is clear" (Dispensational Truth, 115).*

This interpretation may appear sound to those who have a hazy knowledge of prophetic symbolism, but it does not stand as factual to those who are accustomed to comparing this depiction with other depictions in Revelation. For example: Larkin wants us to believe that the Beast and the Harlot are not the same, because they are two different objects. Yet, in another book concerning Revelation 12, he allows the 12 stars, a different object from the sun-clad woman, to be identical to her (See *The Book Of Revelation*, 89, 90). Someone may say, "Yea, but history and scripture both prove that they are one in the same." We agree! Consequently, this same method can also be employed to Revelation 17, for we read in verse 3 that the "**Scarlet Colored Woman**" sat upon a "**Scarlet Colored Beast.**" They are the same color, because they are essentially the same, just as the "crown of 12 stars" is the same as the "sun clothed woman." Dispensationalists acknowledge **that the 7th head on the Beast of Revelation 13 is the Antichrist, and this head is a separate object on the beast like the woman on the beast. While there are indeed separate objects that can be proven as separate (like the 10 horns on the Beast), these separations do not preclude that in some places separate objects really are just two different illustrations of the same entity.** Another example of this is seen in the fact that the seven heads of the Beast can represent the Seven Hills of Rome. In time past, was the city of Rome separate from the seven hills? No! One symbol was understood by the other symbol as an explanation of one and the same place.

Larkin's argument is wishful thinking in an attempt to escape the inevitable conclusion that the Papacy is the Antichrist; and not only that, but the only possible conclusion: that 666 is truly manifested in the Papacy. Therefore, statements such as: "This information (information about 666) about how to identify the Antichrist is of no practical value to the Church since we will be watching from the balconies of heaven by the time he is revealed" (John Hagee, *Beginning Of The End*, 135) becomes vain to those who have really understood the character of Papal power and the visible fruits of her manifestation. The confusion in dispensationalism becomes glaring when one reads statements— in an attempt to disqualify the Papacy from being the Antichrist—such as: "*The 'Papal System' worships the 'Virgin' and the 'Saints,' but it is not true that it worships the Devil,*" while on another page, one reads: "*Easter is not a Christian name. It means 'Ishtar,' one of the titles of the Babylonian Queen of Heaven, whose worship by the Children of Israel was such an abomination in the sight of God*" (Clarence Larkin, *Dispensational Truth*, 115, 140). Why was this worship an abomination to God? The worship of Mary comes from the worship of Ishtar, and the worship of Ishtar comes from the worship of the sun, which is the primary symbol of serpent worship. Therefore, the Papacy does worship the Devil." ~ D.S. Farris, *Prophetic Toolchest for Dismantling the Dispensational Delusion*, Chapter 6 – The System of Antichrist: Part 2, pp. 50,51)

In addition to the clear parallels Mr. Farris has already established regarding the **scarlet colored woman** riding a **scarlet colored beast**, I wish to add a few more significant factors that I feel Dispensationalists are ignoring. It becomes obvious that the scriptures portray more than one symbol to represent the same entity, but is done so to get a point across regarding various

components and characteristics of that entity. Dispensationalists are forced to acknowledge that the Little Horn of Daniel 7 represents the same entity as the Beast of Revelation 13. They both make war with the saints for a *three and a half times* or a period of *1260 prophetic days*. Yet the Little Horn growing out of the 4th beast in Daniel 7 *is clearly a different object* from the Beast or seventh head in Revelation 13! If prophecy teachers throughout the centuries have unanimously agreed that these two objects represent the same entity, why is it that Dispensationalists have such a hard time acknowledging that the principle can just as *accurately* be applied to the Harlot Woman riding the beast? Just as the Little Horn can sit atop the head of the Beast in Daniel 7, so in a similar fashion the Harlot Woman can sit atop riding the Beast in Revelation 17!

Let us not forget that the Little Horn in Daniel 7:21,25 *“makes war with the saints and prevails against them...”* and *“shall wear out the saints of the most high”*, and yet we see the Harlot Woman of Revelation 17 exercising this **same characteristic**: *“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus (verse 6).”* Can Dispensationalists not see the glaring parallel here?? Notice that there is **no mention of a Harlot Woman in the book of Daniel**, but it does speak of a Little Horn persecuting the saints. Also notice there is **no mention of a Little Horn in the book of Revelation**, but it does speak of a Harlot Woman persecuting the saints. Did you just catch that? Can one honestly conclude that the angel Gabriel completely failed to reveal the power represented in the Harlot Woman to Daniel? When viewing this from a Dispensational-Futurist perspective, could God have completely missed revealing this key figure, the Papacy, in Bible prophecy to Daniel? This is most unlikely. The power that God conveyed as the Little Horn persecuting the saints to Daniel He likewise conveyed in more detail as a Harlot Woman persecuting the saints to John. I believe this to be sound and logical exegesis.

Dispensationalists acknowledge the Beast of Revelation 13 and the Little Horn of Daniel 7 are both applicable to the Antichrist. Additional parallels, however, will reveal the woman of Revelation 17 to be essentially the same power as the beast she rides and the Little Horn of Daniel 7. In Daniel 7:8, 20 and 25 the Little Horn is identified as having a *“mouth speaking great things”* against the Most High. In Revelation 13:5 the beast is identified as being given a *“mouth speaking great things and blasphemies.”* Thus far, these striking parallels leave us no choice but to conclude that these two powers are one and the same. But what about the Harlot Woman in Revelation 17? Is she essentially the same Antichrist power as the Beast of Revelation 13 and the Little Horn of Daniel 7? In Revelation 13 we find that the Beast has *“upon his heads the name of blasphemy”* (verse 1), is given a mouth speaking *“great things and blasphemies”* (verse 5), and opens his mouth in *“blasphemy against God, to blaspheme his name”* (verse 6). We find this SAME blaspheming characteristic with the Beast and Harlot Woman of Revelation 17! Verse 3 says *“and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”* (17:3) Yet we see the Harlot Woman described as the one doing this persecuting (verse 6). This is juxtaposed to the Beast of Revelation 13 making *“war with the saints, and to overcome them”* (verse 7) and the Little Horn of Daniel 7 which makes *“war with the saints, and prevailed against them”* (verse 21) and *“shall wear out the saints of the most High”* (verse 25).

The Harlot Woman is also paralleled with Babylon, that *great city* (17:18), and we know that *Babylon is a kingdom*, and the Beasts of Daniel 7 *represent kingdoms* (7:23)! Babylon is also represented as a male lion beast with wings in Daniel 7:4. Since both a Woman and Beasts are represented *as kingdoms* in scripture, how proper it becomes to equate the Harlot Woman as part of the same entity as the Beast she rides. The symbolism is accurate, and finds completeness once we understand the characteristics of the Papacy.

We agree with Louis F. Were as he succinctly parallels the Beast of Revelation chapter 13 with the Beast of chapter 17 in his book, *"The Woman, and the Beast in the Book of Revelation"*:

The addition of a woman—the apostate church—to Rev. 17 should not convey the idea that there is a vast difference between the beast of Revelation 13 and the one of Rev. 17. The beast of Rev. 13, we are informed by God's servant, represents "the Papacy, a church that controlled the power of the State". That beast's mouth is said to be "as the mouth of a lion" (the symbol for Babylon in Dan. 7). Thus Babylon is said in Rev. 13 to speak for the kingdoms that included the beast. Babylon also in Rev. 17 is pictured as controlling the beast. Thus in the essential features, the two chapters deal with exactly the same things. By picturing the woman sitting on the beast the same truth is presented in a clearer, plainer way: the Church controls the State. Any effort to differentiate between the beasts of Rev. 13 and 17 because in Rev. 17 a woman has been added to the picture, misses the obvious reason why that woman is brought prominently to view, namely, to stress the fact that *already indicated in Rev. 13, that the Church controls the State*. There are a number of similarities between the Beast of Rev. 13 and 17, such as both having ten horns, seven heads, names of blasphemy on their heads, in both there is a death and a resurrection, in both there is followed by the world wondering after the beast.

The additional symbol of the woman in Rev. 17 must not conceal the many similarities between the two beasts. In both instances it represents the State that becomes a part of the Babylonian system and enforces Babylonian dogmas. The number and name of the beast are not said to be the name *of the woman*. The image of the beast is not said to be the image *of the woman*. The warning message (Rev. 14:9-12) is not said to be against the worship *of the woman*, her image and the reception of *her mark*. The beast of Rev. 13 combines both Church and State; in Rev. 17 there is still the same combination of Church and State, but the woman is shown as a separate entity from the State in order to make clearer the deceptive part that Babylonian teachings have in causing the State to persecute God's people. In Rev. 19:19, 20, and 20:4 we do not find that the woman appears as well as the beast, the Scriptures merely refers to "the beast" in these instances which occur *after Rev. 17*. As we all know, the beast in these references means the apostate church *and* the nations under her guidance; thus the woman is again *included* (in Rev. 19:19, 20; 20:4) in the term "the beast", which shows that the mention of the woman in addition to the beast in Rev. 17

was only for the purpose of revealing and emphasizing the part which the Babylonian teachings and system play in deceiving the world to war against God and His people.

It would be foolish to seek to make a wide divergence between the woman and the beast when the Scriptures before and after Rev. 18 employ the term “the beast” when portraying the same work which is accomplished by the woman *and* the beast of Rev. 17. In Dan. 7 the “little horn” of “the beast” utters great words against the Most High, and persecutes His saints “until a time, times, and the dividing of time”, which is the same as the 42 months of Rev. 13. In Rev. 13 it is “the beast” that blasphemes God and makes war on His saints for 42 months. The “little horn” is said to do what “the beast” is said to do. The difficulty of making a clear-cut distinction between the “little horn”, or church aspect, and the “the beast”, or civil aspect, is illustrated by the fact that in Dan. 7:11 we are informed that “the beast” will continue until it is slain at the time of the second advent “and his body destroyed and given to the burning fame”. In Rev. 13 it is “the beast” whose head receives a “death-stroke”; it is “the beast” that is “killed with the sword”. In Rev. 17:8, 11, it is “the beast” that goes “into perdition”, and yet in 2 Thess. 2:3, 4 it is “the man of sin”—the Papacy—that is called “the son of *perdition*”. (Louis F. Were, *The Woman and the Beast in the Book of Revelation*, pp. 165,166)

**It must ever be remembered that the Papacy possesses both Political and Ecclesiastical influence and power.** How does the Papacy accomplish her religious agendas? Through her Political prowess with the kings and nations of the earth! Thus the symbolism is accurately portrayed where we see the Beast representing the Political power and system of governments which carries its Religious agenda. The Catholic Church relies heavily on its political influence with the kingdoms and nations throughout the world. The Papacy is the ***only global religio-political kingdom on the earth!*** Said another way, the Antichrist power is a composite of two aspects: 1. The Roman Catholic Church (Woman), and 2. The Nation of Vatican City (Beast) [***Note: In another sense, there is much documentation to support that the Papacy is working through the United Nations, European Union, and numerous Secret Societies to accomplish her goals. In essence, these political powers are really, behind the scenes, working for the Papacy who calls the shots and exercises its political control through its Jesuit Order. In essence, these political powers are really one and the same with the great Antichrist system, with the Papacy and its crafty Jesuits at its head. These political government powers are what help to carry her religious agendas. They are Rome’s “tentacles”***]. This is all a repetition and enlargement of the Little Horn of Daniel 7. The principle of “repetition and enlargement” is found all the way through Daniel 2, 7, 8, 9, 10-12 and even into Revelation. The ten horns that turn against the whore in Revelation 17:16 are future, and are symbolic of the very end when the Antichrist/Beast/Whore is exposed and the nations become enraged for being deceived by her, and will end up burning her with fire and leaving her desolate. This takes place at the end of the final tribulation, just before the Second Coming. Although there is no doubt a discernable difference between the Harlot Woman and the Beast she rides, that difference does not draw the kind of distinction as Dispensationalists would like to have it—to the point of making the

Antichrist and the Harlot two separate and distinct entities. Such an interpretation is just off the scale based on the points we have covered.

We will allow Louis F. Were to continue expounding on this point:

The difficulty of differentiating between Church and State in such symbolism is rendered thus because the same people are often involved in the two aspects of national life. That is to say, men who are kings, rulers, politicians, or people who support them, are often also at the same time church people. It is the same nation but in it are the throne or Parliament house and the cathedral; the same people hold an allegiance to both the civil and religious life of the nation. Two separate nations are easily portrayed as symbols entirely separate because different people and different territories are involved; but such clear-cut distinction cannot be made between the civil and religious life of the *same people* and the *same territory*. However, from these prophetic symbols involving Church and State it is made clear that the apostate church with its assumptive claims to be “*the*” only true church, being founded upon “the primacy of St. Peter”, and claiming the right to use the strong arm of civil power in the enforcement of her dogmas, must have the power of the State as an agent of persecution. It is in this capacity that the beast of Dan. 7 is shown as the agent of the little horn. The beast of Rev. 17 is also revealed as the agent upon which the woman depends for her execution of her designs against the true church. While the *woman* is said to be drunken with the blood of the saints (Rev. 17:6), the *beast* also is charged with making “war with the saints” (Rev. 13:7). Thus the Scriptures do not make a wide distinction between the woman and the beast, only when seeking to emphasizing the important part that doctrines, false teachings, have in leading the States to persecute the people of God. (Louis F. Were, *The Woman and the Beast in the Book of Revelation*, pp. 166,167)

In closing, I should also not fail to mention that in Roman times, the Roman empire was figured on Roman coins—on some a *winged beast*, on others a *beast full of horns*, on others a *woman riding a beast*, and on others as a *woman sitting on seven hills*—all pictorially demonstrated in *Prophetic Faith of Our Fathers, Volume 1, pp. 158-160, 259.*) Hence, the arguments put forth by Dispensationalists to support the Harlot Woman and the Beast being two distinct powers do not impress me.

## Conclusion

The evidence thus far presented should compel the reader to seriously examine the Protestant claims that the Papacy is the Antichrist/Little Horn/Beast of Daniel and Revelation. Once we

understand that the Papal System is represented in both the Harlot *and* the Antichrist Beast Power in whom she rides (demonstrating the multiple characteristics and aspects of this Satanic system-- **or two aspects of the same entity**), Dispensationalism finds itself on a faulty foundation. Dispensational-Futurist adherents can rightfully identify the Catholic System as the great “Whore” as much as they like, but as long as they continue in refusing to recognize this same “whore” as the very Antichrist power of Daniel and Revelation, they are in essence inadvertently playing into the hands of Rome and siding with Antichrist. This is precisely what Rome wishes Protestantism to think. The Counter-Reformation has truly performed its sorcery and cast an infectious spell upon the Protestant world—blurring their ability to perceive the very man of sin sitting in the Temple of God.

## Revelation Chapter 17 verse by verse

Revelation 17:1 “*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto you the judgment of the great whore that sitteth upon many waters:*”

**One of the seven angels** - The identification of this angel as one of the seven plague bearing angels of chapters 15 and 16 implies that the information about to be given to John is related to the seven last plagues. This relationship is confirmed by the fact that the announced topic of this chapter “the judgment of the great whore” takes place under the seventh plague (Revelation 16:19).

**Talked with me** - The Greek word translated “with” (meta) may be understood as implying an intimate relationship between John and the angel. Possibly the angel addressed John before taking him off in vision.

**Come hither** - Or “Here” The expression has the force of an imperative.

**Judgment** - Greek *krima* - Meaning “sentence,” “decision,” “verdict,” “decree” Here of the heavenly assize with respect to “the great whore” in view of her criminal course of action. Note that the angel does not show John the execution of the sentence or he would have used the word *krisis*, which word is translated “judgment” in Revelation 18:10. He simply tells him of it. *Krisis* may indicate either the act of investigating a case or the act of carrying out the sentence.

Chapter 17 consists of two distinct parts:

- (1) The symbolic vision of verses 3-6 which John saw.
- (2) What he was told (verse 7) in explanation of it as recorded in verses 8-18.

Part one sets forth the crimes of Babylon and thus constitutes Heaven’s bill of indictment. A declaration of why the divine sentence is to be pronounced upon her. Part two sets forth the sentence itself and the means by which it is to be executed. Babylon’s criminal career reaches a climax under the sixth plague, whereas the sentence decreed is executed under the seventh (Revelation 16:17-19; 17:13-17; 18:4, 8; 19:2). Accordingly, part one is concerned most particularly with events under the sixth plague and part two with those under the seventh. Thus chapter 17 is a delineation of the final crisis when Satan puts forth his supreme effort to annihilate God’s people (cf. Revelation 12:17) and when all the powers of earth are arrayed against them. God permits Satan and the human agencies allied with him to carry forward to the verge of success their plot to annihilate the saints. But at the moment the blow is to be struck, God intervenes to deliver His people. The hosts of evil arrested in the very act of attempting to slay the saints stand without excuse before the bar of divine justice (Daniel 12:1). Little wonder that John was filled with amazement as he beheld the climax of the great drama of the mystery of iniquity.

**Whore** - Greek *porne* - Meaning “prostitute,” “harlot” *Porne* probably goes back to a word meaning “to sell” or “to export for sale” such things as slaves. In Greece prostitutes were usually purchased slaves. The OT prophets often compare apostate Israel, which repeatedly went “a whoring” after heathen gods, (Ezekiel 23:30; cf. Isaiah 23:17; Ezekiel 16:15) with an adulterous woman. Concerning mystical Babylon as a harlot see Revelation 17:5 (cf. verses 2, 4; Revelation 19:2). For

OT passages whose thought or wording is similar to that of Revelation 17, see Isaiah 47:1; Jeremiah 25:12; 50:1; Ezekiel 26:13.

***Sitteth upon many waters*** - Exercises power over many “peoples” and “nations” (verse 15). The form of the verb in Greek presents the “great whore” as in power at the time and as continuing to exercise power. As the ancient city of Babylon was situated upon the literal waters of the Euphrates (Jeremiah 50:12, 38) and dwelt figuratively “upon many waters” or peoples, (Jeremiah 51:12-13; cf. Isaiah 8:7-8; 14:6; Jeremiah 50:23) so modern Babylon is represented as sitting upon or oppressing the peoples of earth (cf. Revelation 16:12).

Revelation 17:2 *“With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication”*

***Kings of the earth*** - The political powers of earth, (verse 12) which place their authority and resources at the disposal of the “great whore” (verse 1; verse 13) and through which she designs to realize her ambition to slay all of God’s people (verses 6, 14) and to rule over the “inhabitants of the earth” (cf. verse 8) The “kings of the earth” are her accomplices in crime.

***Committed fornication*** - Greek *porneuo* - The related verb form of *porne* (verse 1). This expression is equivalent to “gone a whoring” in the OT (cf. Ezekiel 23:30; Hosea 4:12). Used figuratively as here, it refers to an illicit alliance of professed Christians with some master other than Christ. In this instance to a religio-political compact between an apostate church (Revelation 17:5) and the nations of earth. Compare Isaiah 23:15, 17.

***Inhabitants*** - As a result of the course followed by their leaders, the inhabitants of the earth are deceived (cf. 8) into cooperating with the policy of the “great whore” (cf. Revelation 13:8).

***Made drunk*** - Completely intoxicated. The normal powers of reason and judgment have been stupefied and the spiritual perception numbed. Compare Jeremiah 51:7; 2 Thessalonians 2:9-10; Revelation 13:3-4, 7, 18; 14:8; 18:3; 19:20. It may be noted that here the intoxication of the inhabitants of earth is mentioned following reference to the illicit alliance between Babylon and the kings of the earth. It appears Babylon acts through the kings of the earth to gain control of those inhabitants of earth who have not already voluntarily submitted to her. Rulers and subjects are alike deceived.

***With the wine*** - By drinking the wine (her false teachings and doctrines). This “wine” is Satan’s deceptions in uniting all the world under his control together with the falsehoods and “miracles” by which he advances his policy (cf. Revelation 13:13-14; 18:23; 19:20).

***Of her fornication*** - Or “[which is] her prostitution” The alliance between apostate Christianity and the political powers of earth is the means by which Satan proposes to unite the world under his leadership.

Revelation 17:3 *“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns”*

**Carried me away** - Not in body as if he was removed from the isle of Patmos to some other place but in a visionary way just as Ezekiel was carried between earth and heaven in the visions of God to Jerusalem (cf. Ezekiel 3:12-14; 8:3; 40:2-3; Revelation 21:10).

**In the spirit** - Literally “in spirit” (Revelation 1:10; cf. Revelation 4:2; 21:10). The absence of the definite article in Greek stresses the quality or nature of the experience.

**The wilderness** - Greek *eremos* - Meaning “a desolate place” (Revelation 12:6). The related verb used in Revelation 17:16 means “to desolate,” “to lay waste,” “to strip bare,” “to abandon” A “wilderness” was an uninhabited region where life could be sustained only amid difficulty and danger. Food, shelter and possibly even water would be difficult to obtain and there would be danger from wild animals and perhaps from brigands. Accordingly, some consider that when used figuratively as here, a “wilderness” would be a situation fraught with difficulty and danger, apparently for God’s people (verses 6, 14). Absence of the definite article before the word “wilderness” in the Greek, clearly makes the term qualitative and descriptive. In other words, it specifies a condition rather than a particular location.

In view of the fact that chapter 17 appears to deal most particularly with the time of the seven last plagues, (verse 1) some hold that the “wilderness” situation here referred to is descriptive of the experience of God’s people at that time. The situation here depicted is similar to but not to be identified with that of the “wilderness” of Revelation 12:6, 13-16.

**Woman** - The OT prophets repeatedly represent an apostate people as a licentious woman (Jeremiah 3:1-25; Ezekiel 16:26-32; cf. Ezekiel 16:15-58; 23:2-21; Hosea 2:5; 3:1; etc). This “woman” the “great whore,” (Revelation 17:1) or mystical “Babylon the great” (verse 5) is guilty of “the blood of all that were slain upon the earth,” (Revelation 18:24) throughout history. Mystical Babylon constitutes the organized religious opposition to God’s people probably from the beginning of time, but here particularly at its very close (Revelation 17:5).

**Sit** - The form of the verb denotes continuing action. In verse 1 the “great whore” is represented as being in direct control of men as individuals religiously, and here as directing the policies of civil government (verse 18) It has ever been characteristic of apostate Christianity to attempt a union of church and state in order to consolidate religious control over public policy. Compare the declaration of our Lord that His “kingdom” is not “of this world” (John 18:36).

**Scarlet** - Or “crimson” A brilliant color certain to attract attention. In Isaiah 1:18 scarlet is the color of sin. Compare the “great red dragon” of Revelation 12:3.

**Beast** - In Bible prophecy beasts commonly represent kingdoms or political powers (Daniel 7:3-7, 17; 8:3, 5, 20-21; cf. Revelation 12:3; 13:1). The color of this beast no doubt representing a sinful kingdom, not just sinful but one that thought to change the law of God (Daniel 7:25). The names of blasphemy with which it is covered indicate that it stands in opposition to God. Accordingly, the beast itself may be identified as Satan working through those political agencies in all ages that have submitted to her control.

In certain respects this beast resembles the great red dragon of Revelation 12:3, and in others the leopard like beast of Revelation 13:1-2. The context makes the latter relationship appear to be closer. The chief difference between the beast of chapter 13 and that of chapter 17 is that in the former, which is identified with the papacy, no distinction is made between the religious and the political aspects of Papal power, whereas in the latter the two are distinct. The beast representing political power and the woman a religious power.

**Full** - Apostasy and opposition to God are complete.

**Names of blasphemy** - Or “blasphemous names” (Mark 2:7; 7:2). In Revelation 13:1 the names are on the seven heads. Here they are over the entire beast. These names indicate the character of the beast. It presumes to usurp the prerogative of Deity. That it is “full” of blasphemous names indicates that it is wholly devoted to this objective. Compare Isaiah 14:13-14; Jeremiah 50:29, 31; Daniel 7:8, 11, 20, 25; 11:36-37.

**Seven heads** - 9-11. For seven headed beasts in ancient mythology, see Isaiah 27:1.

**Ten horns** - verses 12-14, 17.

Revelation 17:4 “*And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*”

**The woman** - verse 3.

**Purple and scarlet colour and decked with gold** - Compare Revelation 18:12, 16-17. OT priest robes were made of “gold, and blue, and purple, and scarlet” (Exodus 28:3-6) The borders of the priest robes were to have a fringe of blue and when they looked upon the ribband of blue, they were to remember all the Commandments of the Lord. Blue symbolizes God's Commandments and is the colour of sapphire as God's throne from which His law was cut (Numbers 15:38-39; Ezekiel chapter 1 etc) The Papal priest robe colours are also gold, purple and scarlet as per the great whore. And the colour blue is missing from the Papal Church as per the great whore. So while scarlet being the colour of the beast represents sin, (transgressing God's law; 1 John 3:4) the missing colour blue represents the law of God.

This apostate religious organization depicted in all her seductiveness and gaudily dressed and vulgarly bedecked stands forth in striking contrast with the “bride” of the Lamb who John saw arrayed in fine linen, clean and white (Revelation 19:7-8) See on Luke 16:19.

**Abominations and filthiness of her fornication** - Or “unclean acts, even the filthiness which is her fornication” The gold of the cup deceives men with respect to the nature of the contents.

Revelation 17:5 “*And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH*”

**Forehead** - The character reflected by the name “Babylon” is the woman’s considered choice. This may be implied by the fact that the name appears on her forehead. Compare on Revelation 13:16.

**Was a name written** - Rather “a name stands written” It had been written there in the past and remains there. The name reflects character.

**Mystery** - This word is descriptive of the title but not part of it. Hence the appropriateness of the term “mystical Babylon” (1:20).

**Babylon the great** - Although in one sense, [mystical Babylon](#) may be considered as representative of apostate religious systems throughout history, “Babylon the great” in the book of Revelation also designates the united apostate religions at the close of time (Revelation 14:8; 16:13-14; 18:24). In Revelation 17:18 mystical Babylon is called “that great city” (cf. Revelation 16:19; 18:18). Babylon is referred to as “great” here in view of the fact that this chapter deals most particularly with Satan’s great final effort to secure the allegiance of the human race through religion. “Babylon the great” is the name by which Inspiration refers to the great threefold religious union of the Papacy, apostate Protestantism and spiritism (Revelation 16:13, 18-19; cf. Revelation 14:8; 18:2; Daniel 4:30; Zechariah 10:2-3; 11:3-9). The term “Babylon” refers to the organizations themselves and to their leaders but not so much to the members. The latter are referred to as “many waters” (Revelation 17:1, 15) and as the “inhabitants of the earth” (verse 2; cf. verse 8).

**Mother of harlots** - As already noted, “[Babylon the great](#)” includes apostate Protestantism at the time envisioned here. The daughters of this “mother” thus represent the various religious bodies that constitute apostate Protestantism.

Revelation 17:6 “*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration*”

**Drunken** - verse 2. Literally “continuing in a state of intoxication” In a general sense Babylon may be said to be “drunken” with the blood of the martyrs of all ages, (cf. Revelation 18:24) but in a more immediate sense with that of martyrs and prospective martyrs in the closing scenes of earth’s history. God holds Babylon accountable for the blood of those whose death she has decreed but whom she is prevented from slaying. Babylon is utterly intoxicated with her past success at persecuting the saints, (Daniel 7:25; Matthew 24:21; cf. Revelation 6:9-11; 18:24) and with the prospect that soon she will have the satisfaction of completing the gory task (Revelation 16:6; 17:14).

**Saints** - Literally “holy ones” (Acts 9:13; Romans 1:7).

**And with the blood** - Or “that is, with the blood”

**Martyrs** - Greek *martures* - Meaning literally “witnesses” (Revelation 2:13). Compare Isaiah 47:6; Jeremiah 51:49. Revelation 18:24.

**Of Jesus** - Probably meaning “who bore witness concerning Jesus” First by their words and then by their martyrdom. They had been slain because they persisted in witnessing for Jesus and had been loyal to His name at the cost of their lives.

**When I saw her** - It is not clear whether this refers to all that John had seen in verses 3-6 or only to her conduct in verse 6 being the climax of her criminal career. The angel’s reply to John’s amazement (verse 7) may imply the former.

**I wondered with great admiration** - Literally “I was amazed with great amazement” The Greek being a reflection of a typically Hebrew idiomatic expression. The angel had called John to witness the sentence to be pronounced on Babylon the religious prostitute, (verse 1) and the apostle probably expected to see a picture of complete ruin and degradation. But instead he sees a woman garbed in costly attire in a state of intoxication and sitting upon a fearsome beast. An angel had already told John something about this evil “woman,” (Revelation 14:8; 16:18-19) but now he is given a more complete account of her crimes. What John sees fills him with utter astonishment, far beyond anything he expresses elsewhere in the Revelation.

The crimes of mystical Babylon as set forth in the angel’s indictment may be enumerated as follows (cf. Revelation 18:4):

1. Seduction. By seducing the kings of the earth into illicit union with her, in order to further her own sinister designs (verse 2; Revelation 18:3).
2. Oppressive despotism. By sitting upon “many waters” and oppressing the people of earth (Revelation 17:1).
3. Contributing to human delinquency. By making the people of earth except for the saints, drunk with the wine of her political policy thus causing them to become her accomplices in her evil plot (See notes on verse 2). By her “fornication” she “did corrupt the earth” (Revelation 19:2).
4. Drunkenness. By being “drunken with the blood of the saints” who had offended her by refusing to drink of her evil potion of error or to submit to her ambition to rule the earth.
5. Murder and attempted murder. By plotting the murder of Christ’s bride, the “woman” of chapter 12 (Revelation 17:6, 14; 18:24).

Revelation 17:7 *“And the angel said unto me, Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carrieth her, which has the seven heads and ten horns”*

The remainder of the chapter is the angel’s interpretation of the “mystery” or the symbolism of the vision of verses 3-6. The “beast” is explained in verses 8-17 and the “woman” in verse 18.

Revelation 17:8 *“The beast that you sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is”*

**The beast that thou sawest** - The beast of verse 3. John was not shown the beast in either its “was” or its “is not” state but in its revived state following the “is not” period. However, the angel

briefly recounts the past career of this fearful creature by way of identifying the beast as John saw it (verses 8-11).

In the introduction to the vision (verses 1-2) and in the vision itself (verses 3-6) John's attention was directed almost exclusively to the woman and the beast is mentioned almost incidentally. In the explanation (verses 7-18) the angel dwells almost altogether on the beast, together with its heads and horns. In the Greek of verses 7-18 only 36 words are devoted to the woman and 243 to the beast. This noteworthy difference between the vision and its explanation may suggest that although the announced topic of the vision is the divine sentence pronounced upon mystical Babylon, and although she proves to be the leading character in events depicted by the vision, her brief triumph and sudden fall can be understood only by a careful study of the contribution made by the beast, both to her momentary success and also to her eventual defeat.

***Was, and is not*** - At some time in the past the beast had been active, but then disappeared. This expression is repeated at the close of verse 8 and again in verse 11. Some identify the "was" period of the beast with that of pagan Rome, the "is not" period with the brief interval between the end of pagan persecution and the beginning of Papal persecution and the "yet is" period with that of Papal Rome. Others equate the "was" period with that represented by the beast and its seven heads, the "is not" period with the interval between the wounding of the seventh head and the revival of the beast as "the eighth," and the "yet is" period with the revival of the beast when it becomes "the eighth" Those who hold the former view equate the "was" period of the beast with that of the dragon of chapter 12, whereas those who hold the latter view would include also the leopard like beast of chapter 13 **but I would say that "that was (fifth head)" is the period of 1260 years, "is not (time of the sixth)" is the period it receives the wound and "yet is (eighth head)" is the time its revived.** The present tense, "is not," stresses succession in sequence.

***Shall ascend*** - Or "is about to ascend" The angel still speaks of the career of the beast prior to its rising from the "bottomless pit" At the time John saw this beast in vision it had already ascended "out of the bottomless pit"

When the expression "was, and is not" is repeated at the close of verse 8, the words "yet is" but preferably "is to be" appear in place of the words "shall ascend out of the bottomless pit" used earlier in the verse. Accordingly, the beast "yet is" when it ascends "out of the bottomless pit" The comparable words in this threefold sequence as given in verse 11 are "even he is the eighth" Hence when the beast ascends "out of the bottomless pit" and "yet is," it exists as "the eighth" (Literally "an eighth") In verse 8 the beast goes "into perdition" after ascending out of "the bottomless pit" and existing for an unspecified period of time as "the eighth"

When the beast exists again as "the eighth," "they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world when they behold the beast" A very similar statement is made in Revelation 13:3, 8 (cf. verse 4) on the world's attitude toward the beast of that chapter when its deadly wound is healed: "All the world wondered after the beast ... And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" If chapter 13 refers to the same event as Revelation 17:8, it means the statement "his deadly wound was healed" (Revelation 13:3) is equivalent to the expression "shall ascend out of the bottomless pit" (Revelation 17:8; cf.

Revelation 20:3, 7) In a similar way the words “did live” (Revelation 13:14) would be equivalent to the expressions “yet is” and “he is the eight” (Revelation 17:8, 11) The wounding of the head, (Revelation 13:3) the going “into captivity” and “the wound by a sword” (Revelation 13:10, 14) would have their counterpart in the implied descent of the “beast” into the “bottomless pit” (Revelation 17:8) And “death” (Revelation 13:3) would be equivalent to the “bottomless pit” phase of the experience of the beast. The similarities noted here identify the seventh head of the beast as the Papal head (Revelation 17:9-10).

**Bottomless pit** - Greek *abussos* - Meaning literally “abyss” implying a vast and measureless space (Mark 5:10; Revelation 9:1) In the LXX it generally refers either to the depths of the sea or to subterranean waters. In the LXX of Psalms 71:20 and in Romans 10:7 it is used of the underworld or place of the dead commonly called Hades (Matthew 11:23; cf. 2 Samuel 12:23; Proverbs 15:11; Isaiah 14:9) Descent into the “abyss” would thus be a fitting term to represent the death of a beast that appeared to have been slain.

**Perdition** - Greek *apoleia* - Meaning “utter destruction,” “annihilation” (John 17:12) This indicates the utter end of the beast (cf. Revelation 17:11; Revelation 19:20; 20:10).

**They that dwell** - Those upon whom the “whore ... sitteth” (verse 1) and who “have been made drunk with the wine of her fornication” (verse 2). Compare Revelation 13:3-4, 7-8, 12, 14; Revelation 17:1-2.

**Wonder** - Greek *thaumazo* - Meaning “to be amazed,” “to marvel” (verse 6). The people of earth are amazed to see the beast, which they had seen go into the “bottomless pit” (verse 8) return and take up its former activities. They first “wonder” and then worship, (Revelation 13:3-4, 8, 12, 14) that is yield their support to the beast in the pursuit of its blasphemous schemes.

**Not written** - Not listed with those whom God accepts for His kingdom.

**Book of life** - Philippians 4:3.

**From the foundation** - The Greek may be understood as implying that the names appearing in the book of life have been written there ever since “the foundation of the world,” or simply that the book itself has been in existence since that time. Here the latter meaning is intended. Compare Revelation 13:8.

**Yet is** - Textual evidence favors the reading “is to be” or “is to come”

Revelation 17:9 “*And here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sitteth*”

**The mind which hath wisdom** - Compare Revelation 13:18. The angel introduces his explanation of “the beast that was, and is not, and yet is” of Revelation 17:8. What John had been shown was a “mystery” (cf. verse 7; verse 5) in the sense that reality had been concealed in symbolic language, and it would require “wisdom” to understand the figurative in terms of the literal. Although the angels statement probably refers mostly to the enigma of verse 8 and thus especially to the

explanation in verses 9-10, it is also true of the entire vision and thus of the explanation of verses 10-18 as a whole.

**Seven heads** - These represent seven major political powers through which Satan has sought to destroy the people and work of God on earth (verses 2-3, 6, 10). Whether or not Inspiration intended these heads to be identified with seven specific nations of history it may be not clear but seven major specific powers makes a logical conclusion. Accordingly some have understood the seven heads to represent all political opposition to the people and cause of God on earth throughout history without specifying seven particular powers.

I am of the opinion that the powers represented by the seven heads must be seven specific nations already referred to in the various prophecies of Daniel and the Revelation. The first four heads with the four great world empires of Daniel 2 and 7, the fifth with the little horn of chapters 7 and 8, and the leopard like beast of Revelation 13, the sixth with the power represented in Revelation 11:, and the seventh with the two-horned beast of Revelation 13:11 and the eighth being the revitalized fifth. According to this interpretation, the powers represented by the first five heads would be Babylon, Persia, Greece, the Roman Empire and the Papacy. The sixth being Atheism led by revolutionary France, the seventh being the United States and the eighth being the fifth/revitalized Papacy and its confederacy.

Still others consider that the seven heads represent major persecuting powers since God first had a chosen people and an organized work on earth and accordingly specify Egypt, Assyria, Babylon, Persia, Greece, the Roman Empire and the Papacy. Those who follow this interpretation call attention to the important role of Egypt and Assyria with respect to Israel in OT history and prophecy. They also point to the following circumstances when each of these seven powers in turn attempted either to destroy God's people or to subjugate them or to obliterate their distinctive religious character:

- (1) *Egypt at the Red Sea. Exodus 14:9-30*
- (2) *Assyria under Sennacherib. Isaiah 8:4-8; 36:1-15; 37:3-37*
- (3) *Babylon during the Captivity. Jeremiah 39:9-10; 52:13-15*
- (4) *Persia under Haman. Esther 3:8-9; 7:4; 9:1-6*
- (5) *Greece under Antiochus Epiphanes. 1 Maccabees 1:20-64; 3:42; 4:14, 36-54*
- (6) *Rome in its persecution of both Jews and Christians. Daniel 8:9-12, 24-25; Matthew 24:15, 21; Luke 21:20-24; Revelation 2:10, 13*
- (7) *The Papacy throughout her history. Daniel 7:21, 25; 8:24; 11:33, 35.*

### ***The 7 Heads Interpretation***

1. Babylon
2. Medo-Persia
3. Greece
4. Pagan Rome.
5. Papal Rome (1260 years or Dark Ages)
6. \_\_\_\_\_(Wounded state so it cannot be ruling)

7. \_\_\_\_\_(The Beast that rules shortly)
8. Papal Rome (Wound healed by receiving the civil power again)

During the succession of empires, there was no blank period and so the Kingdom that brought down the other became the next superpower. The power that brought down the papal power will then be automatically the next superpower. Many have looked to succession of kingdoms in form of military and political prowess but this is different with the head number 6. Why? Satan had used his political power to oppress God's children but it was not working and so he resorted to spiritual warfare. The battle of mind and this was manifested under "A new manifestation of Satanic power in France 1798". The beast of Revelation which is Atheism represented in communism, fascism, and radical Islamic became the double conqueror of Rome and Christianity. Now this Atheistic powers have been a great foe to Christendom because of their attack on God. In their time of ruling, the Bible has almost been eroded with humanism and New age beliefs and so Christianity has been almost had a death blow. These are Evolution, Free Masonry, Luciferiansism and all that which the prophetess describes as a "New Manifestation of Satanic power". Because the empires do not have a gap and rule in succession, it would be then fair and correct to say that Atheism becomes the next power in the line cause it brought down Papal Rome and its teaching and beliefs has really affected Christianity to a large extent. Many have suggested that America has to be the head number 6 but this meets with a lot of problems I will just cite one.

America during its start was not a beast but a lamb. A humble animal representing Christ, Christ cannot be a beast so America in its start cannot be a beast because the founders founded it on Christian principles. It only becomes a beast when it starts talking like a dragon and assisting the wounded beast (papal Rome) to recover the power it lost. America then based on this sole reason cannot be the beast that follows Papal Rome because it was a lamb. Atheism which brought down Papal Rome should be the succeeding power until America brings it down and become the next beast. Atheism is a combination of; Humanism (France), Communism, Fascism and Radical Islamist (like ISIS). Atheism has to do with denial of God, denial of Christ, belief we are gods, evolution and all sorts of radicals that have a problem with Christianity. They are atheists but in different manifestations. America then would be the beast head number 7 and not 6 but since when? America brought down communism in 1989 and is fighting the radical Islam and has started speaking like a dragon by removing human rights, enacting laws on marriage like gay which are contrary to the Bible and its persecuting Christians as the papacy did during Dark Ages. So, although America got independence in 1775, it was not a beast but a lamb, it never became a straightway beast, next empire to Papal Rome until 1989 when in what is called "Holy Alliance by Time Magazine", it teamed up with the Papacy to bring down Communism in Russia and Poland and started fighting against Islam. From 1989 then America becomes the next beast; head number 7. We should then be having something like this:

1. Babylon
2. Medo-Persia
3. Greece
4. Pagan Rome.
5. Papal Rome (1260 years or Dark Ages)

6. Atheism Rules (. This is during wounded Papal Rome and America in its lamb-like stage)
7. America (The Beast that rules shortly in the background being controlled with the Papacy. USA speaks like a Dragon and makes the beast that was wounded to get healed. It gives life to the image of the first beast that was wounded by enacting Sunday Law)
8. Papal Rome (Wound healed by receiving the civil power again)

My question would be then, does the ten horns/kings (UN or the world divided) come after papacy is healed or not? The answer by every student would be “when She is healed”. This would make us right when we say that if the ten rule together when she is healed then the papacy healed is a confederation of (USA talking like a Dragon, UN and all the other powers that will enter in league with the papacy so that we shall only have two classes standing at the end of time that's those who serve God and those against those who serve God. The final representation of the 7 heads of Rev 17 should be having something like this:

1. Babylon
2. Medo-Persia
3. Greece
4. Pagan Rome.
5. Papal Rome (1260 years or Dark Ages)
6. Atheism Rules (. This is during wounded Papal Rome and America in its lamb-like stage)
7. America (The Beast that rules shortly in the background being controlled with the Papacy. USA speaks like a Dragon and makes the beast that was wounded to get healed. It gives life to the image of the first beast that was wounded by enacting Sunday Law)
8. Papal Rome Wound healed (Confederacy of USA speaking like a dragon, UN and all its allies against true Christianity which in particular will be Sabbath vs Sunday showdown). Though others would be deceived that they are trying the world problems like hunger, war, they would have fallen in the deception of Rome to persecute the true saints. Dark Ages revived.

**Mountains** - A common prophetic symbol designating political or religio-political powers (Isaiah 2:2-3; Jeremiah 17:3; 31:23; 51:24, 25; Ezekiel 17:22-23; etc). This symbol may also be an allusion to the city of Rome with its seven hills. Classical writers often refer to Rome as the City of Seven Hills. In the early centuries Christians commonly referred to Rome as “Babylon” (1 Peter 5:13; Revelation 14:8) probably to avoid being considered as subversives when they spoke and wrote concerning Rome’s anti-Christian activities and the impending judgments of God upon her. In view of the historical relationship of ancient Babylon to the people of God in OT times, the term “Babylon” as applied to Rome in its relations with Christianity was appropriate.

**The woman sitteth** - Here the angel refers to the “woman” as sitting upon the seven “heads” whereas in verse 3 she is spoken of simply as seated upon the “beast” Thus to be seated upon the seven heads is apparently the same as being seated upon the beast. Accordingly there is no real distinction between the beast and its heads. No difference is probably intended.

Revelation 17:10 *“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space”*

**And there are seven kings** - Or “and seven kings are they” These “kings” are not in addition to the “heads” and the “mountains” but presumably identified as/with them.

**Five are fallen** – That will make Babylon, Medo-Persia, Greece, Pagan Rome and Papal Rome:

- (1) According to the interpretation making the seven heads representative of all powers that oppose God’s people and work on earth irrespective of number, this statement would simply mean that a majority of the powers represented had already passed off the stage of history.
- (2) Those who enumerate the first five heads as Babylon, Persia, Greece, Rome and the Papacy consider that these five had all fallen at the time the deadly wound was finally administered to the Papal head of the beast in 1798 (Revelation 13:3-4)
- (3) Those who number the first five heads as Egypt, Assyria, Babylon, Persia and Greece consider that the point indicated by verse 10 is the time of John when the vision was given.

**One is** - Atheism led France after 1798.

**The other** – The United States.

**A short space** - Greek *oligos* - Used 34 times in the NT in the sense of “few,” “little,” “small” to specify quantity, and 8 times in the sense of “short” to specify time (Revelation 12:12). The clause may be translated either “It is necessary that he remain little” or “It is necessary that he continue briefly,” possibly in the sense of a “limited time” in contrast with an unlimited time. In Revelation 12:12 *oligos* refers to the “short time” allotted to Satan after his defeat at the cross. Perhaps the angel here reassures John that Satan and more particularly the power (or powers) represented by the seventh head can never fully attain their objectives. Or that their tenure has been strictly limited. Some here understand *oligos* literally as indicating a short period of time.

Revelation 17:11 “*And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition*”

**The beast that was** – The fifth head – The Papal Rome.

**Even he is the eighth** - Literally “also himself is an eighth” This is the beast in its revived state in the “yet is” period following its ascent out of the “bottomless pit” (verses 8, 10). Some consider the eighth power to be the Papacy alone. Others suggest that it represents Satan. Those who take the latter view point at the time indicated here believe Satan attempts to impersonate Christ (2 Thessalonians 2:8).

**Of the seven** - Literally “out of the seven or his support primarily is orchestrated by the seventh head (USA Revelation 13:12-16)” It is their summation and climax; the beast itself. In the Greek the word for “eighth” is masculine and so cannot refer to a head, the word for which is feminine (meaning it’s a religio-political power).

Revelation 17:12 *“And the ten horns which you sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast”*

**Ten horns** - Compare Daniel 7:24; Revelation 12:3; 13:1; Daniel 7:7; Revelation 12:3.

**No kingdom as yet** - According to some, the number “ten” specifies ten particular “kings” or nations. Others consider “ten” to be a round number and as such to refer to all the powers of the category spoken of as “horns” irrespective of their precise arithmetical number. Such usage is common elsewhere in Scripture (Revelation 12:3). Some take these ten horns to represent the same ten powers specified in Daniel and earlier in the Revelation. Others on the basis that these ten “receive power as kings one hour with the beast” consider that they cannot be identified with the nations that arose during the breakup of the Roman Empire. Ten in other places (Zechariah 8:23) represents a world in totality, a confederacy of one mind of which am of the opinion.

**Hour** - Greek *hora* - Meaning “season,” “daytime,” (in contrast with nighttime) “a day,” “an hour [a twelfth of the daylight hours]” and a definite point of “time” In Matthew 14:15 *hora* is translated “time” meaning daytime. Other such instances are Matthew 18:1; John 16:2, 4, 25; 1 John 2:18; Revelation 14:15. *Hora* is translated “day” in Mark 6:35, “instant” in Luke 2:38, “season” in 2 Corinthians 7:8 and Philemon 15, “short time” in 1 Thessalonians 2:17, “high time” in Romans 13:11 and “eventide” in Mark 11:11. Obviously the meaning of *hora* in any particular instance must be determined by the context.

Some have taken the “one hour” of Revelation 17:12 as prophetic time to which it would represent a period of about two weeks of literal time. However, the context seems to imply otherwise. It is generally recognized that chapter 18 gives a more detailed explanation of events described in Revelation 17:12-17. But the period of time designated as “one day” in Revelation 18:8 is also called “one hour” in verses 10, 17, 19, the obvious intent of Inspiration being to indicate a brief period of time without specifying its exact length. Accordingly, it seems preferable to take the expression “one hour” in Revelation 17:12 in the same sense as indicating a brief but unspecified period of “time”

Periods of time mentioned in prophetic passages of Scripture do not always designate what is commonly known as prophetic time. For instance, the 7 years of famine predicted by Joseph were literal years (Genesis 41:25-31) as is also true of the 40 years of wandering in Numbers 14:34. The same might be said of the 400 years of Genesis climax of satanic planning for the unification of the world through a compact between the apostate religious organizations of earth as represented by the woman, and the political powers of earth as represented by the beast (Revelation 16:13-14; 17:3) It was apparently during this brief “hour” that John saw the “woman” seated upon the “beast” at the apex of her career and “drunken” with the blood of the saints and the martyrs of Jesus (verses 3-6).

Revelation 17:13 *“These have one mind, and shall give their power and strength unto the beast”*

**Mind** - Greek *gnome* - Meaning “opinion,” “intention,” “purpose,” “resolve,” “decree” In verse 17 *gnome* is translated “will” The “mind” of the nations of earth is entirely opposed to that of God. The nations of earth represented by the ten horns here purpose to unite with the “beast” (verse 3) in

forcing the inhabitants of earth to drink the “wine” of Babylon, (verse 2) to unite the world under her control and to destroy all who refuse to cooperate (14). Compare on Revelation 16:12-16.

**And shall give** - Literally “that is, they shall give”

**Power** - Greek *dunamis* - Meaning “[potential] capability,” meaning the ability to carry out a resolve. It is through the agency of its ten horns that the beast sets out to achieve its objective.

**Strength** - Greek *exousia* - Meaning “authority” (Mark 2:10; Romans 13:1). The statement reads literally “These have one purpose, that is, they shall give their capacity and authority to the beast” This unanimous consent of the nations is achieved through the agency of the three evil “spirits” (Revelation 16:13-14). Now that probation has closed, God permits a worldwide religio-political union whose objective is the annihilation of His people. Such a plan He has held in check ever since the days of Babel, (Genesis 11:4-8; Daniel 2:43; Revelation 14:8) but now He withdraws His restraining hand (Revelation 17:17; cf. 2 Chronicles 18:18).

Revelation 17:14 *“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful”*

**Make war** - Join battle with the world united (16:12-16; 17:13) under the leadership of the “beast” of verses 3, 8, 11, the final stage of the age long warfare against Christ and His people now begins. This stage of the conflict termed “the battle of that great day of God Almighty,” (Revelation 16:14) is described more fully in Revelation 19:11-21. Under the sixth plague, preparations are made for the battle, (16:12-16) which is fought under the seventh.

**The Lamb** - Revelation 5:6.

**Overcome them** - God’s faithful people who have suffered so long at the hands of their enemies (Revelation 6:9-11; 12:13-17; 13:7, 15) are delivered when He who is “Lord of lords, and King of kings” lays bare His mighty arm and comes forth to champion their cause (Revelation 11:15, 17; 18:20; 19:2, 11-21) Christ intervenes at the moment the forces of evil launch their attack on the saints at the opening of the seventh plague (Revelation 16:17)

**Lord of lords** - The title “Lord of lords, and Kings of kings” is used in Scripture of Christ as He returns to earth to vanquish the hosts of evil and to deliver His loyal people (1 Timothy 6:15; Revelation 19:16; cf. Matthew 25:31; Revelation 1:5; 17:14).

**With** - Greek *meta* - Here meaning “in company with” (verse 1).

**Called** - Literally “invited” In the NT, to obtain eternal salvation (Matthew 22:3, 14).

**Chosen** - Or “selected” Not all who are “called” qualify to be “chosen” For the distinction between “called” and “chosen” (Matthew 22:14; cf. John 1:12)

**Faithful** - Or “worthy of trust,” “reliable” Those who have been “chosen” must remain “faithful” even “unto death” (Revelation 2:10) if necessary in order to be counted “with Him” Addition of the word “faithful” here implies that it is not sufficient to be “called” and “chosen” In other words,

those who once enter into the experience of grace through faith in Christ must “remain” in grace if they are to be eligible to enter the kingdom of glory (John 3:18-20; Ephesians 1:4-5; cf. 1 Corinthians 3:15; cf. Ezekiel 3:20; 18:24; 33:12).

Revelation 17:15 *“And he saith unto me, The waters which you sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues”*

**Waters** - Verse 1. For other instances of waters as a symbol for human beings, see Isaiah 8:7; Daniel 7:2.

**Sitteth** - Or “is sitting” Here the angel again refers to what John saw in verses 3-6, within the time period specified by verses 11-13.

Revelation 17:16 *“And the ten horns which you sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”*

**Upon the beast** - Textual evidence attests the reading “and the beast” The horns and the beast participate in executing the divine sentence upon Babylon.

**Shall hate** - This represents a change of attitude on the part of the “beast” and the “horns” Some apply this attitude on the part of the ten horns to the attitude of some of the nations of Western Europe toward the Papacy since Reformation times. Others consider that the fulfillment of this prediction is yet future and the horns had given their support to the policies advocated by the “woman,” (verses 3, 9, 13) particularly to the plot to slay the saints (verse 14). But when Christ overcomes them (verse 14) they turn on her realizing that she has deceived them (verse 2).

**Desolate** - Greek *eremoo* - Meaning “to desolate,” “to lay waste” (cf. verse 3) The form of the word in Greek implies that “the whore” will ever remain “desolate” (Revelation 18:21). For a more complete description of the harlot’s desolate state see Revelation 18:22-23.

**Naked** - Deprived of her gorgeous attire, (verses 3-4) and thus left in embarrassment and shame (cf. Ezekiel 23:29; Revelation 16:15).

**Flesh** - Literally “flesh pieces,” which stresses the action of devouring and the completeness of the act. As a beast of prey rends and tears its victim in the process of devouring it, so “the whore” is to be destroyed without pity by the very powers that had so recently supported her (“shall hate”).

**Burn her** - Literally “burn her up completely” Compare Revelation 18:8, which reads: “she shall be utterly burned with fire” A figurative woman would be burned figuratively of course (Revelation 18:8-9; cf. Ezekiel 28:17-19).

Revelation 17:17 *“For God has put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled”*

**God hath put** - The “ten horns” (verse 16) are authorized by God to execute the divine “judgment,” or “sentence” passed upon “Babylon” for her crimes (Revelation 17:1; cf. 1 Samuel 16:14; 2

Chronicles 18:18; 2 Thessalonians 2:11). Accordingly, Revelation 17:16-17 constitutes the climax of the chapter presenting as it does “the judgment of [or, “sentence upon”] the great whore,” the topic announced by the angel in verse 1. Everything else is preparatory to and explanatory of this account of the fate of “Babylon the great” Verses 2-6 provide a catalogue of her crimes, (verse 6) and thus an explanation of why the sentence has been pronounced upon her. Whereas verses 8-18 set forth the means by which or how the sentence will be executed (verse 1). This sentence will be meted out to Babylon under the seventh plague (Revelation 16:19; cf. Revelation 16:19; 18:5, 21; 19:2).

### ***Hearts*** - Or “minds”

***Fulfil his will*** - To carry out the “purpose” or “decree” (13) of the heavenly assize concerning “the great whore” (Revelation 16:19; 17:1).

***Words of God*** - His “will” as expressed in the sentence against mystical Babylon (Revelation 16:17, 19; 17:1).

***Fulfilled*** - Until the sentence is fully executed. The united apostate religious organizations of the world, (Revelation 16:13) together with their leaders are first to fall as the political side of the universal religio-political coalition (Revelation 16:13; 17:5) becomes an instrument in the hands of God to execute the sentence against the religious side of the union (cf. Isaiah 10:5; 13:4-9; 14:4, 6; 28:17-22; 47:11-15; Jeremiah 25:14, 34-38; 50:9-15, 29-31; 51:49; Ezekiel 26:3; Daniel 11:45; Zechariah 11:10; Revelation 19:2)

Revelation 17:18 “*And the woman which you sawest is that great city, which reigneth over the kings of the earth*”

***That great city*** - Literal Babylon was the “great city” of ancient times. From the days of Babel the city of Babylon has been representative of organized opposition to the purposes of God on earth (Genesis 11:4-6; Revelation 14:8). A city is a highly organized and integrated association of human beings. Hence how appropriate is “Babylon the great” as a prophetic symbol for the organized, universal apostate religious organization.

## Revelation 18 and the Latter Rain

I understand that we are living in a time when great awakening should be wrought in our life. Not only by what we speak but moreso what we do should match our speech. This calls for a separation to the members of the body from the inclinations and appetites of this world to a more thing of permanency. This cannot be achieved unless we are born again. The document is a small exposition of the authors view of the present time and the message that all of us should be attending to. The message itself may not be comprehensive but a portion of how we should be living, even the righteousness and the faith of Jesus Christ which can only be achieved by the working of the Holy Spirit. The chapter in view here is Rev 18:1 but cannot just jump to Rev 18 lest we stray and miss the mark itself. The best part to look then for this message will be in the Old Testament: for the things that were written were ensamples for us living in the end-time (1Co:10:11). You will forgive me for asserting that, IF IT IS NOT IN THE OLD TESTAMENT, THEN IT IS NOT IN THE NEW AND IT CAN NEVER BE IN THE SPIRIT OF PROPHECY. I am writing to the people who are familiar with the times we are living in and so I hope no soul shall be lost but the message is for all because it has to be a witness to all, Matthew 24:14. The scenes experienced on the Day of Pentecost are reported in the Book of Joel being a miniature of what it shall be in the end just prior to the second coming of Jesus Christ. Bear with me as we travel in these messages of the "Rain" which even represents the Holy Spirit.

Joe 2:23 "Be glad then, you children of Zion, and rejoice in Yahweh, your God; for he gives you the former rain in just measure, and he causes the rain to come down for you, the former rain and the latter rain, as before. Margin Leviticus 26:4; Deuteronomy 11:14; 28:12; Zechariah 10:7; James 5:7

Former or the autumnal "from the middle of October to the middle of December, is put first, as Joel prophesies in summer when the locusts' invasion took place, and therefore looks to the time of early sowing in autumn, when the autumnal rain was indispensably required. Next, "the rain," generically, literally, "the showering" or "heavy rain." Next, the two species of the latter, "the former and the latter rain" (in March and April). The repetition of the "former rain" implies that He will give it not merely for the exigency of that particular season when Joel spake, but also for the future in the regular course of nature, the autumn and the spring rain; the former being put first, in the order of nature, as being required for the sowing in autumn, as the latter is required in spring for maturing the young crop. Joel begins with the inferior and temporal blessings, and not till Joe 2:28 proceeds to the higher and spiritual ones, of which the former are the pledge.

Moderately rather, "in due measure," as much as the land requires; literally, "according to right"; neither too much nor too little, either of which extremes would hurt the crop (compare De 11:14; Pr 16:15. The phrase, "in due measure," in this clause is parallel to "in the first month," in the last clause (that is, "in the month when first it is needed," each rain in its proper season). Heretofore the just or right order of nature has been interrupted through your sin; now God will restore it.

Joel 23. See EGW on Revelation 18:1. SDA Bible Commentary Vol 4 {4BC 1175.1}. Joel 28, 29 (Acts 2:17, 18). A More Evident Fulfillment.--If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people that they will become a light amid the moral

darkness; and great light will be reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people. {4BC 1175.2}

We get it so clearly that there is no way the latter rain can help when the former rain failed its work.

Joel 2:28: The promises of corn, and wine, and oil, in the foregoing verses, would be very acceptable to a wasted country; but here we are taught that we must not rest in those things. God has reserved some better things for us, and these verses have reference to those better things, both the kingdom of grace and the kingdom of glory, with the happiness of true believers in both. We are here told, the extent of this blessing, in respect of the persons on whom it shall be bestowed. The Spirit shall be poured out upon all flesh, not upon Jews only, but upon Gentiles also; for in Christ there is no distinction between Jew and Greek, Ro 10:11-12. Hitherto divine revelation was confined to the seed of Abraham, none but those of the land of Israel had the Spirit of prophecy; but, in the last days, all flesh shall see the glory of God (Isa 40:5) and shall come to worship before Him, Isa 66:23. The Jews understand it of all flesh in the land of Israel, and Peter himself did not fully understand it as speaking of the Gentiles till he saw it accomplished in the descent of the Holy Ghost upon Cornelius and his friends, who were Gentiles (Ac 10:44-45), which was but a continuation of the same gift which was bestowed on the day of Pentecost. The Spirit shall be poured out upon all flesh, that is, upon all those whose hearts are made hearts of flesh, soft and tender, and so prepared to receive the impressions and influences of the Holy Ghost. Upon all flesh, that is, upon some of all sorts of men; the gifts of the Spirit shall not be so sparing, or so much confined, as they have been, but shall be more general and diffusive of themselves. BUT NOTE ONE IMPORTANT THING THAT "ON THOSE WHOSE HEARTS ARE MADE HEARTS OF FLESH, SOFT AND TENDER, SO PREPARED.

Dreams, visions (Ac 9:10; 16:9). The "dreams" are attributed to the "old men," as more in accordance with their years; "visions" to the "young men," as adapted to their more lively minds. The three modes whereby God revealed His will under the Old Testament (Nu 12:6), "prophecy, dreams, and visions," are here made the symbol of the full manifestation of Himself to all His people, not only in miraculous gifts to some, but by His indwelling Spirit to all in the New Testament (John 14:21,23; 15:15). In Ac 16:9; 18:9, the term used is "vision," though in the night, not a dream. No other dream is mentioned in the New Testament save those given to Joseph in the very beginning of the New Testament, before the full Gospel had come; and to the wife of Pilate, a Gentile (Mt 1:20; 2:13; 27:19). "Prophesying" in the New Testament is applied to all speaking under the enlightenment of the Holy Spirit, and not merely to foretelling events. All true Christians are "priests" and "ministers" of our God (Isa 61:6), and have the Spirit (Eze 36:26, 27). Besides this, probably, THE PROMISE IS OF THE INFUSION WHICH WILL BRING THE MIND TO A TOTAL CHANGE AND VIEW OF EVENTS AND WHOLLY BE SANCTIFIED TO BE ABLE TO DWELL IN THE PRESENCE OF A HOLY GOD, A VICTORY OVER SIN PERIOD THAT WILL CULMINATE IN THE TRANSLATION OF THE SAINTS.

Zechariah 12:10: Spirit of Grace - supplications--"spirit" is here not the spirit produced, but THE HOLY SPIRIT producing a "gracious" disposition, and inclination for "supplications" "spirit of grace" as the grace of God itself (whereby He "pours" out His bowels of mercy), "conjoined with the sense of it in man's heart." The "spirit of supplications" is the mercury whose rise or fall is an

unerring test of the state of the Church. In Hebrew, "grace" and "supplications" are kindred terms; translate, therefore, "gracious supplications." The plural implies suppliant prayers "without ceasing." HEREIN NOT MERELY EXTERNAL (IMPUTED) HELP AGAINST THE FOE, AS BEFORE, BUT INTERNAL (IMPARTED) GRACE IS PROMISED SUBSEQUENTLY FOR A PEOPLE WHO HAVE RENOUNCED AND SIGHING AGAINST SIN AND ARE HOLDING ON ONTO CHRIST'S GARMENT OF RIGHTEOUSNESS, TO WALK IN HIS STATUTES AND PRECEPTS. IT IS AN EFFUSION THAT DOES NOT COME BY MERE OBSERVATION AND ANY HUMAN INTELLIGENCE AND A SUPERFICIAL KNOWLEDGE OF GOD, BUT A CONNECTION TO THE TRUE VINE WHICH SUPPLIES EVEN TO THE BRANCHES IN DUE SEASON FOR THE FRUIT TO COME FORTH (JOHN 15). NOTICE THE FOLLOWING PARABLE THAT THE TREE HAD LEAVES AS IN THE TIME OF THE FRUITS TO COME FORTH BUT IT HAD NONE. THIS WILL NOT BE SO IN THE TIME OF THE RAIN (LOUD CRY – REV 18:1) BECAUSE THERE WILL BE A SEPARATION THAT HAS NEVER BEEN SEEN AND THOSE WHO ARE FILLED WITH THIS SPIRIT SHALL BRING FORTH FRUIT.

Mark 11:13-22. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

For farther satisfaction on this point, let us suppose:-1. That this tree was intended to point out the state of the Jewish people. 1. They made a profession of the true religion. 2. They considered themselves the peculiar people of God, and despised and reprobated all others. 3. They were only hypocrites, having nothing of religion but the profession-leaves, and no fruit.

That our Lord's conduct towards this tree is to be considered as emblematical of the treatment and final perdition which was to come upon this hypocritical and ungodly nation EVEN AMONG THE CHURCH AS IT IS HAPPENING NOW. 1. It was a proper time for them to have borne fruit: Jesus had been preaching the doctrine of repentance and salvation among them for more than three years; the choicest influences of Heaven had descended upon them; and every thing was done in this vineyard that ought to be done (ISAIAH 5:1-7), in order to make it fruitful JUST AS WE HAVE SPIRIT OF PROPHECY TO FULLY UNDERSTAND WHAT IS REQUIRED OF US. 2. The time was now at hand in which God would require fruit, good fruit; and, if it did not produce such, the tree should be hewn down by the Roman axe OR WE BE SIFTED AND MISS SEALING. Therefore, 1. The tree is properly the Jewish nation AND THE CHURCH AT ITS PRESENT STATE. 2. Christ's curse the sentence of destruction which had now gone out against it; and, 3. It's withering away, the final and total ruin of the Jewish state by the Romans. AT THIS POINT WE HAVE TO MAKE ONE THING CLEAR, PAUL SAYS "THESE THINGS WERE WRITTEN AS ENSAMPLES OF WHAT SHALL BE OR WHAT SHALL BEFALL THY PEOPLE AS DANIEL 10:14 PUTS IT, LEST WE FORGET THAT WE ARE THE SPIRITUAL ISRAEL. His cursing the fig tree was not occasioned by any resentment at being disappointed at not finding fruit on it, but to point out unto his disciples the wrath which was coming upon a people who had now nearly filled up the measure of their iniquity. A fruitless soul, that has had much cultivation bestowed on it, may expect to be dealt with as God did with this unrighteous nation/church/people, AREN'T WE!

Was He deceived? No, because He is all-knowing but it was in danger of deceiving others and that's why he had to deal with it. When our Lord saw this fig tree by the way-side, apparently flourishing, he went to it to gather some of the figs: being on the way-side I.E. TO EXAMINE IF THE LEAVES WERE A REPRESENTATIVE OF THE TRUTH ABOUT ITS PROFESSION. It was not private,

but public property {MATHEW 5:13, 14, AND 16}; and any traveller had an equal right to its fruit. As it was not as yet the time for gathering in the fruits, and yet about the time when they were ready to be gathered, our Lord with propriety expected to find some. Besides, the fig tree puts forth its fruit first, and afterwards its leaves BUT NOTICE IT WAS THE RIGHT OPPOSITE: LEAVES THEN FRUITS: SUCH A GREAT DECEPTION. Indeed, this tree, in the climate which is proper for it (WHICH THE JEWISH CHURCH WAS IN BECAUSE JESUS CHRIST WAS AMONGST THEM), has fruit on it all the year round, meaning Christianity is all season when the right climate which is the Holy Spirit is connected to the believer.

IN CONCLUSION OF THIS PARABLE, WHEN THE HOLY SPIRIT SHALL DESCEND, IT'S UPON THOSE VESSELS WHICH CAN BRING FORTH FRUITS – "BY THEIR FRUITS YE SHALL KNOW THEM". AND SO IT'S A SOLEMN TIME WHERE SEPARATION OF THE COUNTERFEIT SPIRIT FROM THE TRUE ONE IS BROUGHT AND THERE IS NO MIDDLE GROUND BECAUSE A LINE OF DISTINCTION HAS BEEN DRAWN AND THE PEOPLE WHO BELONG TO THE LORD ARE READY FOR THE PREDICAMENT BEFORE THEM WHILE THOSE WHO PRETEND LIKE THE FIG TREE SHALL BE SWEEPED WITH THE SCOURGE AND EVERY WIND OF DOCTRINE BECAUSE THEY DID NOT MAKE USE OF THE FORMER RAIN TO MAKE THEM READY FOR THE LATTER RAIN FOR THE WHOLE WORK OF SANCTIFICATION AND TRUE KNOWLEDGE OF THE MERITS OF CHRIST IN THE HOLY OF HOLIES, EVEN TO WALK IN THEM. THE STEPS OF CHRIST IN HIS SANCTUARY ARE SO IMPORTANT TO A HEAVEN BOUND PROFESSOR.

John 7:38, 39: It refers primarily to the copiousness, but indirectly also to the diffusiveness, of this living water to the good of others: WHATEVER THING WE HAVE BEEN GIVEN IS NOT JUST FOR US BUT FOR THE OTHERS THAT ARE BESIDES (PHIL 2:4). This spake He of the Spirit who, by His direct personal agency, opens up this spring of living waters in the human spirit (John 3:6), and by His indwelling in the renewed soul ensures their unfailing flow. They that believe, as the Holy Ghost is, in the redemption of man, entirely at the service of Christ, as His Agent, so it is only in believing connection with Christ that any one "receives" the Spirit EVEN THE GREATER EFFUSION WHICH IS THE LATTER RAIN. Living water, running water, which the Hebrew language calls living, because still in motion. The graces and comforts of the Spirit are compared to living (meaning running) water, because they are the active quickening principles of spiritual life, and the earnest and beginnings of eternal life VIS Jeremiah 2:13 WHEREBY YOU CANNOT CLAIM TO BE CONNECTED TO, WHILE YOU STILL REMAIN DRY AND WITHERED.

Rivers of living water here denoting both plenty and constancy WHEN THE LUKEWARMNESS HAS BEEN REMOVED AND THE SINS OF ISRAEL SHALL BE SOUGHT OF AND NOT BE FOUND HENCE "THEN SHALL THE OFFERING OF JUDAH AND JERUSALEM BE PLEASANT UNTO THE LORD, AS IN THE DAYS OF OLD, AND AS IN FORMER YEARS" MALACHI 3:4. THEN THE CHURCH WHICH OUR LORD AT HIS COMING IS TO RECEIVE TO HIMSELF WILL BE A "GLORIOUS CHURCH, NOT HAVING SPOT, OR WRINKLE, OR ANY SUCH THING" EPHESIANS 5:27. THEN SHE WILL LOOK "FORTH AS THE MORNING, FAIR AS THE MOON, CLEAR AS THE SUN, AND TERRIBLE AS AN ARMY WITH BANNERS," SONG OF SOLOMON 6:10:" PRIOR AND AFTER CLOSE OF PROBATION DUE TO THIS OUTPOURING OF THE LATTER RAIN. The comfort flows in both plentifully and constantly as a river; strong as a stream to bear down the oppositions of doubts and fears. There is a fullness in Christ of grace for grace (GROWING FROM FAITH TO FAITH).

These flow out of his belly, that is, out of his heart or soul, which is the subject of the Spirit's working and the seat of his government {JOHN 16:7}. There gracious principles are planted; and out of the heart, in which the Spirit dwells, flow the issues of life, PROVERBS 4:23. There, divine comforts are lodged, and the joy that a stranger doth not intermeddle with. He that believes has the witness in himself, 1Jo 5:10, Light abounds within. Observe, further, where there are springs of grace and comfort in the soul they will send forth streams: Out of his belly shall flow rivers. First, Grace and comfort will evidence themselves. Good affections will produce good actions, and a holy heart will be seen in a holy life; the tree is known by its fruits, and the fountain by its streams. Secondly, they will communicate themselves for the benefit of others WHEREBY ACTS 2 ("UPPER ROOM EXPERIENCE") HAS TO BE MANIFESTED IN EVERY ONE WHO SHALL HAVE RECEIVED THE FORMER RAIN LEADING TO THE RECEPTION OF THE LATTER RAIN WHICH IS EVEN UNITY AND BOLDNESS IN BEARING THE MESSAGE OF THE TIME; a good man is a common good. His mouth is a well of life, Proverbs 10:11. It is not enough that we drink waters out of our own cistern, that we ourselves take the comfort of the grace given us, but we must let our fountains be dispersed abroad, Proverbs 5:15-16. AS THIS WAS THE MAIN FALL OF THE ANCIENT ISRAEL, THE MODERN ISRAEL HAS TO HAVE LEARNT THIS LESSON AND CORRECTING THE WRONGS OF THE PREDECESSORS RATHER THAN WALKING IN THEM. THIS IS THE PROPER WORK OF A PERSON WHO HAS BEEN BORN AGAIN AND RECEIVED THE ANOINTING OF THE LORD WHICH IS EVEN LIKENED TO THE WORKING OF THE HOLY SPIRIT IN THEM.

It is promised to all that believe on Christ that they shall receive the Holy Ghost. Some received his miraculous gifts Mark 16:17-18; all receive his sanctifying graces. THE GIFT OF THE HOLY GHOST IS ONE OF THE GREAT BLESSINGS PROMISED IN THE NEW COVENANT AC 2:39, AND, IF PROMISED, NO DOUBT PERFORMED TO ALL THAT HAVE AN INTEREST IN THAT COVENANT. The Spirit dwelling and working in believers is as a fountain of living running water, out of which plentiful streams flow, cooling and cleansing as water, mollifying and moistening as water, making them fruitful, and others joyful; John 3:5. When the apostles spoke so fluently of the things of God, as the Spirit gave them utterance Acts 2:4, and afterwards preached and wrote the gospel of Christ with such a flood of divine eloquence, then this was fulfilled, "OUT OF HIS BELLY SHALL FLOW RIVERS".

John 4:13, 14. "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The contrast here is fundamental and all comprehensive. "This water" plainly means "this natural water and all satisfactions of a like earthly and perishable nature." Coming to us from without, and reaching only the superficial parts of our nature, they are soon spent, and need to be anew supplied as much as if we had never experienced them before, WHILE THE DEEPER WANTS OF OUR BEING ARE NOT REACHED BY THEM AT ALL; WHEREAS THE "WATER" THAT CHRIST GIVES--SPIRITUAL LIFE--IS STRUCK OUT OF THE VERY DEPTHS OF OUR BEING, MAKING THE SOUL NOT A CISTERN, FOR HOLDING WATER POURED INTO IT FROM WITHOUT, BUT A FOUNTAIN, SPRINGING, GUSHING, BUBBLING UP AND FLOWING FORTH WITHIN US, EVER FRESH, EVER LIVING. The indwelling of the Holy Ghost as the Spirit of Christ is the secret of this life with all its enduring energies and satisfactions, as is expressly said (John 7:37-39). "NEVER THIRSTING," THEN, MEANS SIMPLY THAT SUCH SOULS HAVE THE SUPPLIES AT HOME AND ARE NEVER DISCONNECTED but INTO EVERLASTING LIFE CARRYING THE THOUGHTS UP FROM THE

ETERNAL FRESHNESS AND VITALITY OF THESE WATERS TO THE GREAT OCEAN IN WHICH THEY HAVE THEIR CONFLUENCE, EVEN TO THE OTHER SHEEP WHICH IS NOT OF THIS FOLD (JOHN 10:16).

### **Psalms 133: THE INFLUENCE OF THE ANOINTING**

Behold, how good and how pleasant] Unity is, according to this scripture, a good thing and a pleasant; and especially among brethren - members of the **SAME FAMILY**, of the same Christian community, and of the same nation: and why not among the great family of mankind! **BECAUSE THE FULLY SANCTIFICATION OF THE HOLY SPIRIT WHICH IS THE OINTMENT IS WORKING IN THEM FOR THE SAME PURPOSE AND WALK. WHEN WE REACH THE BOOK OF ACTS 2, WE SHALL SEE THIS PRINCIPLE WORKING AND APPLYING TO THE LETTER.** On the other hand, disunion is bad and hateful. The former is from heaven; the latter, from hell.

What it is that is commended--brethren's dwelling together in unity, not only not quarrelling, and devouring one another, but delighting in each other with mutual endearments, and promoting each other's welfare with mutual services: **WHEN THE SPIRIT HAD COME UPON THEM ON THE DAY OF PENTECOST, NO ONE EVER PROFESSED TO HAVE AN INDIVIDUAL POSSESSION (ACTS 4:34).** Sometimes it is chosen, as the best expedient for preserving peace, that brethren should live asunder and at a distance from each other; that indeed may prevent enmity and strife (Gen 13:9), but the goodness and pleasantness are for brethren to dwell together and so to dwell in unity, to dwell even as one (so some read it), as having one heart, one soul, one interest. David had many sons by many wives; probably he penned this psalm for their instruction, to engage them to love another, and, if they had done this, much of the mischief that arose in his family would have been happily prevented. The tribes of Israel had long had separate interests during the government of the Judges, and it was often of bad consequence; but now that they were united under one common head; he would have them see how sensible it was likely to be for their advantage, especially since now the ark was fixed, and with it the place of their rendezvous for public worship and the centre of their unity; **BUT THIS UNITY REMEMBER IT WAS NOT TO BE CENTERED UPON FALSITY BUT A TRUE KNOWLEDGE OF IT, THEY HAD TO EXAMINE WHAT MADE THEM DIFFERENT AND THEN HAVE A COMMON GROUND OF UNITY. TRUTH WAS NOT TO BE SACRIFICED FOR THE SAKE OF UNITY. IN ISRAEL, WHEN THE TRIBES WERE DIS-UNITED, IT WAS THE READING OF THE LAW THAT BROUGHT THEM BACK TOGETHER AND EVEN AS HOLY MEN OF GOD WERE INSPIRED BY THE HOLY SPIRIT, AT THIS POINT ALSO, MEN INSPIRED BY THE HOLY SPIRIT READING THE WORD, HAS TO SOUND A LOUD CRY THAT WILL AWAKEN THE OTHER FLOCK WHICH IS WANDERING IN THE DESERT TO COME BACK TO THE TRUTH. THIS CRY CAN ONLY BE EMPOWERED BY THE PRESENCE OF THE HOLY SPIRIT.** Now let them live in love.

**BUT WHAT DOES THE LORD WANT US TO GET FROM THIS CHAPTER?** Notice that the unity wrought of in this place is likened unto the precious ointment that was used in the tabernacle. The ointment or the oil itself was to keep the lamps burning continually; in a sense that when it got finished then the lamps will go off, but the priests were charged never to let it go off (Leviticus 24:2). The anointing which resembles the continual influence of the Holy Spirit is the only efficacy that can continually maintain brethren in peace. And so in the latter days, those who unite, they either unite in the true influence of the Holy Spirit or in the deceptive spirit of the Anti-Christ. Meaning, you have to learn in which way you may be a candidate of the filling of the true Spirit of

God even to unite with the others who are driven by the same for the one purpose of reaching unto the other fold which is not part of this fold to be one flock and under one shepherd. Inspiration writes, "They may be one as we are ONE" John 17:21.

### **ACTS CHAPTER 2 A REPLICA OF PSALMS 133**

I believe that everything that transpires in the heavenly sanctuary sends a signal with an event here on earth. "Christ's Promise Fulfilled.--The time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples (SW Nov. 28, 1905). {6BC 1055.2}" One event that I would like to elaborate and dwell on is when the sacrifice of Christ was accepted in heaven. John 20:17 starts the whole story. At this time, Jesus had not ascended to heaven and so there was nothing that He could promise or assure His disciples at this moment. But when Jesus ascends to heaven Rev 4 and Rev 5 His atoning sacrifice is accepted, then and there do we find the statement Matthew 28:18 "All power is given to me....." and He can now reveal it 50 days after His Death (Passover) which coincided with the day of Pentecost (feast of weeks) or in simple words that "The feast of Pentecost was celebrated fifty days after the Passover". This event on this day was witnessed by the outpouring of the Holy Spirit to show that another event had passed in the stages of the sanctuary. It's only then the people who have an un-broken link to heaven that understand the mysteries of heaven. How can we maintain such un-broken link?

They were all with one accord in one place.] With one accord; this word is very expressive: it signifies that all their minds, affections, desires, and wishes, were centered in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was no person uninterested-none unconcerned-none lukewarm; all were in earnest; and the Spirit of God came down to meet their united faith and prayer. When any Assembly of God's people meet in the same spirit they may expect every blessing they need. SEE HOW PSALMS 133:1 APPLIES TO THIS PARTICULAR ACCOUNT. THERE WAS NOTHING THAT COULD HINDER THEIR COMMUNICATION WITH HEAVEN BECAUSE OF THE ONENESS THAT EXISTED.

Such as the incarnation of Christ; his various miracles, preaching, death, resurrection, and ascension; are the design of God to save the world through him. From this one circumstance we may learn that all the people enumerated above were either Jews or proselytes; and that there was probably none that could be, strictly speaking, called heathens among them. THE VERY POINT TO NOTE IS THAT, ITS ONLY THOSE WHO WERE PREPARED THAT RECEIVED THIS ANOINTING ON THIS PARTICULAR DAY, THE UNBELIEVING CONTINUED IN THEIR DOUBT SOME TO EVERLASTING PERIL SAVE A FEW WHO ACCEPTED THAT IT WAS THE WORKING OF THE HOLY SPIRIT. After this wonderful outpouring, we find the scripture even being more opened to the disciples more vividly and making them understand and wax bold in the work that was before them. MANY CAN SAY THAT IT WAS AFTER THEY HAD RECEIVED THE HOLY SPIRIT THAT THEY BECAME BOLD BECAUSE BEFORE THAT THEY WERE HIDING. BUT REMEMBER THAT THE DISCIPLES HAD BEEN IN SCHOOL FOR 3 YEARS AND THAT HAD PREPARED THEM FOR THE PRESENT DUTY THEY HAD TO DO. And so the notion that we can sit around not practicing what

we intend to do in the future, is cast out from the wrestlers of the word of God: "Heaven's Reservoir of Power not Locked.--[Acts 2:1-4 quoted.] God is willing to give us a similar blessing, when we seek for it as earnestly. {6BC 1055.3}." The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We also may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised. If we do not have His power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness (RH June 4, 1889). {6BC 1055.4}."

Another verse that we get spoken of is John 14:26: The upper room experience was a session of discussing the scriptures and committing them into the memory so that when time as such would come, you would not try to draw from an empty cistern but a mind which has been fortified with and in the word of God. I wonder of folks who say, when the time of trouble comes, then I will be serious! How can you be serious while running on empty! NOTICE: "Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures and taught to regard sacredly the claims of the law of God. COPIES OF THE BIBLE WERE RARE; THEREFORE ITS PRECIOUS WORDS WERE COMMITTED TO MEMORY. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort {GC 67.1}."

JESUS AT THE AGE OF 12 WAS IN THE TEMPLE AND MANY SANHEDRIN WERE SURPRISED AT HIS KNOWLEDGE OF SCRIPTURE. IT'S BY THE WORKING OF THE HOLY SPIRIT THAT THIS VERSES ARE KEPT IN MEMORY AND DISSEMINATED IN TIME OF NEED HENCE MAINTAINING AN UN-BROKEN CONNECTION WITH THE HEAVEN. That's on the day of Pentecost, you find Peter, not reading from any scroll but spoke as the Spirit could bring in remembrance what he had already learnt, enlightening and broadening the message with new light which was old light that the Jews had forgotten about: "In the work that was accomplished on the day of Pentecost, we may see what can be done by the exercise of faith. Those who believed in Christ were sealed by the Holy Spirit. As the disciples were assembled together, "there came a sound. . . as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." And Peter stood up among them and spoke with mighty power. Among those who listened to him were devout Jews, who were sincere in their belief. But the power that accompanied the words of the speaker convinced them that Christ was indeed the Messiah. What a mighty work was accomplished! Three thousand were converted in one day {6BC 1055.7}."

Who were the audience? The devout men dwelling in Jerusalem. So devout men need to be baptized again! That's incredible. There are people who think they know anything while actually what we know is nothing: 1 Corinthians 8:12 viz Rev 3:18. Baptism as its put in Romans 6 is to put off your own self and put on Christ. Are we not being called even today to renounce self and put on Christ! Even to accept that He is the source that we ought to draw from, cause of ourselves we cannot do it. When you die to self, then you are a vessel that can be used by the Holy Spirit, this is the part we are defeated but all is not lost Rev 3:20, "(Hosea 6:3; Joel 2:23, 28, 29; Zechariah 10:1;

Revelation 18:1.) Pentecost Repeated With Greater Power.--It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue {6BC 1055.5}."

God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out (RH July 20, 1886) {6BC 1055.6}."

When you reach Acts 2:42, Psalms Chapter 133 is repeated, these are people who have renounced sin and they are sailing into spiritual maturity. A true picture of genuine Christian fellowship. They ate their bread: they had no severe fasts; the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that, if they had no severe fasts, they had no splendid feasts: all was moderation, and all was contentment. They were full of gladness, spiritual joy and happiness; and singleness of heart, every man worthy of the confidence of his neighbour; and all walking by the same rule, and minding the same thing: "After the disciples had received the baptism of the Holy Spirit, the priests and rulers marveled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus {6BC 1055.9}. Their teaching was a SECOND EDITION of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their Advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance (MS 32, 1900) {6BC 1056.1}." There is no jostling of who is who in the vineyard of Christ as it was in their infancy Mark 10:35-41. It's after this experience of total conversion then and there appears Acts 2:43:

Verse 43. And fear came upon every soul] many, were puzzled and confounded at the manner in which the apostles preached, who charged them home with the deliberate murder of Jesus Christ, and who attested, in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit which they now witnessed as a proof of his resurrection and ascension, and that this very person whom they had crucified was appointed by God to be the Judge of quick and dead. They were in consequences stung with remorse, and were apprehensive of the judgments of God; and the wonders and signs continually wrought by the apostles were at once proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfidy, and wickedness. ONCE THE CRUCIFIED CHRIST WILL BE UPLIFTED IN THE LIVES OF THE PROFESSED BELIEVER, THEN WILL THE WICKED AND THE WORLDLINGS DESIRE TO HAVE THE SAME CHRIST. WITHOUT THIS TRUE CONVERSION OF THE HOLY SPIRIT, WE SHALL CONTINUE TO BE NOISY CYMBALS, TRUMPETS SOUNDING WITHOUT RIGHT TONES AND WE SHALL BE MORE THAN BABYLON YET IT WILL BE ETERNAL LOSE FOR US. I COUNSEL US: "Isa:60:1: Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

**After a somehow lengthy look at the Old Testament and the connection it has for the chapter at hand (Rev 18), let us now move to the self-same chapter and conclude the study of the "RAIN" even the Holy Spirit. THE STUDY OF REVELATION 18:1 IS WHAT IS KNOWN AMONG ADVENTIST AS THE LOUD CRY OR LATTER RAIN. THOUGH THE VERSE HAS BEEN OF SOME CONTROVERSY ON THE PEOPLE DESIGNATED TO CARRY THE MESSAGE, WE ARE ONLY GOING TO CONTINUE LOOKING AT WHAT IS THE LATTER RAIN OR LOUD CRY AND HOW WE CAN BE CANDIDATES OF IT. FIRST THINGS FIRST.**

#### **REVELATION 18, HABAKKUK 2:14**

Let us start with some quote:

(Ch. 14:9-12; Habakkuk 2:14; see EGW on Acts 2:1-4) "The Angel of Revelation 18"

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea. {7BC 983.9}

Those who have held the beginning of their confidence firm unto the end will be wide awake during the time that the third angel's message is proclaimed with great power (RH Oct. 13, 1904). {7BC 984.1}

IMMEDIATELY YOU READ HABAKKUK 2:14 YOU NOTICE ONE ASTOUNDING CONCEPT: THERE IS A MESSAGE TO BE PROCLAIMED AND IT'S NOT JUST AN ORDINARY MESSAGE BECAUSE FROM THIS MESSAGE YOU FIND THAT THE EARTH IS TO BE FILLED WITH GLORY AND KNOWLEDGE OF GOD. This is a universal spread of the Gospel over the habitable globe; a gospel which announces another dispensation in the history of the church of God. The earth cannot perish till every continent, island, and inhabitant, is illuminated with the light of the Gospel. IT IS NOT HARD TO SEE THE PARALLELS AND THE FULFILLMENT OF MATTHEW 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come!" God brings out of the staining and sinking of earthly glory, RENEWING OF HUMAN HEARTS FROM FOCUSING ON TEMPORARY THINGS, THE PRIDE OF THIS EARTH, SELF-RIGHTEOUS; TO THE ETERNAL THINGS OF HEAVEN. THIS IS THE REVEALING OF THE IMAGE OF GOD IN MAN. THE CHARGE THAT SATAN HAD AGAINST CHRIST THAT A FALLEN MAN CANNOT KEEP HIS LAW PERFECTLY IS FOUND OUT TO BE BUT HATRED TO THE GOVERNMENT OF GOD. ITS ONLY AT THIS STAGE OF OUT-POURING OF THE HOLY SPIRIT IN LIFE OF THE VESSELS OF GOD THAT GOD CAN CLAIM MAN TO BE HIS OWN AND DECLARE THE CHURCH READY FOR TRANSLATION HENCE "Mal 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Indeed, this revelation fills the earth with the knowledge of it as plentifully as the waters cover the sea, which lie deep, spread far, and shall not be dried up until time shall be no more. Note, Such as will not be taught the knowledge of God's glory by the judgments of his mouth shall be made to know and acknowledge it by the judgments of his hand, IF THIS LAST APPEAL CANNOT CALL SOMEONE OUT OF BABYLON, NO OTHER APPEAL EVEN BY ANGELS THEMSELVES CAN CALL ANYONE FROM THEIR STUBBORNNESS.

(2 Timothy 2:14-16; see EGW on Ch. 16:14-17.) Message Prepares for Translation.--Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect. {7BC 984.2}

The proclamation of the gospel is the only means in which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His Law. The ANIMATING SPIRIT OF GOD, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments--preparing here below for translation (RH Oct. 13, 1904). {7BC 984.3}

You can be sure God can proclaim something done before it comes to happen: BABYLON IS FALLEN is not something to dilly-dully that it will come to happen. The fashions, trends, pride, and deception I will do it when time comes is not ONLY BABYLONISH BUT SUICIDAL. This angel publishes the fall of Babylon, as a thing already come to pass; and this he does with a mighty strong voice, that all might hear the cry, and might see how well this angel was pleased to be the messenger of such tidings. COME OUT OF HER IS NOT SOMETHING NEW HERE NOTICE: Isaiah 52:11, Zec 2:6-7. That even in the Romish Church God has a people: but they are in great danger; their only safety is in coming out of her at once is something that should not be taken lightly, CONSIDER JOHN 10:16 "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." So also in every apostate or world-conforming church there are some of God's invisible and true Church, who, if they would be safe, must come out. Especially at the eve of God's judgment on apostate Christendom: as Lot was warned to come out of Sodom just before its destruction, and Israel to come from about the tents of Dathan and Abiram. "The harlot is not Rome alone (though she is pre-eminently so), but every Church that has not Christ's mind and spirit. False Christendom, divided into very many sects, is truly Babylon, that is, confusion. However, in all Christendom the true Jesus-congregation, the woman clothed with the sun, lives and is hidden. Corrupt, lifeless Christendom is the harlot, whose great aim is the pleasure of the flesh, and which is governed by the spirit of nature and the world." THE FIRST JUSTIFICATION OF THE WOMAN IS IN HER BEING CALLED OUT OF BABYLON THE HARLOT, AS THE CULMINATING STAGE OF THE LATTER'S SIN, WHEN JUDGMENT IS ABOUT TO FALL: FOR APOSTATE CHRISTENDOM, BABYLON, IS NOT TO BE CONVERTED, BUT TO BE DESTROYED. Secondly, she has to pass through an ordeal of persecution from the beast, which purifies and prepares her for the transfiguration glory at Christ's coming (Lu 21:28). YE WHO DESIRE TO LIVE A GODLY LIFE, DEPART; FOR, ALTHOUGH ALL THINGS ARE LAWFUL AT ROME, YET TO BE GODLY IS UNLAWFUL.

(Jeremiah 30:7; Hosea 6:3; Joel 2:23; Zechariah 10:1; Ephesians 4:13, 15); refreshing of the Latter Rain.--As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel (RH May 27, 1862) {7BC 984.4}

(Isaiah 61:11.) Not to Wait for Latter Rain.--We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God (Letter 151, 1897) {7BC 984.5}

Revelation of the Righteousness of Christ.--The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth (RH Nov. 22, 1892) {7BC 984.6} When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (RH Dec. 6, 1892). {7BC 985.5}

CONCLUSIVELY, WHAT IS THIS THAT HAS TO LIGHTEN UP THE EARTH WITH GOD'S GLORY! Romans 12:1 maybe a good illustration. A PEOPLE WHO HAVE DIED TO FLESH AND HAVE GIVEN ALL THE MEMBERS OF THEIR BODY TO CHRIST AND PUT THEIR MIND UNDER THE SUBJECTION AND CONTROL OF THE HOLY SPIRIT; THERE ARE READY TO GO TO THE FURNACE IF THE HEAVEN HAVE TO FAIL THEIR MISSION. THEY ARE NOT MINDFUL OF THE DECREE THAT IS BEING THREATENED: DANIEL 3:16-18. BUT DON'T FORGET, ITS NOT BY MIGHT ZECHARIAH 4:6, THIS PEOPLE ARE BUT A FULFILLMENT OF MATTHEW 5:13, 14 AND 16. ISAIAH 60:1. The rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the Old Testament, and through that the New Covenant. From thence came the prophets, the apostles, and the first missionaries, they spoke as the Holy Ghost gave utterance, to the isles of the sea, and to the four corners of the world and now to the end-time faithfuls (CHURCH MILITANT MATCHING TO CHURCH TRIUMPHANT).

### **Isaiah 60:1-2**

That, the members of it being all righteous, the glory and joy of it shall be everlasting Isa 60:19-22. Now this may have some reference to the peaceable and prosperous condition which the Jews were sometimes in after their return out of captivity into their own land; but it certainly is further, and its fulfillment can only but be realized in the time of the end when the Loud Cry (Rev 18:1) goes forth to all the four corners of the earth powered by the outpouring of the Holy Spirit and the earth is filled with God's glory.

What this light is, and whence it springs: The Lord shall arise upon thee (Isa 60:2), the glory of the Lord (Isa 60:1) shall be seen upon thee. God is the Father and fountain of lights, and it is in his light that we shall see light. As far as we have the knowledge of God in us, and the favour of God towards us, our light has come. When God appears to us, and we have the comfort of His favour, then the glory of the Lord rises upon us as the morning light; when He appears for us, and we have the credit of His favour, when He shows us some token for good and proclaims His favour to us, then His glory is seen upon us, as it was upon Israel in the pillar of cloud and fire. When Christ arose as the sun of righteousness, and in Him the day-spring from on high visited us, then the glory of the Lord was seen upon us, the glory as of the first-begotten of the Father so shall be it when people are consecrated to do the last phase of the proclamation of the Eternal Kingdom by preaching the Loud Cry Message.

What a foil there shall be to this light: Darkness shall cover the earth; but, though it be gross darkness, darkness that might be felt, like that of Egypt, that shall overspread the people, yet the church, like Goshen, shall have light at the same time. When the case of the nations that have not the gospel shall be very melancholy, those dark corners of the earth being full of the habitations of cruelty to poor souls, the state of the church shall be very pleasant AND MIGHTY WORK SHALL BE WROUGHT BY SIMPLE VESSELS WHICH MANY SHALL BE SURPRISED OF AS EVEN IT WERE ON THE DAY OF PENTECOST AND AFTER.

#### **What is the duty which the rising of this light calls for:**

"Arise, shine; not only receive this light, and" (as the margin reads it) "be enlightened by it, but reflect this light; arise and shine with rays borrowed from it." The children of light ought to shine as lights in the world. If God's glory be seen upon us to our honour, we ought not only with our lips, but in our lives, to return the praise of it, to His honour, Mt 5:16; Phil 2:15. When the Jews were settled again in their own land, after their captivity, many of the people of the land joined themselves to them; but it does not appear that there ever was any such numerous accession to them as would answer the fullness of this prophecy; and therefore we must conclude that this looks further, to the bringing of the OTHER FLOCK into the gospel church.

#### **What shall invite such multitudes to the church:**

"They shall come to thy light and to the brightness of thy rising, Isa 60:3. They shall be allured to join themselves to thee," "By the light that shines upon thee," the light of the glorious gospel, which the churches hold forth, in consequence of which they are called golden candlesticks. This light which discovers so much of God and his good will to man, by which life and immortality are brought to light, this shall invite all the serious well-affected part of mankind to come and join themselves to the church, that they may have the benefit of this light to inform them concerning truth and duty. The purity and love of the primitive Christians, their heavenly-mindedness, contempt of the world, and patient sufferings, were the brightness of the church's rising, which drew many into it. The beauty of holiness was the powerful attractive by which Christ had a willing people brought to Him in the day of His power, Ps 110:3. SO SHALL IT BE WHEN THE LATTER CHURCH TURNS TO PRIMITIVE GODLINESS AND PREACH WHAT THEY PRACTICE. Multitudes shall come to the church. Great numbers shall come, nations of those that are saved, as

it is expressed with allusion to this, Re 21:24. Nations shall be disciplined (Mt 28:19), and even kings, men of figure, power, and influence, shall be added to the church. They come from all parts (Isa 60:4): Lift up thy eyes round about, and see them coming, devout men out of every nation under heaven, Ac 2:5. See how white the fields are already to the harvest, John 4:35. See them coming in a body, as one man, and with one consent: They gather themselves together, that they may strengthen one another's hands, and encourage one another. Come, and let us go, Isa 2:3.

"They come from the remotest parts: They come to thee from far, having heard the report of thee, as the queen of Sheba, or seen thy star in the east, as the wise men, and they will not be discouraged by the length of the journey from coming to thee. There shall come some of both sexes. Sons and daughters shall come in the most dutiful manner, as thy sons and thy daughters, resolved to be of thy family, to submit to the laws of thy family and put themselves under the tuition of it. They shall come to be nursed at thy side, to have their education with thee from their cradle." THE CHURCH'S CLOSING SCENES SHALL BE GLORIOUS THAN THE DISTRESS OF ALL AGES COMBINED. The church's children must be nursed at her side, not sent out to be nursed among strangers; there, where alone the unadulterated milk of the word is to be had, must the church's new-born babes be nursed, that they may grow thereby, 1Pe 2:1-2. Those that would enjoy the dignities and privileges of Christ's family must submit to the discipline of it.

The forces of the Gentiles had often been against the church, but now they shall be for it; for as God, when He pleases, can, and, when we please Him, will, make even our enemies to be at peace with us (Pr 16:7), so, when Christ overcomes the strong man armed, He divides his spoils, and makes that to serve his interests which had been used against them, Lu 11:22. The subject of this chapter is the great increase and flourishing state of the Church of God by the conversion and accession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly show that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the Church of God which we are taught to expect in the latter times; when the fullness of the Gentiles shall come in, and the many shall be converted and gathered from their dispersions, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty dealt with the Latter Rain and Loud Cry and this verse sheds a light on what we have been talking about: A TOTAL TURN OF HEART TO GOD THROUGH HIS OUTPOURING OF THE HOLY SPIRIT. This is one of the most glorious chapters in the whole of the Old Testament. The splendour, glory, and excellence of the Church of Christ are here pointed out in language which the Spirit of God alone is capable of using. But when shall this state of blessedness take place? IT IS HERE WITH US FOLKS: ARE WE READY TO BE USED AS VESSELS OF HONOUR IN THIS LAST HOUR? **My only fervent hope and wish is that this generation, here and now, will learn that song and complete God's salvation puzzle, with no more loose ends or pieces that don't fit. Stay focused, stay blessed and more so continue sounding the trumpet with the correct notes, let no one be lost because you had a message and was afraid to deliver it. IF YOU ARE ASHAMED OF CHRIST, HOW WILL YOU EXPECT HIM TO BE PROUD OF YOU!**

## Revelation Chapter 19 – Salvation and Glory

Revelation 19:1 *“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:”*

**After these things** - After witnessing the scenes of chapters 17 and 18. (see notes on Revelation 18:1) Those of chapter 19 were presented to John immediately without interruption. It is apparent from verse 2 that this song is sung after judgment has been executed upon the “great whore.” An event that takes place under the seventh plague, (see notes on Revelation 16:19; 17:1) and thus after the scene described in Revelation 17:16-17; 18:4-23. The singing of this song of praise to God follows immediately upon the completion of the work of the seventh plague bearing angel. If the events of chapters 18 to 20 are recorded in chronological order as appears to be the case, the anthem of Revelation 19:1-7 is sung in close connection with events at the second coming of Christ, whether at that time or just before or after cannot be determined with certainty. The context may be understood as assigning the anthem to a time immediately prior to the actual appearance of Christ. (cf. verse 11)

**Much people** - The inhabitants of heaven and possibly also men redeemed from this earth. (cf. Revelation 18:20) It may be that the anthem of Revelation 19:1-7 is sung in response to the call of Revelation 18:20.

**Alleluia** - Greek *Allelouia* - A transliteration of the Hebrew halelu-Yah, “praise ye Yahweh,” (Psalms 104:35) from *halal*, “to shine,” “to boast,” “to celebrate,” “to praise,” and Yah, a shortened form of Yahweh. Like another Hebrew word “amen,” “hallelujah” has been adopted into the English language practically unchanged. The four occurrences of the word in chapter 19 (verses 1, 3, 4, 6) are the only instances of its use in the NT.

Verses 1-7 constitute an antiphonal choral arrangement composed of two anthems and two responses:

- (1) *In verses 1-3 a great voice in heaven leads out with the theme of the song, ascribing honor and justice to God for having punished Babylon.*
- (2) *In verse 4 the “beasts” and the “elders” respond in affirmation.*
- (3) *In verse 5 a voice from the throne summons all loyal subjects throughout the universe to a joint recognition of the truth of the theme.*
- (4) *In verses 6-7 the entire universe unites in acclaiming the right of God to universal sovereignty. This paean of praise stands in striking contrast with the dirge of death in Revelation 18:10-19.*

The design this antiphonal hymn of praise is similar to that Psalms 24:7-10, which is likewise composed of two anthems and two responses. This responsive chorus was first used during the triumphal procession marking the return of the ark to Jerusalem, and centuries later at the resurrection and the ascension.

**Salvation** - Literally “the salvation.” In the Greek each of the virtues ascribed here to God is preceded by the definite article. This suggests the fullness, the sum total, of each attribute. The “salvation” of Revelation 12:10 is specifically salvation from “the accuser of our brethren.” Here it is salvation from mystical Babylon. (see notes on Revelation 16:17) The one refers to what was accomplished at the first coming and the other to what is to be accomplished at the second.

**Glory** - See Matthew 6:13; Romans 3:23.

**Honour** - Textual evidence attests the omission of this word.

**Power** - See Matthew 6:13; 28:18.

**The Lord** - Textual evidence attests the omission of this expression.

Revelation 19:2 *“For true and righteous are his judgments: for he has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand.”*

**Righteous** - Or “just.” (see notes on Revelation 15:3; 16:1, 5) God will make no error in His acts of judgment. He will take all the facts into account.

**Judgments** - Literally “acts of judging,” (see notes on Revelation 16:7) No doubt here the seven last plagues in general and the judgment of mystical Babylon in particular. (see notes on Revelation 17:1; 18:4, 10)

**Hath judged** - The Greek specifies a single, completed act.

**Did corrupt** - Or “was corrupting.” Her criminal conduct covered a long period of time. See notes on Revelation 17:2, 6.

**And hath avenged** - Or “in that he hath avenged.” The judging is the avenging. See notes on Revelation 18:6, 20.

Revelation 19:3 *“And again they said, Alleluia. And her smoke rose up for ever and ever.”*

Revelation 19:4 *“And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.”*

**Amen** - See Matthew 5:18.

Revelation 19:5 *“And a voice came out of the throne, saying, Praise our God, all you his servants, and you that fear him, both small and great.”*

**Out of the throne** - This was either the voice of God Himself or that of one speaking for Him. (see notes on Revelation 16:17)

**Praise** - Literally “keep on praising.” The response to this call is the chorus of voices of verses 6-7.

**And ye** - Or “even ye,” “ye that fear,” is equivalent to “ye his servants.”

**Fear** - In the sense of reverential awe. (see notes on Revelation 11:18)

**Small and great** - Compare Revelation 11:18.

Revelation 19:6 “*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.*”

**I heard** - Compare on Revelation 1:2.

**As it were** - Or “what seemed to be.”

**And as the voice** - Rather “even as the voice.” In both instances where this expression occurs in verse 6.

**Many waters** - Compare Revelation 14:2.

**Omnipotent** - Or “Almighty.” (2 Corinthians 6:18; Revelation 1:8)

**Reigneth** - Literally “reigned” in the sense that He “began to reign.” It is at the close of the investigate judgment but before Christ leaves the most holy place that He receives His kingdom and begins His reign as “King of kings.”

Revelation 19:7 “*Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife has made herself ready.*”

**Be glad** - The inward experience of the heart.

**Rejoice** - The outward expression that results from the inward emotion of gladness. It comes from a heart overflowing with happiness that Christ is now reigning as king. (cf. Revelation 18:20)

**Honour** - Literally “glory.” This is the climatic expression of gratitude and devotion.

**Marriage** - “The bride, the Lamb's wife” is “that great city, the holy Jerusalem.” (Revelation 21:2, 9-10) The New Jerusalem is to be the capital of the new earth, and as such is representative of “the kingdoms of this world,” which are to “become the kingdoms of our Lord and of his Christ.” (Revelation 11:15; 21:1-5) The New Jerusalem will contain the Garden of Eden in which the tree of life has been preserved. (Revelation 22:1-2) The wedding referred to here consists of the reception by Christ of His kingdom as represented by the New Jerusalem, and His coronation as King of kings and Lord of lords, in heaven at the close of His priestly ministry before the plagues are poured out. (see notes on Revelation 17:14) As in the parable of the Ten Virgins, the waiting saints are represented as guests invited to the wedding. (Revelation 19:9; cf. Matthew 25:1-10)

**Is come** - Or “has [finally] come,” that is, the event has already taken place when this announcement is made. (see above on “marriage”; cf. verse 1)

**Made herself ready** - John continues his figurative account in terms of an ancient oriental wedding. For comment on customs connected with such an occasion, see Matthew 22:1-13; 25:1-10; John 2:1-10.

Revelation 19:8 “*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.*”

**To her was granted** - John has set forth the New Jerusalem symbolically as the bride. (see notes on verse 7) Continuing the figure he speaks of the garments in which she is arrayed.

**Fine linen** - Here a figure for a righteous character. (cf. Revelation 3:5; 6:11; see notes on Revelation 3:18; cf. Revelation 22:14)

**Clean** - Literally “splendid,” brilliant and shining like the light of a lamp. The same word is translated “gorgeous” in Luke 23:11 and “bright” in Revelation 22:16.

**White** - Literally “pure.”

**Righteousness** - Greek *dikaionomata* - Meaning “righteousness deeds,” not *dikaiosune*, “righteous character.” (Matthew 5:6; Romans 3:20) Righteous deeds are the natural and inevitable result of a righteous character. *Dikaionomata* applies particularly to the sanctified deeds of the Christian, his victorious life developed by the grace of the indwelling Christ. (Galatians 2:20; James 2:17-18, 20) For comment on the wedding garment in the parable of the man without a wedding garment. See Matthew 22:11. Compare on Matthew 5:48.

Revelation 19:9 “*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.*”

**Blessed** - Or “happy.” (Matthew 5:3)

**Called** - Invited to the marriage feast. (Matthew 22:14; Romans 8:28)

**Supper** - Greek *deipnon* - The evening meal. The “marriage supper of the Lamb” takes place at the end of earth's long day. See Matthew 22:1-14.

**These** - That is, the words of the invitation.

**True sayings** - Literally “genuine [ones].” The invitation is absolutely trustworthy. It can be depended upon.

Revelation 19:10 *“And I fell at his feet to worship him. And he said unto me, See you do it not: I am your fellowservant, and of your brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”*

**Fell** - A typical oriental gesture of reverence and worship. Here it is an expression of profound joy and gratitude for the marriage supper is a celebration of triumph over the forces of evil, which have sought to prevent this very event. This is the first occasion on which John responded to the message of the angel and represents the depth of feeling it stirred in him.

**Do it not** - Compare Acts 10:26.

**I am your Fellowservant** - Literally “fellow slave,” “fellow bondsman.” What a privilege it is that devoted workers on earth may share the companionship of and be co-workers with heavenly angels!

**Of thy brethren** - Fellow servant of thy brethren. Some have considered this designation as evidence that the speaker must be a member of the human family, such as Enoch, Elijah, Moses or one of the saints raised with Christ at His resurrection. However, there is no direct evidence in Scripture that a translated human being ever acted in the role of an angel to reveal truth to his fellow men.

**Spirit of prophecy** - For the word “prophecy,” compare the word “prophet” in Matthew 11:9. The Holy Spirit was sent to bear testimony to Jesus, (John 15:26) and His witness is equivalent to that of Jesus in person. The Spirit of prophecy is one of the gifts of the Spirit. (1 Corinthians 12:10; Ephesians 4:11) For the manifestation of this gift among the people of God in the last days. See notes on Revelation 12:17.

Revelation 19:11 *“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war.”*

**Opened** - Literally “standing open.” Heaven was open when John's attention was first directed to it and remained open. Compare Revelation 4:1; 11:19; 15:5. Accompanied by the angel armies of heaven, (Revelation 19:14) Christ is seen descending from heaven as King of kings (verse 16) in power and majesty to deliver His faithful people from those who are bent upon their destruction. The scene described in verses 11-21 is the climax of “the battle of that great day of God Almighty,” often called the [battle of Armageddon](#).

**Behold** - Compare on Revelation 21:5.

**White horse** - In Bible times horses were used almost exclusively in connection with warfare or government business. When used figuratively in the Bible as here, the horse is usually a symbol of battle. (cf. Exodus 15:21; Isaiah 43:17; Jeremiah 8:6; Ezekiel 38:15; Zechariah 10:3; Revelation 14:20; see notes on Revelation 6:2) White typifies holiness of character. (see notes on Revelation 3:4; 6:2; 7:14) White horses have ever been the favorite of kings and military leaders. Christ has received the right to rule this earth as King of kings (see notes on Revelation 19:1, 7) and now appears figuratively as a warrior riding forth as a conqueror on a magnificent white charger to

occupy His lawful domain and to escort His faithful people back to the “marriage supper.” (verse 9; see notes on Revelation 11:15) Compare Isaiah 63:1-6

**Faithful and True** - It should be remembered that oriental names depict character, (Acts 3:16) and that therefore the names here ascribed to Christ specifically represent Him in His role as champion of His beleaguered people on earth. Four statements are made concerning Christ's name in connection with the battle of Revelation 19:11-21:

1. Christ is called “Faithful and True” (verse 11) in that He now appears, according to His promise, (John 14:1-3) to deliver His own. To them He has seemed to delay His coming, (see notes on Revelation 16:15) but they “have waited for him” and He now appears for the purpose of effecting their salvation. (Isaiah 25:9; cf. Revelation 16:17)

2. The “name written that no man knew but he himself” (verse 12) represents the heretofore unknown role in which He now appears as the avenger of His people. (see notes on Revelation 16:1) In the performance of this “strange” work (Isaiah 28:21) He acts in a role new to both men and angels.

3. But as the avenger and deliverer of His people He is still “The Word of God.” (verse 13) He is “The Word of God” at work carrying out the will of the Father on earth, now in judgment, as formerly in mercy. (John 1:1-3; Revelation 19:15)

4. The title “King of kings, and Lord of lords” (verse 16) applies in a special sense to Christ at this time. (see notes on Revelation 17:14) All power has been given into His hands. (1 Corinthians 15:25) Satan selfishly aspired to the exalted position that had been reserved for Christ as the Son of God. (Isaiah 14:12-14; Revelation 12:7-9) But the latter, not counting equality with the Father a thing to be grasped, had voluntarily relinquished the full exercise of the attributes and prerogatives of Deity for a time, (Philippians 2:6-8) and thereby demonstrated His worthiness to receive the honor and dignity implicit in the title “King of kings, and Lord of lords.”

**In righteousness** - His cause is altogether just. (see notes on Revelation 15:3; 16:5) Throughout history earthly rulers have waged war for selfish ends and personal or national aggrandizement. Compare Isaiah 11:1-5.

**Doth judge and make war** - He executes judgment by waging war. This war is against the political and military forces of earth, which had assembled to destroy His faithful servants. (see notes on Revelation 13:15; 16:13-14, 16-17)

Revelation 19:12 *“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.”*

**His eyes** - See notes on Revelation 1:14. As Christ goes forth, the great champion of eternal justice, nothing escapes His notice.

**Crowns** - Greek *diadema*. (see notes on Revelation 12:3) In the Bible *diadema* is never applied to the reward of the saints. It is always the crown of royalty. In addition to the many royal crowns

that Christ receives as King of kings, He also wears the chaplet of victory, the stephanos since He too overcame Satan. (see notes on Revelation 12:3; 14:14)

Revelation 19:13 *“And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”*

**Vesture** - Greek *himation* - (Matthew 5:40) Here perhaps a rider's coat or the cloak of a military commander.

**Dipped in blood** - Figuratively of course. The question arises as to whose blood stains the cloak of the rider. Some have suggested that it is a symbol of Christ's own blood shed on the cross on the assumption that it cannot be that of the wicked who at this point in the narrative have not yet been slain. However, Christ here appears not in the role of “a Lamb as it had been slain,” (Revelation 5:6) but of a conquering warrior. The striking similarity between this passage and that of Isaiah (Revelation 63:1-6) suggests that this passage is a fulfillment of the words of Isaiah.

**Word of God** - See John 1:1. In executing divine justice on those who persist in rebellion against the government of heaven, Christ is truly as the “Word of God” as when at His first coming, He came to earth with the gracious offer of divine mercy. His coming on both occasions is an expression of the divine will.

Revelation 19:14 *“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”*

**Armies** - The angelic hosts that accompany Christ at His second coming. (see Matthew 24:31; 25:31) See notes on Revelation 17:14; cf. Matthew 22:7.

Revelation 19:15 *“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”*

**Out of his mouth** - The sword is obviously figurative. By the word of the Lord the earth and its inhabitants were brought into being, (Psalms 33:6, 9) and now by the word of His mouth He terminates their existence. (see Revelation 19:20-21)

**Sword** - Greek *rhomphaia* - (see notes on Revelation 1:16) The large weapon of assault used by soldiers of ancient times in contrast with the machaira, the short stabbing sword used in defense. (Luke 22:36) Compare Jeremiah 46:10.

**Smite** - Literally “smite [once for all].”

**Rule** - Greek *poimaino* - Meaning literally “to shepherd.” (Matthew 2:6) The expression “and shall rule them” may better be translated, “that is, shall rule them,” for the smiting and the ruling refer to the same thing.

**Rod of iron** - See notes on Revelation 2:27; cf. Psalms 2:9; 110:1-2, 5-6. The ancient shepherd's rod had a double function. The crook on one end served to help and guide the sheep, while the heavy ferrule on the other end, a metal cap or ring to strengthen the rod, made it also a weapon of assault. This was used for the protection of the flock. To repel and kill wild animals that would scatter and destroy it. It is now time for the Good Shepherd to use the "rod of iron" against the nations for the deliverance of His beleaguered flock on earth. His ruling or smiting the nations with a rod of iron results in their extermination, not their government during the millennium as some hold.

**Winepress** - See Isaiah 63:3; Revelation 14:19-20 where the same figure is developed further. Compare Lamentations 1:15.

**Of the fierceness and wrath** - Rather "which is the fury of the anger."

Revelation 19:16 *"And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."*

**And on his thigh** - Preferably, "that is, upon his thigh." The name was seen inscribed on the part of his cloak that covered the thigh.

Revelation 19:17 *"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;"*

**Standing in the sun** - Perhaps the blinding light of the sun is here descriptive of the glorious light of the divine presence. (cf. 2 Thessalonians 2:8-9; Revelation 6:15-17) Thus the angel who issues the challenge of Revelation 19:17 would be standing next to Christ as in ancient combat an armor bearer would be near his lord.

**Fowls** - This invitation to the "fowls" warns the assembled hosts of the wicked as to the fate that impends for them. (see notes on Revelation 16:15-17) It is couched in the graphic oriental phraseology of a challenge to personal combat. (cf. 1 Samuel 17:44-46) To be devoured by the scavengers of the skies constituted one of the curses for disobedience pronounced by Moses in his valedictory address to the people of Israel. (Deuteronomy 28:26) John's phraseology in Revelation 19:17-18 appears to be based on God's words to the heathen nations of earth as recorded in Ezekiel 39:17-22. (cf. Jeremiah 7:32-33)

**Supper** - The gruesome alternative to eating at the marriage supper of the Lamb (verse 9) is to be eaten by the fowls of heaven at the "supper of the great God." Those who do not voluntarily accept God's gracious invitation to be present at the one must respond to His imperative summons to the other.

Revelation 19:18 *"That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."*

**Flesh** - Literally “flesh pieces.” (cf. Revelation 17:16)

**Kings** - The confederate nations of earth acting in concert under the direct supervision of Satan in the guise of an angel of light. (cf. Revelation 16:14, 16-17; 17:12, 14)

**Captains** - The leaders in command of the military forces assembled to carry out Satan's will in the closing scenes of the great controversy.

**Mighty men** - Armed forces organized, trained, and equipped.

**Flesh of horses** - The remainder of verse 18 is a graphic word picture of the total destruction of all the forces of evil at the second coming of Christ. (cf. Revelation 6:15; 14:17-20; 16:21)

**Free and bond** - Compare Revelation 13:16.

Revelation 19:19 *“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”*

**Their armies** - Now assembled for battle and engaged in bitter conflict among themselves. (see notes on Revelation 16:17, 19)

**War** - Literally “the war,” that is, “the battle of that great day of God Almighty,” often referred to as the [battle of Armageddon](#).

**His army** - Compare “they that are with him.” (Revelation 17:14; cf. Revelation 16:12; 19:14)

Revelation 19:20 *“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had [received the mark of the beast](#), and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”*

**Taken** - Or “captured.” The phrase of the battle following Christ's appearance is short and dramatic, for at its very outset the “beast” and the “false prophet” are captured. (see notes on Revelation 16:17, 19)

**False prophet** - Apostate Protestantism, which is deluded by Satan and cooperates with him. (see notes on Revelation 13:11-17; 16:14) A “prophet” is one who speaks on behalf of another. (Matthew 11:9) This “prophet” speaks on behalf of the first beast in connection with the healing of its “deadly wound,” (see notes on Revelation 13:12; 17:8) to persuade the world to unite in allegiance to it.

**A lake of fire** - Or “the lake which is fire.” This phrase immediately turns the reader's mind to an identical phrase in Revelation 20:10, which in turn seems to call for the conclusion that these phrases refer to the same fiery event being the destruction of the wicked at the end of the thousand years. But to do so presents a problem. The 19th chapter is most evidently discussing events in connection with the second coming of Christ. Hence to hold that the lake of fire mentioned in Revelation 19:20 describes an event at the close of the millennium is to lift this verse

out of its contextual sequence. It is always better if possible to find an explanation that allows any given statement to maintain its historical sequence in a passage of Scripture. As regards Revelation 19:20, this is possible on the reasonable premise that there is a fiery judgment from God both at the beginning and at the close of the millennium. There is no inconsistency and certainly no contradiction in speaking of a lake of fire at the beginning and a lake of fire at the end of the millennium.

Revelation 19:21 *“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”*

***The remnant*** - Or “the rest.” All of earth's inhabitants except the redeemed.

## Revelation Chapter 20 – Satan Chained

Revelation 20:1 “*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*”

**I saw** - The events described in chapter 20 follow immediately upon those portrayed in chapter 19.

**Come down** - Literally “coming down.” John saw the angel descending to Earth.

**Key** - No doubt symbolic of being able to imprison or confine. The fact that an angel carries the key shows that he has complete control of events. The dragon will be unable to avoid being cast into the pit.

**Bottomless pit** - Greek *abussos*. (see notes on Revelation 9:1) This is a symbolic vision. So the bottomless pit is not some subterranean cavern or some yawning chasm elsewhere in the universe. John is describing the prophetic picture that unfolded before his eyes. In vision he saw an actual pit, but the shutting up of the dragon in the pit was merely a symbolic way of showing that Satan's activities would be brought to a halt. This is made clear by the statement showing the purpose of his confinement; “that he should deceive the nations no more.” (Revelation 20:3)

How Satan's activities will be brought to a halt is clear from the context and other scriptures, which show that the earth will be utterly depopulated at the second coming of Christ. According to Revelation 19:19-21 the wicked are destroyed in connection with the coming. At the same time the righteous are “*caught up ... in the clouds, to meet the Lord in the air.*” (1 Thessalonians 4:17) Paul's language shows that at His second coming Christ does not establish His kingdom on earth. Else why would He remove the saints from the earth? Its establishment takes place after the close of the millennium when the New Jerusalem comes down. (Revelation 21:1-3) That Jesus removes the saints from the earth at His coming is further implied in John 14:1-3. In comforting His disciples in their sorrow concerning His departure, Jesus informed them that He was going to His Father's house, where He would prepare dwellings for them. Then He would return and take them to be with Him. Compare John 13:36; 17:24. The dwellings are no doubt in the New Jerusalem, which is not transferred to this earth until the close of the millennium. (see notes on Revelation 21:1-3)

The group that is caught up to meet the Lord in the air includes both the righteous dead who are raised at the time of the second coming and the righteous living who are “changed.” (1 Corinthians 15:51; 1 Thessalonians 4:16-17) The company of resurrected saints thus includes all the righteous who have ever lived upon the earth. There are two resurrections. The “resurrection of life” and the “resurrection of damnation.” (John 5:29; Acts 24:15) At these resurrections, “all that are in the grave ... shall come forth.” (John 5:28-29) Some have insisted that the phrase “dead in Christ” (1 Thessalonians 4:16) includes only the Christians who have died and that the Old Testament saints are not included. But the above scriptures show that all the righteous come forth in the resurrection of the just. The phrase “dead in Christ” need not exclude the Old Testament saints for they died with their hope fixed on a Messiah to come. Their resurrection is dependent upon the

resurrection of Christ, for only “in Christ shall all be made alive.” (1 Corinthians 15:22) The resurrection of the righteous is further described as the “first resurrection.” (Revelation 20:5-6)

Much confusion has been brought into the millennial doctrine by those who fail to recognize that many promises to ancient Israel were conditional to obedience. Many fanciful theories are advanced by those who attempt to fit a fulfillment of these ancient promises into the eschatological picture of the NT. This is more than the New Testament writers attempt. Inspired by the Spirit of God they present a consistent picture of last day events. They show how events might have met a different fulfillment had the Jewish nation accepted their divine destiny and will be fulfilled with respect to the New Testament church. They show the true position of the Jew in New Testament times and accord no special place to the Jews as a nation. In one of His parables Jesus clearly revealed that when the Jewish nation rejected Christ, “the kingdom of God” was taken from them “and given to a nation bringing forth the fruits thereof.” (Matthew 21:43) The Jew now stands in the same relationship to God as the Gentile. (Romans 11) A careful survey of all the evidence shows that the Jews as a nation play no special role in millennial events. As individuals, those who through the centuries of the Christian Era have accepted Jesus Christ are saved as members of the Christian church. Along with other saints they rise in the first resurrection and are translated. Those who persist in their rejection of the Messiah rise in the second resurrection. (see notes on Revelation 20:5)

The removal of all the saints to heaven and the destruction of all the living wicked (see above) leave the earth totally depopulated. Furthermore, the fearful convulsions of nature connected with the seven last plagues (see notes on Revelation 16:18-21) leave the earth a scene of utter desolation. Dead bodies lie strewn over its surface. (see notes on Revelation 19:17-21) It is not unreasonable to see in the *abussos*, a symbol of the desolated earth to which Satan will be confined during the millennium. In the LXX of Genesis 1:2 *abussos* translates the Hebrew *tehom* - “deep,” the word that describes the surface of the earth as it appeared on the first day of creation, “without form, and void.”

**Chain** - A symbol of restraint. No binding with a literal chain is prefigured here.

**In his hand** - Or “upon his hand.” Perhaps indicating that the chain was hanging from the angel's hand.

Revelation 20:2 “*And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*”

**Laid hold** - Greek *krateo* - Meaning “to seize,” “to hold fast.”

**Bound** - The binding of the dragon is symbolic of the restrictions placed upon Satan's activities. The wicked will have been slain at the second coming of Christ. The righteous will have been transported to heaven. Satan and his evil angels will be confined to the desolated earth. So there will be not even one member of the human race left alive on earth whom Satan can exercise his deceptive powers. It is in this that his binding will consist. (see notes on verse 1)

**Thousand years** - Some commentators take this to be prophetic time being 360,000 literal years. They base their interpretation on the fact that these verses are symbolic and that therefore the time period must be symbolically interpreted. Others point out that this prophecy contains a mixture of literal elements and that therefore it is not necessary to understand the expression symbolically. This commentary takes the position that the thousand years are literal. Bible chronologists place us in the last generation of 6000 years. If Jesus were to return at the end of 6000 years then we would have a millennial Sabbath. This would be consistent with 2 Peter 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Six days work and the seventh day rest. This Earth's history may become a mirror image of the creation week but with a thousand years to a day. This would also support a literal thousand years and is most probable.

Revelation 20:3 *"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."*

**Set a seal** - Greek *sphragizo* - Meaning "to seal." For the function of ancient seals, see notes on Revelation 7:2. The present seal may be compared with that placed on the tomb of Jesus. (Matthew 27:66) The sealing symbolizes that Satan will be effectively restrained for the period indicated.

**Deceive the nations** - Satan's work of deception will be cut short by the depopulation of the earth. There will be no one whom he can deceive. (see notes on verse 1)

**Must** - Greek *dei* - Meaning "it is necessary." *Dei* suggests necessity based upon moral and ethical reasons. Here it is a necessity because God wills that it shall be so as a part of His divine plan.

**Loosed** - This represents the reverse of the binding of the devil at the second coming of Christ. Satan is once again in the position to deceive men and work his will in opposition to God. It was the depopulation of the earth that terminated his deceptive work. His loosing will therefore be accomplished by a repopulation of the earth. An event brought about by the resurrection of the wicked at the close of the thousand years. (see notes on verse 5) These newly resurrected ones will be subject to his deceptions as he plans his final test of strength with Jehovah.

**A little season** - Or "a little time." How long this "little" time will be we are not informed. It will be time enough for Satan to organize the resurrected wicked for an assault upon the New Jerusalem.

Revelation 20:4 *"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."*

**Thrones** - Symbols of authority to exercise rule as a king (Revelation 13:2) or as a judge. (Matthew 19:28)

**Judgment** - Greek *krima* - Meaning “sentence,” “verdict,” “a decision rendered.” Here *krima* seems to mean the authority to pass sentence. The passage does not refer to a verdict in favor of the righteous. The saints sit upon thrones, which indicates that they are the ones who will pronounce sentence. The passage is no doubt an allusion to Daniel 7:22 where the prophet notes that “judgment was given to the saints of the most High.” For “judgment” the LXX of Daniel reads *krisis*, “the act of judging,” whereas Theodotion's Greek version reads *krima*. The work of judgment referred to by the revelator is no doubt that spoken of by Paul: “Do ye not know that the saints shall judge the world? ... Know ye not that we shall judge angels?” (1 Corinthians 6:2-3) The work of judgment will no doubt involve a careful investigation of the records of evil men so that every man will be convinced of the justice of God in the destruction of the wicked.

**Beheaded** - Greek *pelekizo* - Meaning literally “to cut off with an ax,” specifically, “to behead.” The word comes from *pelekus* - “an ax.” The ax was the usual instrument used in executions in ancient Rome. Later it was replaced by the sword.

**Which had not worshipped** - In other words they heeded the warning of the third angel (Revelation 14:9-12) and refused to bow to the power represented by the beast even though threatened with boycott and death. (see notes on Revelation 13:15-17) Only two classes of saints are mentioned in this verse. Martyrs and victors over the beast. This does not mean that they are the only ones to share in the millennial reign, for it has been shown that all the righteous dead (not only the martyrs) come forth in the first resurrection. (see notes on Revelation 20:1; cf. Daniel 12:2) Perhaps the martyrs and the victors over the beast are singled out because they represent those who have suffered most.

**Lived** - The Greek may be translated either “lived” or “came to life.” The context seems to favor the latter translation. Otherwise the declaration, “This is the first resurrection” (verse 5) is without proper antecedent. However, the victors over the beast are alive in the time immediately preceding the coming of the Son of man and the majority if not all will require no resurrection. (see notes on verse 1)

**Reigned** - The question is raised over whom will the saints reign if all the wicked have been destroyed? They are said to reign “with Christ.” When the seventh angel sounds, “the kingdoms of this world ... become the kingdoms of our Lord, and of his Christ.” (Revelation 11:15) Daniel speaks of the “kingdom and dominion and the greatness of the kingdom” being “given to the people of the saints of the most High.” (Revelation 7:27) The saints have been under the oppressive rule of kings who had drunk of the wine of Babylon's fornication. (Revelation 18:3) Now the tables have been turned. Yes the wicked are dead, (see notes on Revelation 20:2) but they will return to life at the end of the millennial period. They are shut up as it were, to later receive their punishment. In the meantime the saints assist in the work of judgment that determines the punishment to be meted out. After the wicked return to life they go down in utter defeat, receive their punishment and are destroyed. (see notes on Revelation 14:10; 20:9)

**With Christ** - The millennial reign is with Christ in heaven, not on earth as many Bible interpreters assert.

Revelation 20:5 *“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”*

**Rest of the dead** - This obviously refers to the wicked dead, those who from the beginning of time have gone into Christless graves and those who have perished at the second coming of Christ. This is clear from the fact that all the righteous dead arose in the first resurrection. Therefore “the rest of the dead” must refer to the wicked dead. Textual evidence may be cited for the omission of the sentence, “But the rest of the dead lived not again until the thousand years were finished,” though it is generally held that the preponderance of evidence is in favor of retaining it. The doctrine of the second resurrection is not however dependent upon this statement. It is clearly implied in the chapter. If the nations are to join Satan in his assault upon the Holy City, (verse 9) they must be brought back to life. The term “second resurrection” is derived from the observation that there are only two main resurrections (John 5:28-29; Acts 24:15) and that the resurrection of the righteous is called the “first resurrection.” The passage, “But the rest of the dead lived not again until the thousand years were finished” is parenthetical. The sentence that follows, “This is the first resurrection” is connected directly with the resurrection referred to in verse 4.

**Lived not** - Rather “came not to life.”

**Were finished** - The phrase may literally be translated, “until shall have been completed.”

**First resurrection** - The one mentioned in verse 4.

Revelation 20:6 *“Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”*

**Blessed** - Greek *makarios*. (Matthew 5:3)

**Holy** - Greek *hagios*. (Romans 1:7)

**Second death** - This is the death that comes to the wicked after their resurrection at the close of the [1000 years](#). (verse 14; Revelation 21:8) The first death is the death that comes to all. (1 Corinthians 15:22; Hebrews 9:27) All of the righteous and the wicked are raised from this death. (John 5:28, 29) The righteous come forth from their graves immortal. (1 Corinthians 15:52-55) The wicked are raised to receive their punishment and to die an eternal death. (Revelation 20:9; 21:8) God destroys them both body and soul in hell. (Matthew 10:28) This means annihilation. The “second death” is the exact opposite of an endless life under torture, which some teach will be the fate of the wicked. (Matthew 25:41)

**Power** - Greek *exousia* - Meaning “authority.” The second death will not touch the redeemed.

**Priests** - Revelation 1:6; cf. Isaiah 61:6.

**Of God** - In company with God. In the same way “of Christ” means in company with Christ. Or the expressions “of God” and “of Christ” may signify respective serving God and serving Christ.

Revelation 20:7 *“And when the thousand years are expired, Satan shall be loosed out of his prison,”*

**Loosed** - The confinement resulted from the removal of the righteous to heaven and the slaying of the living wicked. (see notes on verse 2) The loosing will be accomplished by the resurrection of the wicked, which will provide Satan with subjects upon whom to practice his deceptive guile.

**Prison** - The prison is the “bottomless pit,” the earth desolated at the second coming of Christ where Satan had been confined during the 1000 years. (see notes on verse 1) Satan is to be free to organize the resurrected wicked. This will be his final attempt against God before his destruction.

Revelation 20:8 *“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”*

**Gog and Magog** - These terms represent the hosts of the unsaved of all ages who come forth in the second resurrection. For a discussion of the names “Gog” and “Magog” and the application of these symbols in Old Testament prophecy and in the present passage, see Ezekiel 38:1-2.

**To battle** - Textual evidence favors the reading “for the battle.” The definite article lays stress on a particular battle, the last conflict between God and those in rebellion against Him.

**Sand of the sea** - Beyond computation. (cf. Genesis 22:17) This is composed of all the unsaved from the foundation of the world.

Revelation 20:9 *“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”*

**Breadth of the earth** - Compare a similar expression in Habakkuk 1:6. The wicked under the leadership of Satan march against the camp of the righteous.

**Compassed** - That is, “encircled.”

**Camp** - Greek *parembole* - Meaning “camp,” a compound of para, “beside,” and ballo, “to put,” “to place,” “to cast.” *Parembole* is used of a soldiers' barracks or fort, (Acts 21:34, 37) of armies in battle array, (Hebrews 11:34) of an encampment of people. (Hebrews 13:11, 13) Here *parembole* describes the New Jerusalem.

**And the beloved city** - Or “even the beloved city.” The beloved city is the New Jerusalem. (Revelation 21:10) Some scholars distinguish between the camp and the city. This much seems clear however, that the saints are inside the city during the siege. The fact that the “beloved city” is being surrounded shows clearly that it has descended although the actual descent is not described until Revelation 21:1, 9-10. One of the significant events following the close of the 1000 years is the descent of Christ, the saints and the Holy City. The narrative is told with extreme brevity, but the sequence of events is clear when the entire context is examined.

**Fire** - This no doubt refers to literal fire as the means of destruction.

**Devoured** - Literally “ate down.” The form of the Greek verb denotes action completed. The wicked are annihilated. They suffer the “second death.” (see notes on verse 6) There is no hint here of endless torture in an ever-burning [hell fire](#) (cf. Jude 7)

Revelation 20:10 *“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”*

**Lake of fire** - See notes on Revelation 19:20. Here the lake of fire is the surface of the earth turned into a sea of flames, which both consumes the wicked and purifies the earth.

**Are** - This word is supplied. The context suggests supplying the words “were cast.” See notes on Revelation 19:20.

**Shall be tormented** - The Greek verb is in the plural. The subject of the verb is the devil, the beast and the false prophet. It should be noted that the beast and the false prophet are not literal but symbolic creatures.

**For ever and ever** - Greek *aion* - Meaning literally “unto the ages of the ages.” “An unbroken age,” “perpetuity of time,” “eternity,” “period of time,” “age.”

Revelation 20:11 *“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.”*

**Throne** - A symbol of authority. In this case authority to carry out a judgment. The throne is “white” suggesting probably the purity and justness of the decisions arrived at. It is also described as “great,” perhaps with reference to the momentous decisions arrived at.

**Him that sat** - The identity of the person seated on the throne is not stated unless the phrase “before God” (verse 12) gives his identity. However, textual evidence attests the reading “before the throne” in place of “before God.” Hence the identity remains uncertain. The Scriptures present both Christ (Romans 14:10) and the Father (Hebrews 12:23) as sitting in judgment. In Revelation 4:2, 8-9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4 and 21:5 it is the Father who is seated on the throne as the divine judge. The two work in closest unity. (John 10:30) The official acts of one become the official acts of the other. Here it is no doubt Christ who leads out.

**Fled away** - An indication of the absolute power of the One sitting upon the throne and of the transitory existence of this present world. (Psalms 102:25-26; 104:29-30; Isaiah 51:6; Mark 13:31; 2 Peter 3:10) The eternal order of things is to be of an entirely new kind. (Revelation 21:1-5)

Revelation 20:12 *“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”*

**The dead** - This obviously refers to those raised in the second resurrection.

**Small and great** - Station in life has no weight in this meeting with God. Many of high position in the world escaped, while alive, the fitting reward for their evil deeds. In this final accounting with God there will be no evasion of full justice.

**Before God** - Textual evidence attests the reading “before the throne.”

**The books** - Literally “books.” The Greek has no definite article. These are the books containing the record of the lives of men. No sentence passed upon any wicked person will be arbitrary, biased or unfair. For a classification of these books see Daniel 7:10.

**Book of life** - See Philippians 4:3; cf. Luke 10:20.

**According to their works** - See Romans 2:6. The evidence that stands open for all to see and evaluate.

Revelation 20:13 *“And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to their works.”*

**Sea, death, hell** - These words set forth the universality of the second resurrection implied in verse 12. No man can avoid appearing in person before God on His throne. Death and hell are found together in Revelation 1:18; 6:8. For a definition of “hell,” see Matthew 11:23.

Revelation 20:14 *“And death and hell [hades] were cast into the lake of fire. This is the second death.”*

**Death and hell** - Death and hell [hades, grave] Their being cast into the lake of fire represents an end of death and the grave. Never will they have part in the new earth. They are mortal phenomena that belong only to this world. Death is the final enemy to be destroyed. (1 Corinthians 15:26, 53-55)

Revelation 20:15 *“And whosoever was not found written in the book of life was cast into the lake of fire.”*

**Whosoever** - Only the names of the faithful will be retained in the book of life. The names of those who do not endure until the end will be blotted out. (Revelation 3:5) Many never had their names recorded there for the book contains only the names of those who at some time in their lives professed faith in Christ. (Luke 10:20)

**Lake of fire** - Compare Matthew 25:41, 46; Revelation 21:8.

## Revelation Chapter 21 – End of the Great Controversy

Revelation 21:1 *“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.”*

**New heaven and a new earth** - Greek *kainos* - Meaning “new” in quality as opposed to that which is worn or marred. Both occurrences of “new” in this verse are translations of *kainos*. *Neos*, which is also translated “new” in the NT, (Matthew 9:17; 1 Corinthians 5:7; Colossians 3:10; etc) refers to newness in point of time. By using the word *kainos*, John is probably emphasizing the fact that the new heavens and earth will be created from the purified elements of the old and thus be new in quality. The new heaven and the new earth are therefore a recreation and forming a new of existing elements and not a creation. Compare 2 Peter 3:13.

**Were passed away** - In so far as their former state is concerned. That which was perfect as it came from the hand of the Creator, which He pronounced as “very good,” (Genesis 1:31) had become terribly marred by sin and could not be allowed to continue throughout eternity.

**No more sea** - The clause reads literally “and the sea is not any longer.” The seas as we now know them will not exist in the new creation. Some have insisted that this “sea” is symbolic of peoples, nations and tongues (cf. Revelation 17:15) but if so, the heavens and the earth would be symbolic also. John simply affirms that the heavens, the earth and the seas will no longer exist as we know them now.

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.”*

**Holy city** - Ancient Jerusalem is where the Temple was that God could manifest His presence to His people, (1 Kings 8:10-11; 2 Chronicles 5:13-14; 7:2-3) even as He had done at the door of the tabernacle in the desert. (Exodus 29:43-46; 40:34-38) The city was described as “holy,” (Daniel 9:24; Matthew 27:53) but in the course of time the spiritual degradation of God's people became so great that Jesus pronounced the Temple a “den of thieves,” (Matthew 21:13) and predicted the fall of the city. (Matthew 22:7; Luke 21:20) Now God promises a new kind of Jerusalem, which John describes as the “new Jerusalem.”

**New** - Greek *kainos* - Meaning new in kind and quality. (see notes on verse 1) Compare Galatians 4:26; Hebrews 11:10; 12:22; 13:14.

**Coming down** - In vision John beheld the city as it descended.

**Out of heaven** - Its place of origin. (cf. Revelation 3:12; 21:10)

**Prepared** - The form of the word translated suggests that the preparation had been initiated in the past, so that the city now stands fully prepared.

**Bride** - The city is here represented as the bride. (see notes on Revelation 19:7)

**Adorned** - Greek *kosmeo* - Meaning “to arrange,” “to furnish,” “to adorn.” The English word “cosmetics” is derived from *kosmeo*. The form of the Greek verb suggests that the adorning had begun in the past and had by now been brought to completion.

**Husband** - The Lamb being Christ. (Revelation 19:7)

Revelation 21:3 *“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.”*

**Great voice** - The speaker is not identified. It is presumably not God as He is spoken of in the third person.

**Tabernacle** - Greek *skene* - Meaning “tent,” “booth,” “tabernacle.” The verb *skenoo*, “to tent,” “to dwell,” appears in John 1:14: “The Word was made flesh, and dwelt among us.” This visible presence of God was made plain by the Shekinah in the days of the theocracy and later by the personal appearance of Jesus Christ as a member of the human family dwelling among men. The great voice from heaven now stresses the wonderful fact of a new creation and of God dwelling personally with His people.

**With men** - Later in the verse the phrase “with them” appears twice. Three times in this verse the apostle uses the preposition “with,” thereby stressing the fact of God keeping company with men throughout eternity making His home with them.

**Dwell** - Greek *skenoo*. (see above on “tabernacle”) Compare with Ezekiel 37:27. Ezekiel describes conditions as they might have been. John describes conditions as they will be fulfilled.

Revelation 21:4 *“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.”*

**All tears** - Literally “every tear.” Revelation 7:17; cf. Isaiah 25:8; 65:19.

**Death** - The clause reads literally “the death shall be no longer.” The definite article is significant. John speaks of “the death,” the principle of death that came in as a result of sin. The definite article here has the force of a demonstrative. John says in effect, “this death, the one we know so well and fear so much shall be destroyed.” Compare the language of Paul: “Death is swallowed up in victory,” literally, “The death was swallowed down in victory.” (1 Corinthians 15:54) “The last enemy that shall be destroyed is death. [literally “the death”]” (verse 26)

**Sorrow** - Grief such as accompanies bereavement. The causes for sorrow will be completely removed. Compare Isaiah 35:10.

**Pain** - Much of life's misery and anguish is the result of harassing pain. Pain will be completely banished in that beautiful world of tomorrow.

**Former things** - Conditions as we know today will pass away. There will be nothing that bears the mark of the curse. (Revelation 22:3)

Revelation 21:5 *“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.”*

**He that sat** - Or “the one sitting.” He is not identified. (cf. Revelation 20:11) In Revelation 4:2 the Father is represented as seated on the throne and the same may here be implied. Some point to Matthew 25:31 as evidence that the reference may be to Jesus Christ.

**Behold** - The speaker calls attention to something important about to be disclosed.

**All things** - Nothing of the curse is to remain. (cf. Revelation 22:3)

**Write** - See notes on Revelation 1:11. At different points in John's experience in vision the command to write is repeated. (Revelation 1:19; 2:1; 14:13; etc)

**True and faithful** - Genuine and trustworthy. The words and promises of God are altogether trustworthy and may therefore be depended upon. (Revelation 22:6)

Revelation 21:6 *“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.”*

**It is done** - Rather “It has come to pass.” Textual evidence may be cited for the reading “They have come to pass,” or “They have occurred.” Important textual evidence may also be cited for the reading “I have become the Alpha and the Omega” What God had promised through His holy prophets and which His righteous people have looked forward with eager anticipation will finally become an accomplished fact. The preview given to John is a guarantee of the final accomplishment yet to be carried out.

**Athirst** - The true believer is not eager to amass the things of this world, to be rich in worldly goods. Rather he is eager to drink deeply of the spiritual riches from God.

**Fountain** - Or “spring.” Compare John 4:14; Revelation 7:17; 22:17.

**Of life** - The passage may be translated, “out of the spring of that water which is life itself.” This is the promise of immortality. (1 Corinthians 15:53)

**Freely** - “Gratuitously.” The gift of immortality may be purchased “without money and without price.” (Isaiah 55:1)

Revelation 21:7 *“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”*

**Overcometh** - According to the Greek it means continually conquers or habitually conquers. The Christian lives the victorious life by the power of the Holy Spirit. He may make mistakes, (1 John

2:1) but his normal life presents a picture of spiritual growth. (cf. Revelation 2:7, 11, 17, 26; 3:5, 12, 21)

**All things** - Textual evidence attests the reading “these things” being the promises given in the Revelation and particularly the things mentioned in this chapter.

**His God, my son** - Compare Genesis 17:7; 2 Samuel 7:14. The promise of intimate family connection is set forth here. The sinner saved by grace will be received into the family of God and be brought into a relation as close as if he had never sinned. The inhabitants of unfallen worlds cannot be closer to God and Christ than will be the redeemed sinner.

Revelation 21:8 *“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”*

**But** - A strong contrast is now presented.

**Fearful** - Greek *deiloi* - Meaning “cowardly,” “fearful.” The word is always used in the sense of cowardice or unwarranted timidity. Compare its use in Matthew 8:26; Mark 4:40, the related verb in John 14:27 and the related abstract noun in 2 Timothy 1:7. In each instance cowardice is the basic meaning. Owing to cowardice, moral faintheartedness, many fail to overcome in the Christian warfare. They give up in the time of trial. Compare Matthew 24:13.

**Unbelieving** - Those who lack faith in the sense of not remaining faithful. They do not trust God to the end. They prove to be untrustworthy.

**Abominable** - Greek *bdelusso* - Meaning “to make foul,” “to turn away in disgust from,” “to detest,” related to the verb *bdeo*, “to stink.” The noun *bdelugma* occurs in Luke 16:15; Revelation 17:4-5; 21:27.

**Murderers** - These include the persecutors and murderers of God's faithful children throughout history.

**Whoremongers** - Greek *pornoi* - Meaning “fornicators.” (1 Corinthians 5:9-10 etc) The feminine form is translated “harlots” in Matthew 21:31-32; Luke 15:30. Compare Ephesians 5:3, 5.

**Sorcerers** - Greek *pharmakoi* - Meaning “practicers of magical arts.” The root refers to magic, enchantment, sorcery and to the use of drugs to produce a stupefied condition. A modern counterpart of the ancient practice of sorcery is spiritism.

**Idolaters** - A reference to heathen peoples as well as to Christians who practice heathenish rites. Compare 1 Corinthians 5:10; 6:9; 10:7.

**Liars** - Including those who preach false doctrines. See Exodus 20:16.

**Second death** - Revelation 20:6.

Revelation 21:9 *“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show you the bride, the Lamb's wife.”*

**One of the seven angels** - One of the plague bearing angels had already shown John the judgment of the great harlot. (see Revelation 17:1) Now one of them (possibly the same angel as some suggest) directs John's attention to the New Jerusalem being the center and seat of the eternal kingdom. It is of interest to note that in the first instance it was a plague bearing angel that presented mystical Babylon to the prophet. Whereas now it is one of them who shows him the New Jerusalem. Historically, ancient Babylon and Jerusalem were traditional enemies and figuratively they represent the two sides of the great controversy between good and evil. The one is represented as a fallen woman, (Revelation 17:5) the other as an honorable woman. (Revelation 19:7; 21:2)

**The Lamb's wife** - Revelation 19:7; cf. Revelation 21:2.

Revelation 21:10 *“And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,”*

**In the spirit** - In a trance and in vision. (see notes on Revelation 1:10) The carrying away was “in a vision.” (cf. Ezekiel 8:3; Daniel 8:2)

**To a great** - In vision John seemed to be placed upon a “great” and high mountain. From this vantage point he beheld the details of the city. (cf. Ezekiel 40:2)

Revelation 21:11 *“Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;”*

**Glory of God** - This probably refers to the abiding presence of God with His people throughout eternity. The glory that denotes His presence will never leave the New Jerusalem. Compare Exodus 40:34; 1 Kings 8:11.

**Light** - Greek *phoster* - Meaning “a luminary,” “a light-giving body.” The word occurs in Philippians 2:15 in the clause, “among whom ye shine as lights [luminaries] in the world.” The “light” of the city is the “glory” of God mentioned in the preceding comment. (see Revelation 21:23)

**Jasper** - Greek *iaspis* (see notes on Revelation 4:3) The passage reads literally, “having the glory of God, her luminary, like a stone most precious, as jasper, flashing forth.”

**Clear as crystal** - Greek *krustallizo* - Meaning “to flash forth light,” “to scintillate.” The English term “crystal” is derived from *krustallizo*.

Revelation 21:12 *“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:”*

**Wall great and high** - Such walls were built around ancient cities for protection against enemies. John's imagery is borrowed in part from the description of the city Ezekiel saw. (Ezekiel 48:35) The picture is that of an ancient city with walls and gates. These were terms with which the apostle was familiar, and Inspiration chose to reveal the glories of the eternal city to him in terms that he understood. Human language and human portrayals cannot adequately represent the grandeur of that celestial city. In pictorial prophecy the degree of identity between the picture and the actual calls for careful interpretation. (Ezekiel 1:10; 40:1)

**Twelve gates** - Compare the city described by Ezekiel. (Revelation 48:31-34)

**Twelve angels** - The New Jerusalem is pictured as having angelic gatekeepers.

**Twelve tribes** - See Ezekiel 48:31-34. For the picture of spiritual Israel reckoned by tribes. Revelation 7:4.

Revelation 21:13 *"On the east three gates; on the north three gates; on the south three gates; and on the west three gates."*

**On the east three gates** - Ezekiel's enumeration is in the order, north, east, south and west. (Ezekiel 48:31-34) John's order is east, north, south and west. The difference is no doubt without significance.

Revelation 21:14 *"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."*

**Twelve foundations** - The number "twelve" is given five times in verses 12-14. For twelve as a significant number, see notes on Revelation 7:4.

**Twelve apostles** - The New Testament church is built upon the foundation of the apostles and prophets. (Ephesians 2:20)

Revelation 21:15 *"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."*

**Reed** - Compare Ezekiel 40:3; Revelation 11:1. Here the act of measuring and the stating of measurements are no doubt to give assurance of the adequacy and sufficiency of the heavenly home. (cf. John 14:2)

Revelation 21:16 *"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."*

**Foursquare** - There is beauty inherent in right proportion, perfect balance and congruity. For various foursquare items, see Exodus 27:1; 28:16; 30:2; 39:9; 2 Chronicles 3:8; Ezekiel 41:21; 43:16; 45:2; 48:20.

**Twelve thousand furlongs** - A furlong (stadion) is about 606 feet, 6 inches or 185 metres. Thus 12,000 furlongs would be about 1,378.4 miles. (2,218 km) The text does not state whether this is a measure of the circumference or of one side. If the former, the city would measure about 344.6 miles (551.4 km) to a side. It should be noted that the English furlong is not identical with the stadion.

**Equal** - Various attempts have been made to explain the dimensions of the city. It is difficult to envision a city reaching upward of 12,000 (or 3,000) furlongs. (see above on “twelve thousand furlongs”) Some though not denying the reality of the city believe that the measurements here like those of the wall, are “the measure ... of the angel.” (see notes on verse 17) They hold that it is therefore scarcely possible that human dimensions can here be intended. Others point to a similarity between the size of the city described here and that envisioned by the Jews.

Still others assign “equal” (*isos*) to meaning “proportion” and believe that although the length and breadth may well be equal, the height will be proportionate to the other dimensions. This is possible although it is difficult to demonstrate such a definition from either Biblical or classical sources. Another interpretation permits *isos* to retain its normal meaning but observes that the word here translated height (*hupsos*) may mean not only “height” but also “the high part,” “the top,” “the summit,” “the crown.” If *hupsos* is understood in this sense, John means that the distance around the top of the wall is the same as that around the bottom.

Whatever uncertainty there may be as to the exact proportion or size of the city, it is certain that the glories of that celestial city will far exceed the fondest imagination. No one should be concerned, for there will be room enough for all who desire residence. In the Father's house there are “many mansions.” (John 14:2)

Revelation 21:17 “*And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*”

**Measured the wall** - On the basis of the New Testament cubit, which was about 17 1/2 inches (44.5 cm), 144 cubits, would be about 210 ft. (64 metres) John does not say that this measurement represents the height of the wall. Some have conjectured that it may be that of its thickness.

**Of the angel** - In the Greek there is no definite article with “angel.” The passage reads, “of a man, even of an angel.” The meaning is somewhat obscure. So some urge we should refrain from dogmatically applying purely human standards of measurement to the New Jerusalem. Whatever the dimensions, we may rest assured that it is all perfection. The saints will understand the significance of John's figures when they see the city.

Revelation 21:18 “*And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*”

**Building** - Greek *endomesis* - Meaning “a building in,” from *domao*, “to build.” The word occurs only here in the NT. Here *endomesis* may refer to an inset in the wall as though the wall were inlaid or studded with jasper.

**Pure gold** - The structure of the city appears to have the transparency of glass. Its flashing beauty no doubt changes with every ray of light that falls upon it.

Revelation 21:19 *“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;”*

**Garnished** - Greek *kosmeo* - Meaning “to adorn.” (cf. verse 2)

**Precious stones** - Twelve kinds of precious stones are listed as being in the foundation. Not all of these can be identified by the modern jeweler, nor is much to be gained by making a comparison with the jewels of the high priest's breastplate. (Exodus 28:17-20) Neither ancient sources nor modern scholars agree as to the identification of all the stones. Some of their suggestions are listed below under the respective stones.

**Jasper** - See notes on Revelation 4:3.

**Sapphire** - Azure or sky blue colour. It is transparent and exceedingly hard.

**Chalcedony** - A misty grey colour clouded with blue, yellow or purple. The best is that which has a pale cast of blue. It is very much like the common agate.

**Emerald** - A bright green coloured gem without any mixture and is one of the most beautiful of all the gems.

Revelation 21:20 *“The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.”*

**Sardonyx** - Partly of the sardian and partly of the onyx stone, which resembles a man's nail from whence it has its name. It is reddish, bordering on white.

**Sardius** - The same with the sardine stone, (Revelation 4:3) of a blood colour and what is commonly called a cornelian. It is found in Sardinia from whence it has its name and in Bohemia and Silesia.

**Chrysolite** - Literally “golden stone.” It is of a dusky green with a cast of yellow. It is a species of the topaz.

**Beryl** - The beryl is a mineral of great hardness and is of a green or bluish-green color. It is identical with the emerald except in the color, the emerald having a purer and richer green color proceeding from a trace of oxide of chrome.

**Topaz** - The topaz is a very hard and transparent stone so called from “Topazos,” a small island in the Arabian Gulf. It is generally of a yellowish color and pellucid, but it is also found of greenish, bluish, or brownish shades.

**Chrysoprasus** - Its name is derived from *chrusos*, "gold," and *lithos*, "stone" and means "golden stone" The name was applied by the ancients to all gems of a golden or yellow color. It is said that its prevalent color is green and is sometimes transparent. This is the "modern" chrysolite. The ancients understood by the name a "yellow" gem.

**Jacinth** - A stone of a purple or violet colour from whence it has its name. Though what the moderns so call is of a deep reddish yellow near a flame colour.

**Amethyst** - A stone of a violet colour bordering on purple. It has been thought a preservative from drunkenness from whence it seems to get its name.

Revelation 21:21 *"And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."*

**One pearl** - The size of the gems listed is beyond human comprehension.

Revelation 21:22 *"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."*

**Temple** - Greek *naos* - The word for the sanctuary is confined to the holy and most holy places, not including the outer courts and other buildings. For *hieron*, the word for the entire sacred enclosure, see Luke 2:46; Revelation 3:12.

The earthly sanctuary was symbolic of the dwelling place of God. Because of their sin Adam and Eve were driven from Eden and the presence of God. When sin has been removed, the church will again be able to dwell in His presence and no structure will be required to symbolize the dwelling of God.

Revelation 21:23 *"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."*

**No need** - Light giving bodies will not be imperative for the illumination of the city. The glorious effulgence of the presence of God will give more than sufficient light. (cf. Isaiah 60:19-20) Material things are not indispensable in God's plan. In His presence they are put to shame. (cf. Isaiah 24:23) Created light cannot outshine the uncreated glory of the divine presence.

Revelation 21:24 *"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."*

**Nations** - A description of the redeemed from "all nations, kindreds, people and tongues." (Revelation 7:9; cf. Isaiah 60:3, 5)

**Kings** - The picture is drawn from the OT. (see Isaiah 60:11)

Revelation 21:25 *“And the gates of it shall not be shut at all by day: for there shall be no night there.”*

**No night** - No doubt because of the circumstances in verse 23. (cf. Zechariah 14:7)

Revelation 21:26 *“And they shall bring the glory and honour of the nations into it.”*

**Of the nations** - Compare verse 24.

Revelation 21:27 *“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”*

**Any thing that defileth** - No doubt an allusion to Isaiah 52:1. Much of the imagery in John's description of the Holy City is borrowed from the writings of ancient prophets who described the glories of the Jerusalem that might have been. John is describing the city that will be. (Ezekiel 48:35)

**Book of life** - See Philippians 4:3.

## Revelation Chapter 22 – Eden Lost Restored

Revelation 22:1 *“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”*

**Pure river of water of life** - An image often used in the Scriptures to represent salvation. It is compared with a fountain that flows in abundance where all may freely quench their thirst. Compare Ezekiel's description of the river. (Ezekiel 47:1)

**Clear** - Greek *lampros* - Meaning “brilliant,” “bright.” Compare the use of the word in Luke 23:11; Acts 10:30; Revelation 4:6; 15:6; 19:8; 22:16.

**Out of the throne** - Compare Ezekiel 47:1; Zechariah 14:8.

Revelation 22:2 *“In the midst of the street of it, and on either side of the river, was there 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.”*

**Tree of life** - Compare Ezekiel's “many trees.” (Ezekiel 47:7, 12) For the tree in the original Garden of Eden see Genesis 2:9. The tree is a symbol of eternal life from the source of life. Compare Revelation 21:10.

**Twelve manner of fruits** - There will be a constant abundance sufficient to meet the needs of the saved throughout eternity. Compare Ezekiel 47:12.

**Healing** - Greek *therapeia* - Meaning “service,” “healing,” sometimes collectively “household attendants.” There are only four occurrences of the word in the NT. (cf. Matthew 24:45; Luke 9:11; 12:42) In classical Greek *therapeia* has the various meanings of “service,” “nurture,” “care.” For the function of the tree of life in Eden restored, see references above under “tree of life.”

Revelation 22:3 *“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:”*

**Curse** - Greek *katathema* - Meaning “the thing [or “person”] cursed.” The word is probably to be distinguished from anathema, a curse pronounced as a sentence upon some thing or some person.

**Throne** - This suggests that God and Christ will reign in the city. This is possible because no accursed thing will be found there.

**Shall serve** - Greek *latreuo* - Meaning “to serve,” “to worship,” “to minister.” The word refers to normal spontaneous serving and is distinguished from *leitourgeo*, the word that means official service in an appointed office. (Exodus 29:30)

**Note:** Hover your mouse over the word “in” for the tooltip.

Revelation 22:4 *“And they shall see his face; and his name shall be in their foreheads.”*

**See his face** - An expression denoting intimate relations with another person and mutual confidence. See Psalms 17:15; Matthew 5:8; Hebrews 12:14; 1 John 3:2. Compare the experience of Moses (Exodus 33:20-23)

**In their foreheads** - Rather “upon their foreheads.” The divine name in the forehead is a symbol of ownership and authentication. The saints' entire consecration in a life of worship to God is stressed here. (Revelation 7:3; 13:16)

Revelation 22:5 *“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.”*

**No night** - This verse draws a word picture emphasizing the insignificance of created luminaries in the presence of God. These will pale into nothingness in the presence of the glory of the divine person. (see notes on Revelation 21:23)

**Giveth them light** - Textual evidence attests the reading “will illuminate them.” This condition represents a reestablishment and recommencement of harmonious relations, which relations had been severed by sin.

**They shall reign** - Compare Revelation 5:10. This does not mean they will reign over one another, nor over other worlds. It is probably a figure of the felicity of the redeemed. No longer will they be under the oppressive hand of some persecuting power. They will enjoy the freedom and abundance of kings.

Revelation 22:6 *“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.”*

**Faithful and true** - A statement of the trustworthiness and genuineness of God's revelation. The prophecy as given by the angel is authentic.

**Of the holy prophets** - Textual evidence attests the reading “of the spirits of the prophets.” The “spirits of the prophets” may be regarded as a reference to the prophets' own spirits under the control of the Holy Spirit when they were in vision. The Holy Spirit illumined John's spirit as He had the spirits of the Old Testament prophets. (Revelation 1:10) The entire Revelation is a testimony to the control of John's spirit in vision by the Holy Spirit.

Revelation 22:7 *“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”*

**I come Quickly** - The angel is quoting Jesus. The reference is to the second coming. See notes on Revelation 1:1.

**Blessed** - Another of the seven beatitudes of Revelation. (cf. Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:14)

**The sayings** - The various counsels and warnings of this book.

Revelation 22:8 *“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.”*

**Saw** - The passage reads literally, “I John, the one seeing these things and hearing.”

**Fell down to worship** - Perhaps as an act of homage, which act the angel rejected. The grandeur of the vision must have completely overwhelmed the prophet and made him feel extremely humble. Moreover, the angel had been quoting Jesus Christ as if the Lord Himself were speaking.

Revelation 22:9 *“Then saith he unto me, See you do it not: for I am your fellowservant, and of your brethren the prophets, and of them which keep the sayings of this book: worship God.”*

**Fellowservant** - Literally “fellow slave,” “fellow bondsman.”

**Which keep the sayings** - Compare Revelation 19:10 where apparently the same group is described as “thy brethren that have the testimony of Jesus.” “The sayings of this book” are the testimony of Jesus. (see notes on Revelation 1:2)

**Worship God** - Revelation 14:7.

Revelation 22:10 *“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.”*

**Seal not the sayings** - This is opposite to the command given Daniel concerning his book. (Daniel 12:4) The messages of the book of Revelation were not to be sealed in view of the fact that “the time is at hand.” This had not been true in Daniel's day. The words “seal not” are a negative statement that means, “Publish the sayings of the prophecy of this book far and wide.”

**The time is at hand** - Revelation 1:1, 3.

Revelation 22:11 *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”*

**Unjust** - The verse reads literally, “The one doing unrighteousness, let him do unrighteousness still; and the filthy one, let him be made filthy still; and the righteous one, let him do righteousness still; and the holy one, let him be made holy still.” These words are especially applicable to the time when each person's future is irrevocably settled. Such a decree comes at the close of the investigative judgment. (see notes on Revelation 14:7) Some see a wider application in these statements by comparing them with the words of Christ in the parable of the Tares: “Let both grow together until the harvest.” (Matthew 13:30) The free will of man is not to be interfered with. Men are to be permitted to live the life of their own choosing so that their true character may become apparent. Each person of each age will be made manifest in respect to the class in which he belongs at the second coming of Christ.

Revelation 22:12 *“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”*

**Reward** - Greek *misthos* - Meaning “hire,” “wages,” “that which is due.” Compare the use of the word in Matthew 5:12, 46; 20:8; 2 Peter 2:13.

**To give** - Greek *apodidomi* - Meaning “to pay off,” “to discharge what is due,” “to recompense.”

**Work** - Greek *ergon* - Meaning “an act done.” The singular number suggests that the word is used collectively of the acts that make up the life as a whole that a person has lived. The effects of the grace of Christ or of the rejection of that grace are also taken into account when the “work” of man is examined. (Ezekiel 18:22, 24)

Revelation 22:13 *“I am Alpha and Omega, the beginning and the end, the first and the last.”*

**Alpha and Omega** - These are the first and last letters of the Greek alphabet, used as descriptive of the Lord Jesus as the Creator of all things and as the beginning and final revelation of God to men. (cf. Revelation 1:8)

**Beginning and the end** - Same meaning as Alpha and Omega. The Beginning and the End of the Greek alphabet.

**First and the last** - Same meaning as Alpha and Omega. The First and Last letters of the Greek alphabet.

Christ created this world and brought about its beginning, and He will be there in its end at His second coming and will bring about its destruction. Thus Christ is the *Alpha and Omega*, the *beginning and the end*, and the *first and the last*.

Revelation 22:14 *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”*

**That do his commandments** - A few manuscripts read “that washed their robes.” Most of the manuscripts read “that do his commandments.” The two clauses are very similar in the Greek and it is easy to see how a scribe may have mistaken the one clause for the other. The following transliteration will show the similarity:

- *hoi plunontes tas stolas auton, “wash their robes.”*
- *hoi poiountes tas entolas autou, “that keep his commandments.”*

Considering passage context the latter “that keep his commandments” is more likely. On keeping the commandments see Revelation 12:17; 14:12; cf. John 14:15, 21; 15:10; 1 John 2:3-6. On washing robes, see Revelation 7:14 where a company of saints is described as having “washed their robes and made them white in the blood of the Lamb.” Our title to heaven is the righteousness of Christ imputed represented by the washed robes. The outward evidence of the

righteousness of Christ imparted is perfect compliance with the commandments of God. Hence the two ideas of washed robes and obedience to commandments are closely related.

In the light of the problems of translation here discussed, it would seem wise to build the foundations of the doctrine of obedience to God's commandments on those other passages of Scripture dealing with obedience on which no question of textual evidence has been raised. There are many such.

**Right** - Greek *exousia* - Meaning "liberty," "privilege," "right." It is to be the saints' privilege and liberty to partake of the tree of life and to enjoy immortality with Jesus Christ. (cf. verse 2)

**Enter in** - This is a further privilege. The New Jerusalem is to be the capital of the new earth.

Revelation 22:15 *"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."*

**For without are dogs** - The word "without" means that they will not be in the heavenly city, the New Jerusalem. (Revelation 21:8, 27) The wicked, the depraved and the vile are such characters referred to as dogs, which is an unclean animal among the Jews and was regarded as a symbol. (Deuteronomy 23:18) See Philippians 3:2 for the meaning of the expression.

**Sorcerers** - For the category of sinners here enumerated, Revelation 21:8.

Revelation 22:16 *"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."*

**Root and the offspring of David** - Revelation 5:5.

**The bright and morning star** - The figure is probably taken from the prophecy of Balaam. (Numbers 24:17) Compare Peter's reference to Christ as the "day star." (2 Peter 1:19) The messages to the churches of all ages can have no greater authentication than that here given.

Revelation 22:17 *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."*

**Spirit** - The Holy Spirit, the one who energizes the Christian life of the believers, who gives them the strength to live the victorious life to overcome the devil and to go safely through the time of trouble.

**Bride** - No doubt the same figure here as in Revelation 21:9-10.

**Say** - Or "are saying," or "keep on saying."

**Come** - Most commentators consider this a response to the promise of Jesus in verse 12, "Behold, I come quickly." Christ is petitioned to fulfill His promise. This is a possible interpretation. It is possible also to understand the address as an appeal to the unbelieving world to accept the gospel.

**Him that heareth** - The singular number designates the individual. Men will be saved as individuals and not as churches or congregations. Salvation is strictly personal. In the New Testament the word translated "hear" (*akouo*) generally carries the thought of hearing effectively, meaning obeying the message heard. Such is its meaning here. Only those who hear and accept the message are qualified to repeat the call. See Matthew 7:24.

**Let him** - The singular suggests that each church member as an individual must add his cry of welcome, thus publicly displaying his eager longing for the second coming and his desire that others shall enjoy the blessings of Christ.

**Athirst** - For the things of God. He who feels his need of salvation and is longing to drink of the living fountain. (cf. Revelation 21:6) See Matthew 5:6.

**Come** - An exhortation for each needy one to take advantage of the promise of Revelation 21:6.

**Whosoever will** - The offer is universal. No one is excluded from the possibilities of salvation. Christ is a propitiation for the sins of the whole world. (1 John 2:2) The false doctrine that certain ones are elected to be lost is denied by the revelator's statement. (Romans 8:29)

**Water of life** - Whosoever wishes to inherit immortality is invited to take of it. The living water is offered to all. (see notes on Revelation 21:6; cf. Isaiah 55:1-3)

**Freely** - Or "gratuitously."

Revelation 22:18 "*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*"

**I testify** - The speaker is Jesus. (see verse 20) His testimony must be accepted.

**Every man** - Man's relation to God and His message is a personal matter. One cannot accept another's responsibility in such things.

**Heareth** - Not a reference to the mere falling of the sound of the words of this book upon one's ear, rather an allusion to one who hears and studies the import of the messages. (see notes on Revelation 1:3)

**Of the prophecy** - John is speaking of additions to the book of Revelation, though the same would apply to any book of the Sacred Canon.

**Add** - Compare Deuteronomy 4:2; 12:32. Jesus is authenticating this book of the Revelation. He warns against deliberate changes in the message of the book.

**God shall add** - In justice, God can do no other than to give to each his due in harmony with his works.

Revelation 22:19 *“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

**Take away from** - The one who takes away from the words of the Revelation is equally guilty with the one who adds to the words. (see notes on verse 18)

**Take away his part** - The guilty one in this case will suffer three major losses:

- (1) *The loss of immortality, and the consequent suffering of eternal death.*
- (2) *Loss of any part in the corporate life of the city of the new earth.*
- (3) *Loss of all the blessings and promises of the Revelation.*

A complete and staggering loss is here presented that nothing in this life can even remotely compensate for.

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

**He which testifieth** - He being Christ. The specific reference is to the testimony in verses 18-19.

**Surely** - Greek *nai* - A term of strong affirmation like the Old English “verily.”

**I come Quickly** - The Master reaffirms the surety and imminence of His second coming. (see Revelation 3:11; 22:7, 12; Revelation 1:1)

**Amen** - Compare Revelation 1:6-7, 18; 3:14; 5:14; 7:12; 19:4. For the meaning of the term see Matthew 5:18. This Amen is probably spoken by the apostle. If so it should be connected with what follows thus: “Amen, come, therefore Lord Jesus.”

**Come, Lord Jesus** - Textual evidence may be cited for the reading, “come, Lord Jesus Christ.” This exclamation is John's response to the testimony of Jesus who assures the apostle that He is coming quickly. (cf. Revelation 1:1) John was probably reminded of that night in the upper room more than half a century before when he heard Jesus declare, “I will come again,” (John 14:3) and of that day a few weeks later on the Mount of Olives when he had heard the angels say, “this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11) While in holy vision, John is given one last assurance that his blessed Lord is to return and quickly. This assurance comes from the lips of his Master Himself being the faithful and true witness. His heart thrills at the words and with eager anticipation he looks forward to the day when in reality and not in vision he will see his blessed Lord face to face.

Revelation 22:21 *“The grace of our Lord Jesus Christ be with you all. Amen.”*

**The grace** - This verse is a benediction deep from the heart of the apostle reaching out to all who read the words of his visions. The benediction is similar to that used by Paul in concluding his epistles. (Romans 16:24; 1 Corinthians 16:23; 2 Corinthians 13:14; etc) The words form a fitting climax to the canon of Scripture appearing as they do at the end of the collection of sacred books as we know them.

**Christ** - Important textual evidence may be cited for the omission of this word.

**You all** - Textual evidence favors the reading “all the saints.” Textual evidence may also be cited for the reading “the saints.” The word “saints” occurs frequently throughout the Revelation. (Revelation 5:8; 8:3, 4; 11:18; etc)

**Amen** - Textual evidence may be cited for the omission of this word.

## CHRIST OUR HIGH PRIEST

*The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. The order had fallen and [they were] under the dominion of death, but they were made prisoners of hope; they were not left to become extinguished. Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden. The seed of the woman should bruise the serpent's head and the serpent should bruise his heel. The other worlds that God had created were watching with intense interest the sad apostasy. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2:7, 8. See Rom. 16:25-27. {Ms43b-1891}*

*After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced. {Lt91-1900}*

Adam lived by the Law of spirit not a system of sacrifices but now he has broken the order of Melchizedek priesthood, this made it impossible for him to stand before God hence Christ put in effect the counsel of peace held by him and the Father (Zec 6:13). His blood that was to be shed stood as a surety as he began his mediatory phase which included the teachings which were new to Adam. THE TWO COVENANTS WERE SET IN MOTION WHILE HUMANITY WAS PLACED UNDER A SECOND PROBATION. When Israel sinned, the first thing was Moses to plead then Aaron to sacrifice, this mediatory phase of Moses is prefigured with Christ's work in the courtyard while the Aaronic act starts from Calvary. "Man could not stand a single minute without a priest". What Moses and Aaron were doing was already something that was done like money in a bank waiting only withdrawal on the side of fallen beings. This atonement though in force was ratified for confirmation in phases in Christ's life. Man was being given every opportunity to understand salvation by grace. Sinai was not a must but God adjusts to the condition of his people but without compromising the sin problem. He meets man at his lowest.

Lev 4:1 And the LORD spake unto Moses, saying 2: Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: 3: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. 4: And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; AND SHALL LAY HIS HAND UPON THE BULLOCK'S HEAD, AND KILL THE BULLOCK BEFORE THE LORD. 5: And the priest THAT IS ANOINTED shall take of the bullock's blood, and bring it to the tabernacle of the congregation: 6: And THE PRIEST SHALL DIP HIS FINGER IN THE BLOOD, AND SPRINKLE OF THE BLOOD SEVEN TIMES BEFORE THE LORD, BEFORE THE VAIL OF THE SANCTUARY. 11: And THE SKIN of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12: Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. You Notice that the ANOINTED PRIEST had to carry the blood before the veil, Christ did not do this

at the time of the fall, BUT BECAUSE HE IS THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD, his blood to be shed was deemed to be already in sanctuary as he continued to plead before the Father when Adam fell. Instead of carrying the blood to the sanctuary, he proceeds to the next step, taking of the skin and instead of destroying it, makes the garments for Adam. The reason why the Lord clothed them with garments of skin appears to me to be this: because garments formed of this material would have a more degrading appearance than those made of linen or of woolen. God therefore designed that our first parents should, in such a dress, behold their own vileness, — just as they had before seen it in their nudity, — and should thus be reminded of their sin. Christ proceeds to the final stage of that first sacrifice which was to CONSUME THE OFFERING WITH FIRE as a token of acceptance of that sacrifice; hence in the Garden of Eden, everything that could be prefigured was performed at the fall of our first parents. Man was in a system that involved sacrifices though wholly based on the merits of grace which would be grasped by faith in the blood that was to be shed. The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the Law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought. Before the Father He PLEADED in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--"the counsel of peace" (Zec 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Rev 13:8); {PP 63.1, 3}.

THIS PLEADING IS WHAT I BELIEVE IS MEDIATION. THIS IS JUST THE FIRST PHASE OF A PRIEST. From Eden, we see a precursor of Sinai, man under two systems running concurrently, faith grasped in symbols and types hence Paul asserts that Christ is the end of the Law vis Christ is the embodiment of that Law. The Law represents, symbolizes and typifies; Christ becomes the antitype. Now a candid question would be what precedes the other, the type or the antitype? Of course the antitype preceded the type.

Hebrews [9:12](#) (Neither by the blood of goats and calves, but by his own blood he entered in once into the **HOLY PLACE**, having obtained eternal redemption for us.)

One of the major issues relating to the sanctuary was the suggestion that Christ went immediately into the Most Holy Place at His ascension in AD31, to begin his work of intercession [EGW Ibid pg 17]. This same issue is being resurrected amongst us a people and there is also an allusion that the heavenly sanctuary has no apartments but just one room and the ministry of Jesus is just a shift of phases in work but in the same room.

*In detail, Brother Crosier had to combat this error by writing: "Hebrews 6:19, 20, is supposed to prove that Christ entered the Holy of Holies at His ascension, because Paul said He had entered within the veil. But the veil which divided between the Holy and the Holy of Holies is 'the second veil', Hebrews 9:3; hence there are two veils, and that in Hebrews 6, being the first of which he speaks, must be the first veil, which hung before the Holy, and in Exodus was called a curtain. When he entered within the veil, he entered His tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul enters within*

*the veil, i.e., the atonement of both apartments, including both the forgiveness and the blotting out of sins" [Ibid 17].*

*Debates and conjectures on the work of Christ in the heavenly sanctuary continues from the past to date concerning the two apartments, the atonement both from without and within. Some even view them as face-saving arguments from SDA. Back in 1905 we had issues concerning the same from J.H. Kelog, A.F. Ballenger and a man referred to as Elder G. Elder Farnsworth reported Ballenger's teachings to the President of the General Conference, a claim that when Jesus ascended he went immediately into the Most Holy Place, and His ministry was carried there ever since. Noted also was Ballenger's claim that in Hebrews 6:19, within the veil referred to the Most Holy Place [Adv Rev March 6, 1980 pg 4]*

*Such erroneous views were held by Elder G, of which Ellen White said "Elder G's proofs are not reliable. If received they would destroy the faith of God's people in the truth that has made us what we are. We are not to receive the words of those who come with a message that contradicts the special points of faith. They gather together a mass of Scripture, and pile it as a proof around their asserted theories. This has been done over and over again during the past fifty years. If such application moves one pillar from the foundation that God has sustained these fifty years, it is a great mistake [1SM 161.2]*

*The prophet did not agree with such notions which was destroying the faith of the people and the word of God was being construed. In his defence, Ballenger wrote: "I want to read to you now some of the misfits that I find in my attempt to place the first apartment work of the earthly sanctuary this side of the cross". In his 'Nine Theses' he stated in each view of a certain feature of the sanctuary contrasted with what he called denominational view. In closing his Theses he said 'it is impossible for me to take that first apartment work of the sanctuary and apply it to a piece of plan of salvation without changing almost every cardinal point in the sanctuary' [The Nine Theses, Adv Rev Mar 6, 1980]*

*In regard to Ballenger's position, Farnsworth said, 'he sees clearly that his views cannot be made to harmonize with the testimonies, at least he admits freely that he is totally unable to do so, and even in his own mind, as far as he is able to see at present, there is an irreconcilable difference' [Ibid]. In 1905 Ballenger presented his views in a General Conference Session where Ellen White was present and she stood to vindicate the truth [Manus 59, 1905 and Manus 62, 1905. A Warning against False Theories].*

*In her diary on October 31, 1905 EGW wrote "Elder Ballenger thinks he has new light, and is burdened to give it to the people, but the Lord has instructed me that he has misapplied texts of the scripture [Manus 145, 1905]. To Elder John Burden, two months later she wrote; "Elder Ballenger's proofs are not reliable, they do not prove that the past experience of God's people was a fallacy" [Letter to John Burden, Dec 11 1905].*

*In the past we have had D.M. Canright, W.W. Fletcher S. McCullough and others further their divisive views of the sanctuary. Still today there are some who still are bent on the same path. Some years not long ago, someone penned 'An argument frequently flows from the typology of the Israelite sanctuary suggesting that God dwells in the Most Holy Place of the heavenly*

*sanctuary. But typology is hardly sufficient basis upon which to establish a doctrine. Even if God were in the Most Holy Place, this does not define Jesus as being locatively proximate. Incidental descriptions of heavenly buildings have theological value and are not of geographical or architectural import. An excessive interest in this realm which God has chosen not to reveal in any detail, results in futile speculation [God's Unseakable Gift. Australian Congress. Calvin W. Edwards pg 30]. Continued: 'The High Priest entered the Most Holy Place through the veil; we enter through the veil of Jesus' flesh. Thus the first apartment was a parable for the pre-Christian era when access to God was limited, but a fullness of access was foreshadowed in the Day of Atonement . Hebrews 9:8, 9. The Ministry that took place in that apartment found its fulfillment in the cross [Ibid 38]*

*Owen Crosier had met such unsound reasoning "The word in Hebrews 9:8, 10, 19 is Hagion 'of the Holies', instead of 'holiest of all'; and shows that the blood of Christ is the way or means by which He, as our High priest, was to enter both apartments of the heavenly tabernacle. Now if there be but one place in the heavens, as many say, why were there two in the figure? Perhaps those who despise the law and corrupt the covenant of Levi can explain this; if not, we advise them to abide by Paul's exposition of the matter" [The Sanctuary pg 17]. [I WILL COME TO THIS ISSUE LATER]*

I may go on and on this matter but its worthy to note: -

*I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. I pray that these lines may prove a blessing to you, and all the dear children who may read them. \* \* E. G. White. {WLF 12.8, 9}*

***With that in mind, let us go back Hebrews 9 and 6 and examine a little into these things***

Through his own blood (dia tou idiou haimatos). This is the great distinction between Christ as High Priest and all other high priests. They offer blood (verse Heb 9:7), but he offered his own blood. He is both victim and High Priest. See the same phrase in Heb 13:12; Ac 20:28. Once for all (ephapax). In contrast to the repeated (annual) entrances of the Levitical high priests (Heb 9:7). Into the holy places (eis ta hagia). Here, as in verses Heb 9:8,24 heaven itself. Having obtained (heuramenos). First aorist middle (indirect) participle of heuriskô, simultaneous action with eisêlthen, and by or of himself "as the issue of personal labour directed to this end" (Westcott). The value of Christ's offering consists in the fact that he is the Son of God as well as the Son of man, that he is sinless and so a perfect sacrifice with no need of an offering for himself, and that it is voluntary on his part (Joh 10:17). Lutrôsis (from lutroû) is a late word for the act of ransoming (cf. lutron, ransom), in O.T. only here and Lu 1:68; 2:38 [2:38](#) t apolutrôsis elsewhere (as in Lu 21:28; Ro 3:24; Heb 9:15; 11:35). For "eternal" (aiônian, here feminine form) see Heb 6:2. The holy place] Or sanctuary, ta agia, signifies heaven, into which Jesus entered with his own blood, as the high priest entered into the holy place with the blood of the victims which he had sacrificed. This entering in the holy place[s] was the means and key of unlocking the heavenly Holy of Holies. The High Priest

could not enter the Most Holy Place before accessing or finishing the work in the Holy Place. If this were the case that he went to the Most Holy Place, it will destroy the typology. Having established "the Greek in Heb 9 vs. 12 "ta hagia" is plural thus it is translated literally as "the holy places." we can't escape the idea the heavenly sanctuary has two places. How all these turns into spiritual and not literal is still hard gospel.

Having accomplished his work in the Holy place, he entered into the Most Holy Place in 1844. As the Jewish high priest bore the blood of the animal into the holy of holies, and sprinkled it there as the means of expiation, so the offering which Christ has to make in heaven, or the consideration on which he pleads for the pardon of his people, is the blood which he shed on Calvary. Having made the atonement, he now pleads the merit of it as a reason why sinners should be saved. It is not, of course, meant that he literally bore his own blood into heaven--as the high priest did the blood of the bullock and the goat into the sanctuary; or that he literally sprinkled it on the mercy-seat there; but that that blood, having been shed for sin, is now the ground of his pleading and intercession for the pardon of sin--as the sprinkled blood of the Jewish sacrifice was the ground of the pleading of the Jewish high priest for the pardon of himself and the people.

the plural term "holies", sometimes translated "holy place", other times "holy places" (coming from "ta hagian" or "ta hagia" in Greek) is \*AMBIGUOUS, and at times it means the sanctuary as a whole, sometimes the outer apartment, and other times the inner apartment, so it is CONTEXT that must be appealed to in order to ascertain meaning. This ambiguity of the Greek word is similar to the AMBIGUOUS word "law" in the Bible (from the Hebrew "torah", or the Greek "nomos"), and hence context is crucial. Now, interestingly, I found out (by doing a careful review of the Greek), that all places where it is claimed that Jesus "entered" [PAST TENSE] into the Most Holy Place into the presence of the Father is based on speculation, because THE EXPRESSION COMPLEX, "HAGIA HAGION" IS MISSING!! The expression used about Christ in the sanctuary in the presence of the Father is always "hagian" or "ta hagia", which means simply either Heaven itself, or just the sanctuary on a whole (e.g. Heb. 9:8, and Heb. 10:19). Coupled with that is the fact that in the KJV Jesus is said to have "entered" into "the holy place" (singular) in Hebrews 9:12 and into "holy places" (plural) in Hebrews 9:24, with both expressions coming from "ta hagia". This further MAKES IT VAGUE AS TO WHICH COMPARTMENT HE "ENTERED" UPON HIS ENTRY INTO THE HEAVENLY SANCTUARY....thus making the issue not as clear-cut as some think!! But by now it should be plain that "hagia hagia" or "hagia hagian" is used by the writer of Hebrews to specifically mean the inner apartment, and he used it only when he wanted to clinch that specific meaning, and so we cannot impose on the holy writ what the writer himself never chose to write. Thus SDAs are correct when we say Jesus started to serve in the sanctuary ("ta hagia") as a whole at first, but the inner apartment phase of his ministry came only later (i.e. in 1844). We are also on sound footing when we insist that Heb. 9:12 should be translated as he entering the "holies" or "the "holy places", or "the sanctuary" on a whole; not specifically the Most Holy Place/apartment phase of ministry. And he [Jesus] being said to enter "once" into the heavenly temple, as priest and high priest all in one, is simply comparative language in terms of this heavenly action being compared to the overall services of the earthly temple being repeated year after year. Jesus did not need to do the repeated yearly round of services year after year, but does everything once...both in terms of his sacrifice on the Cross outside the temple while on earth, his entry into the heavenly temple overall, his "purification" (Heb. 9:23) of the "things" [plural] in heaven (not just the later symbolic "purification" of the one item of furniture in the most holy place; the ark with its mercy seat), his

ongoing intercession as the daily priests would have done but in (repeatedly yearly cycles), and also in terms of the distinctive and climaxing Day of Atonement service the high priest did (but repeats year after year).

Also, since the much debated expression, "the [temple] veil", needed a qualifying term by the very writer of Hebrews i.e. "\*after [or within] the \*SECOND veil" (Hebrews 9:3), so as to clinch a more specific meaning with reference to the "hagia hagion" ("the most holy place"), and since there were two veils to the temple, it is therefore not conclusive that Heb. 6:19 was referring specifically to behind the "veil" of the Most Holy Place when it was written. Even the writer of Hebrews SYMBOLICALLY uses the term "the veil" to mean Jesus' flesh (Heb. 10:20). It is obvious that to be in the Temple demanded that one pass through, and is behind or within the first "veil" to the door of the Temple. Thus the expression in Heb. 6:19 could be referring to being "within" or behind any of the two "veils", since Jesus was not a High Priest BEFORE his incarnation, as He must have been made human to even minister in the Heavenly sanctuary in the first place (Heb. 5). So his incarnation, obedience, and crucifixion opened the way, or gave Him the right to His ministry in the Heavenly sanctuary, that is, He earned the right via his state of being in the flesh (another type of "veil" as well; Heb. 10:20) to be minister "within the veil" or just simply the sanctuary itself. There is no evidence in the expression itself, i.e. "within the veil" in Heb. 6:19 that this meant SPECIFICALLY "The most Holy Place", and not just within the sanctuary itself!! In fact as we consider the earthly sanctuary we realize that the common people could only see the courtyard. They could not enter or see into the sanctuary itself; only the priests (i.e. the daily as well as the high priest). Thus when either the priest or high priest disappeared from their view he was entering through the first veil into the sanctuary as a whole, and only by faith they accepted what took place inside. Thus the expression "within the veil" can legitimately mean BOTH being in the temple as a whole, as well as being in the most holy place behind "the second veil" (Hebrews 9:3). The verses of the entire chapter of Hebrews 9, discuss all the services of the priests and high priests in their daily rounds, as well as that once a year event involving the High Priest going into the second apartment. The people could not see the priests in ANY of the work done in the "holy places" behind the veils of the sanctuary itself, whether it was in the holy place OR the most holy. In the same way, when Christ ascended to heaven we could no longer physically see Him. We must follow Him in faith as He ministers for us in the "Holy Places" with all its original "patterns" (plural) in the true sanctuary of heaven; not just in the Most Holy Place/apartment. While it is true Hebrews 9 makes reference to purification, bulls, goats, calves, heifer, sprinkling of ashes and blood, and refers to the high priest entering the most holy place once yearly, etc., and while it is true its mainly an imagery of the specific Day of Atonement (Yom Kippur) and references the work in the most holy place, yet these descriptions are NOT ONLY about that. Bulls, calves and goats were used other days of the year, for instance (with blood entering the first apartment by way of the high priest on other crucial occasions like in Lev. 4:7, 17, 18), and the sprinkling of ashes of the heifer, and dedication or symbolic "purification" of all the vessels and furnishings of temple with blood (all acting as "patterns" of the heavenly "things" Jesus would relate to; Heb. 9:23) these all relate to other days in the yearly round of activities as well. This again debunks the claim of Dr. Desmond Ford that it was only the inner apartment work Jesus entered upon. And so the SDA position in its "Sanctuary Message" remains sound, despite the attempts of dissidents like Dr. Ford (notoriously the greatest detractor and misleading teacher in Adventism in modern times) to use ambiguous biblical references to try and overturn it.

*The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine. We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies. In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six... {EW 32.1-3}*

To take indicative quotes and supposed Greek as grant evidence to land your feet on as a solid ground is to make a shipwreck of faith. Its destroying the sanctuary message, supposed evidence can not annul the inspired word. Daniel 7, debunks the one apartment but a shift of ministerial phase theories and Hebrews has to be harmonized with other passages in the Bible, it doesn't stand on its feet alone. The writer of Hebrews is writing in summation of the sanctuary message and in its conclusive nature, whatever he is saying can't negate the other evidence prior. The playing of semantics by some to becloud minds in suggestive manner that seems to cast doubts about the holy place in the heavenly sanctuary is undoing the sanctuary message itself.

Critics cannot disprove the SDA viewpoint that Jesus ascended to heaven to relate to the entire heavenly sanctuary and its services as typified on earth in the earthly sanctuary; not just to relate to the inner apartment and its one item of furniture, the Ark of the Covenant. Jesus actually ascended and does/did a work related to all aspects, but in unfolding phases. Proof? Hebrews 8:2, 5 and Hebrews 9:18-24 make it plain (in the KJV and many other translations) that Christ was to relate to ALL the "PATTERNS" AND "THINGS" (PLURAL) IN "HEAVEN ITSELF", and not just one room of the Most Holy place, and its one item, the Ark of the covenant (BOTH SINGULAR SUBJECTS)'. Jesus is pictured as entered into "heaven itself" and into a place patterning the "holy places" (Hebrews 9:24) on earth, or he entered "once" into the sanctuary as a whole (Hebrews 8:2), and this sanctuary is also called "the holy place" (Hebrew 9:12) or "ta hagia" in Greek. IT WAS THE ENTIRE EARTHLY SANCTUARY THAT HAD ALL THE ITEMS "WHICH \*ARE FIGURES [OR PATTERNS] OF THE TRUE", and this indicates that where Jesus started to serve as its counterpart "IN HEAVEN ITSELF" it has ALL THE PROTOTYPE "PATTERNS" [PLURAL] of the earthly sanctuary; not just the one room of the Most Holy place being a pattern (singular), as the true prototype.

It is certainly not evidenced in the literal words of New Testament Scripture that Jesus ascended directly to the Most Holy Place (Holy of Holies), but this theory must be assumed based on the

argument that the Bible seem to suggest it. This assumption must be based on reading it into (eisogesis) either Rev. 3:21 or Psalm 80:1. However I have found that that is not conclusive since the Father's throne is indeed MOVEABLE (Ezekiel, chapters 1 and 10), and that God's shekinah glory did appear in the Old Testament sanctuary in other areas apart from the Most Holy place (e.g. by the door), and the cherubims followed. Therefore Psalm 80:1 is, by all intent and purposes it seems, a poetic expression of God "dwelling" between the cherubims, but not a literal statement of Him always being immovably fixed above the ark itself. GOD IS TOO BIG FOR THAT RESTRICTION!! Even in Heaven He is presented as not always sitting on His throne, but can come in from elsewhere, as in Daniel 7: 9, 10, to take up His position in a ceremony, AFTER HIS THRONE IS PUT IN PLACE. Also, since the Greek expression complex for the Most Holy Place (the Holy of Holies), "hagia hagion", was used only once in the entire New Testament (in Heb. 9:3), then we can easily track the use of the terms "hagion", used for the entire sanctuary itself or just a holy place like Heaven, and the use of "hagia", used only for the first apartment of the sanctuary. Now, interestingly, I found out (by doing a careful review of the Greek), that all places where it is claimed that Jesus entered into the Most Holy Place into the presence of the Father is based on speculation, because THE EXPRESSION COMPLEX, "HAGIA HAGION" IS MISSING!! The expression used about Christ in the sanctuary in the presence of the Father is always "hagion" or "tahagia", which means simply either Heaven itself, or just the sanctuary on a whole (e.g. Heb. 9:8, and Heb. 10:19). Also, since the much debated expression, "the [temple] veil" needed a qualifying term "after [within] the SECOND veil" (Hebrews 9:3) so as to clinch a more specific meaning, since there were two veils to the temple, it is therefore not conclusive that Heb. 6:19 was referring specifically to behind the "veil" of the Most Holy Place when it was written. It is obvious that to be in the Temple demanded that one pass through, and is behind or within the first "veil" to the door of the Temple. Thus the expression in Heb. 6:19 could be referring to any of the two veils, since Jesus was not a High Priest BEFORE his incarnation, as He must have been made human to even minister in the Heavenly sanctuary in the first place (Heb. 5). So his incarnation, obedience, and crucifixion opened the way, or gave Him the right to His ministry in the Heavenly sanctuary, that is, He earned the right to be minister "w ithin the veil" or just simply the sanctuary itself. There is no evidence in the expression itself, "within the veil", in Heb. 6:19 that this meant SPECIFICALLY, The Most Holy Place, and not just within the sanctuary itself!!

It is quite interesting that in Rev. 8:3, Rev. 1:4 and 4:5 the presence of the altar as well as the symbolic seven branched lamp (representing the Holy Spirit) are seen directly BEFORE (literally 'in front of') the Throne of God and the Lamb (the same throne as in Rev. 3:21). ON EARTH (A PATTERN OF THE HEAVENLY SANCTUARY) THIS "LAMP" WAS IN THE FIRST APARTMENT OF THE SANCTUARY, and this is compelling evidence that John's visions of Heaven before the arrival of the Judgment scene (of Daniel 7:9, 10, and Rev. 11:18, 19) seem to place God's throne in the first apartment of the Heavenly sanctuary. I also find it very gripping that only when the Judgment "TIME" was introduced in Rev. 11:18, 19 ("the TIME HAS COME") that John made reference to the Ark of the Covenant FOUND IN THE INNER APARTMENT, thus strongly indicating that this apartment was opened ONLY when Judgment arrived (which did not cover the whole Christian era). All the above described, along with the fact that the Godhead's 'Presence' can ALSO be represented by the showbread in the first apartment, makes compelling the established SDA viewpoint that prior to the Investigative Judgment of 1844 God probably moved His throne to the first apartment (probably since the incarnation, who knows?) to accommodate the proper sequencing of the work of Jesus the true High Priest in the Heavenly sanctuary. Thus the signal of

it being probably put back in place in the Most Holy Place only at the fulfilled time of the Judgment scene in Daniel 7:9 does seem to have merit.

Another possibility is that His throne was never in this second apartment of the Heavenly, until the arrival of the Judgment scene, since the sanctuary was built around the salvation plan. Who knows? Remember that after salvation is complete there is no longer the need for the temple? John said in the New Earth he saw no temple!!! Think long and hard on that point, and consider that God needs no "Most Holy Place" at all times to fix His throne room. The writings of the 'inspired' writer (by SDA understanding), E.G. White, describes the movement as literally from one apartment to another in 1844, and because the Biblical evidence to FULLY disprove this possibility is just not there, and because the SDA argumentation to this effect is indeed compelling, then I will choose to believe that it may just have been so as 'SOP' writings described.

By the very reference to "FIGURES/PATTERNS" of the true, and to Jesus entering "HEAVEN itself" these expressions indicate that the place Jesus started to serve upon his ascension was filled with "FIGURES" OR "PATTERNS" [PLURAL]. No wonder Hebrews 9:23, when written in the first century, makes plain that it "should be" [future tense] all "THINGS" (PLURAL) in the heavenly sanctuary that "should be" (not "have been" but \*SHOULD be") SYMBOLICALLY "purified" with Jesus' blood; NOT JUST THE ONE ROOM OF THE MOST HOLY PLACE, AND NOT JUST THE ONE ITEM OF FURNISHING IN IT (SINGULAR). The very language of Hebrews 9:23,24 makes plain Jesus was to serve in the entire heavenly sanctuary with all it "PATTERNS" (PLURAL); he was not just to serve in relation to one room, or one item of furnishing, but IN RELATION TO PLURAL SUBJECTS AND "THINGS" OR "PATTERNS". In addition to this, the very reference to "purification" of heavenly "things" and "patterns" refutes the claim that nothing "defiling" can be in heaven. It's clearly symbolic language at play, and so SDAs are on firm foundation to refer to symbolic "cleansing" of the heavenly sanctuary in our "Sanctuary Message". But the main point here is that Hebrews 9 makes sweeping descriptions of the overall temple and priestly services and ceremonies, and points to the heavenly ministry of Christ as their counterpart; Hebrews 9 is not just about the special event on the special Day of Atonement (Yom Kippur).

*But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man--the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}*

*Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted his claims. Not only those that are*

*washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. God's dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that, through all eternity, rebellion will never again arise. Such is the import of His own words when for the last time teaching in the temple He said, looking forward to His approaching sacrifice, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Will draw all unto me--not only earth, but heaven; for of him "the whole family in heaven and earth is named." Ephesians 3:15. {BTS, December 1, 1907 par. 4}*

*John 1:29; Galatians 6:14; Hebrews 2:14). The Efficacy of the Cross.--The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. {5BC 1132.8}*

I would like to put here a conversation I had with my dear brother J.S.

#### QUOTE

Point 1: Thus far you have not addressed the verses in Hebrews (i.e Heb 1:3; 8:1; 9:6-8, 11-14, 24, 25; [10:19](#), 20: [6:19](#), 20) and the argumentation I made based on them. You also have not addressed the fact that the Greek of [6:19](#) is indicative of an entry into the most holy place as seen by comparing it to the Greek OT of Exodus 26:33, Lev 16:2, 12, 15.

#### MY RESPONSE

Hebrews 6:19

Within the veil, namely, to the Holy of Holies, veil--Greek, "catapetasma": the second veil which shut in the Holiest Place. The outer veil was called by a distinct Greek term, calumma: "the second (that is, the inner) veil." That which is within the veil (to esôteron tou katapetasmatos). The Holy of Holies, "the inner part of the veil" (the space behind the veil), in N.T. compare with Ac 16:24 (of the inner prison). I have not rejected what you said, coz the verses are clear. My point is that we cannot be dogmatic about there being no other apartment in heaven both views we have been discussing are probable. Since Christ's ascension, for us there is no veil as it was in the wilderness sanctuary because we have a direct access to the Father through the Son who is the Veil.

#### QUOTE

Now inasmuch as the video was actually a response to a question based on certain verses in Hebrews and that these verses are explicitly talking about Jesus in relation to the heavenly sanctuary, whereas Daniel 7 is not at least not explicitly, they carry a lot of weight for this particular subject. That just makes good logical sense. Therefore it would seem that the onus is really on you here friend. These are Bible verses my brother that are directly talking about Jesus and the heavenly sanctuary. If you do not address them then that would really seem to mute any argument you would make. We cannot ignore these passages but have to harmonize them.

#### MY RESPONSE

I don't think there is a burden on me to prove anything, coz I brought in Dan 7 just to show that the throne of God has wheels and there is a time it moved whether from one veil to another, its subject to another discussion

#### QUOTE

Point 2: Your comment about "ta hagia" (lit: holy places) seems self-defeating. Let me try to explain why I say that. The text directly says that Christ entered the holy places. Therefore you cannot say He entered only one of them (the holy place) when the text uses the plural of holy places. It seems to me that you've glossed right over that point. If we take the plural literally here then it puts Him as having entered the most holy place.

#### MY RESPONSE

You forgot I had written this "Having established "the Greek in Heb 9 vs. 12 "ta hagia" is plural thus it is translated literally as "the holy places." we can't escape the idea the heavenly sanctuary has two places." But I also added that when Paul is using that phrase, its also indicative that he is covering a grand time of the work inclusive of both apartment instead of mentioning one and going to another. Like I said, you can use the phrase "the time of the end" without going forth in specifics but you are covering different events under one phrase so your work is to know their chronology and purpose

#### QUOTE

Point 3: The argument that the two stacks on the table symbolized the presence of the Father and Son in the holy place seems to be contrived. Where in inspiration are you getting this idea from? I am genuinely curious and hope you will answer. As for now I would dispute that claim for the following reasons: .....

#### MY RESPONSE

I used the bread in connection with Matthew 4:4, Deuteronomy 8:3 and John 6:48-51. In the word is the presence of God and the bread symbolized word of God. Jesus says we must feed on his flesh John 6:53. This is something perpetual. When we are feeding on his word it has his presence, that germinating seed that makes us to be transformed in his image. That is what I meant by the bread of his presence.

#### QUOTE

c) Another salient point here is that the loaves were placed "without the veil" This is a contrast against Christ who is spoken of in Hebrews as entering "within the veil." Again as noted above the Greek here indicates entry into the most holy.

#### MY RESPONSE

I don't think that can be because the work of sanctification even going on now is done by the word of God John 17:17, whichever apartment Christ maybe in, he is not disconnected to the word. In fact Jesus says the words I speak to you are spirit John 6:63. Is there a time the Spirit of Christ is not at work!

#### QUOTE

d) The whole focus of the sanctuary cultus is toward the most holy NOT toward the table of shewbread. For example take the altar of incense. When the priests would offer incense it was toward the ark of the covenant (the place where God's glory was manifest). The close connection here is the probable reason why the author of Hebrews places this altar as a part of the most holy place! The table of shew bread, on the other hand, does not have this type of function. Thus it seems a poor candidate to serve as God's throne. Again it really seems to me like this idea is the invention of necessity rather than exegesis of the text.

#### MY RESPONSE

If we have to agree also that the stacks of bread represents the word of God, we too remember that in the most holy in the ark we had Ten Commandments which was a sum totality of the word of God all serving the same purpose, sanctification and judgment. The table of showbread then is not obsolete because Christ is in the Most Holy place it will always remain our school master till translation. If am getting your point, its like you are saying that there are two places yet they are holiest coz its the presence of God that makes the place the most holy, so in actual sense, its just phases of the ministration from one most holy place to another most holy place. Thus spiritualizing the veil by quoting Hebrew 10:20. Christ being that veil then there needs no reason for partitions in heaven so when The Father moved in Dan 7, he moved just to another location but in the same room without veils or partitions.

#### NOTICE THIS CAREFULLY

*Early Writings, pages 54-56*

*I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the*

*throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. THIS IS DIFFERENT TO WHAT IS TO FOLLOW*

#### **NOTICE**

*I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness.*

#### **QUESTION TO PONDER**

***IF THE FATHER WAS NOT ON EARTH AND HE WAS NOT IN THE HOLY OF HOLIES (THE MOST HOLY PLACE) THEN WHERE WAS HE SITTING ON A THRONE?!!!***

#### **DIGRESS**

##### **ADDRESSING REVELATION 11:1, 2**

*I believe that if you study the structure of revelation well, you can not escape the fact that Rev 9 should end in Rev 11:14. Now if the events of the Trumpets are in chronological order, we believe the first six are in the holy place and the 7<sup>th</sup> in the most holy place, anything between Revelation 6-11:14 should be in the holy place with a parenthesis in Rev 10 to introduce the most holy place in Rev 11:15. That means Rev 10 if it was not for parenthesis nature should appear between Rev 11:14 and Rev 11:15*

*So as the trumpets deals with "executive" judgments of those who are in the courtyard that rejected the sacrifice of Christ, at the same time the "investigative" judgment is going on this who accepted him at the courtyard and entered by faith in the holy place hence Rev 11:1*

*Measure the temple <naos>*

*3485. naov naos, nah-os'*

*from a primary naio (to dwell); a fane, shrine, temple :--shrine, temple, central sanctuary itself. Compare 2411 (hieron)*

*2411. ieron hieron, hee-er-on'*

*neuter of 2413; a sacred place, i.e. the entire precincts (whereas 3485 denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere):--temple.*

*The temple that is being measured is connected to the altar and it's the central of the sanctuary according to definition. That means the temple--Greek, "naon" (as distinguished from the Greek, "hieron," or temple in general), is non-other than the Holy Place, "of the sanctuary." The measuring denotes God's act of acknowledgment and approval; leaving unmeasured, his act of rejection. The temple and altar therefore, with their attendant worshippers, represent "the Israel of God," whom he owns as his true people; while the outer*

*court of the temple and the city thronged with Gentiles, represent the multitude of both church officers and people who are Christian only in name. The whole symbol represents a period during which there would be some spiritual worshippers among the professed followers of Christ, while multitudes would be given up to spiritual darkness, idolatry, and death.*

*So why do the Adventists use it for the Day of Atonement?*

*I think that would be explanatory work and not explicit reference as to the verse being placed in time of 1844. What do I mean?*

*The authority of the intended revelation being declared, together with the necessity of that calling which was particularly imposed on John after which follows the history of the estate of Christ his Church, both conflicting or warring, and overcoming in Christ. For the true Church of Christ is said to fight against that which is falsely so called, over which Antichrist rules, Christ Jesus overthrowing Antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously until he shall slay Antichrist by the appearance of his coming, as the apostle teaches in 2Th 2:8. So this history has two parts: One of the state of the Church conflicting with temptations until Chapter 16. The other of the state of the same church obtaining victory, thence to Chapter 20. The first part has two sections most conveniently distributed into their times, of which the first contains a history of the Christian Church for 1260 years, what time the gospel of Christ was as it were taken up from among men into heaven: the second contains a history of the same Church to the victory perfected. These two sections are briefly, though distinctly propounded in this chapter, but both of them are discoursed after in due order. For we understand the state of the Church conflicting, out of Chapters 12 and 13, and of the same growing out of afflictions, out of Chapters 14 to 16. Neither did John unknowingly join together the history of these two times in this chapter, because here is spoken of prophecy, which all confess to be but one just and immutable in the Church, and which Christ commanded to be continual. The history of the former time reaches to Re 11:2-14, the latter is set down in the rest of this chapter Re 11:15-19. In the former are shown these things: the calling of the servants of God in Re 11:4 the conflicts which the faithful must undergo in their calling, for Christ and his Church, thence to Re 11:5-10 and their resurrection, and receiving up into heaven to Re 11:11-14. In the calling of the servants of God, two things are mentioned: the begetting and settling of the Church in two verses, and the education of it in two verses. The begetting of the Church is here commended to John by sign and by speech: the sign is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same to a new form: because the Gentiles are already entered into the Temple of God professedly, and shall shortly defile and overthrow it completely. As God measured those in the holy place and left those in the courtyard, he shall measure those in the most holy and leave those in the holy place. It's an indicative verse applying to both periods.*

*The altar--of incense; for it alone was in "the sanctuary." (Greek, "naos"). The measurement of the Holy place seems to me to stand parallel to the sealing of the elect of Israel under the sixth seal as the Day of Atonement will represent those sealed under the 7<sup>th</sup> seal. John's accurately drawing the distinction in subsequent chapters between God's servants and those who bear the mark of the beast, is the way whereby he fulfils the direction here given him to measure*

*the temple. The design of this measuring seems to be the preservation of the church in times of public danger; or for its trial, or for its reformation. The worshippers must be measured; whether they make God's glory their end Rev 6:17, and his word their rule, in all their acts of worship. As those in the outer court, worshiped in a false manner, or with dissembling hearts, and will be found among his enemies so will those who worship in the holy place when they are supposed to be in the most holy place.*

## **LUKE 21 - CHRIST'S PROPHETIC TIMELINE**

### **PROPHECY POINTS TO THE END OF THE WORLD**

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4." {GC 355}

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message..." {2SM 102}

- Matthew 24:1-3
- Luke 21:5-7

“Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.” {DA 628}

Note: Jesus blended the destruction of Jerusalem with the events that would usher in His return leaving them to “study it out for themselves.”

### **SPECIFIC QUESTIONS**

- Matthew 24:3
- Luke 21:7

Note: The questions asked by the disciples were specific; *when* will the destruction of Jerusalem be and *what* sign (**singular**) were they to look for that would mark His soon return.

## **HISTORICAL OVERVIEW**

- Luke 21:8-19
- Matthew 24:1-34
- Mark 13:1-30

Note: Many read through these verses carelessly and think that these are disjointed events, but Jesus was covering the events that would happen in the life of His disciples before the destruction of Jerusalem. It is vital that we recognize Jesus is laying out a precise delineation of events. Refer back to Luke 21:10-12.

"Turning to the disciples, Christ said, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. "All these things must come to pass," said Christ, "but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Christ said, as the rabbis see these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they represent as tokens of their release from bondage are signs of their destruction.

"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. And then shall many be offended, and shall betray one another, and shall hate one another." All this the Christians suffered. Fathers and mothers betrayed their children. Children betrayed their parents. Friends delivered their friends up to the Sanhedrin. The persecutors wrought out their purpose by killing Stephen, James, and other Christians." {DA 628-629}

## **A DELINEATION OF EVENTS**

- Luke 21:20-32

Note: Jesus now takes up the disciples' two questions and He begins with the destruction of Jerusalem.

## 1. THE DESTRUCTION OF JERUSALEM: 70 A.D.

- Matthew 24:15-18; Mark 13:14-16 cf. Luke 21:20-23

“And the Saviour warned His followers: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judea flee into the mountains.” Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.” {GC 25}

Note: Jesus taught that “the abomination of desolation” was the armies of pagan Rome that would besiege Jerusalem.

### TWO DESOLATING POWERS:

- Daniel 8:11-13
- Daniel 11:31
- Daniel 12:11

Note: The “abomination of desolation,” “abomination that maketh desolate and “transgression of desolation” are the papacy. Jesus was teaching a very important prophetic principle, namely, that there are two desolating powers in Bible prophecy; the “daily” desolation and the “abomination of desolation,” or paganism and papalism.

- Daniel 9:26 cf. Revelation 12:3-6, 13-15

### WRATH UPON THIS PEOPLE:

- Luke 21:22-24a

Note: The destruction of Jerusalem by pagan Rome was mentioned by Christ as taking place “that all things which are written may be fulfilled.” Where is Jerusalem’s destruction mentioned in the O.T.?

- Deuteronomy 28:45-58

“Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, “Can a

woman forget her sucking child?" received the answer within the walls of that doomed city: "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." Isaiah 49:15; Lamentations 4:10. Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deuteronomy 28:56, 57." {GC 32}

- Leviticus 26:14-45

## **2. THE DARK AGES & DEADLY WOUND: 538 - 1798 A.D.**

- Matthew 24:21, 22 cf. Mark 13:19, 20

"From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,--the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. "Then shall be great tribulation," He said, "such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished. "But for the elect's sake," He said, "those days shall be shortened." {DA 630}

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." {GC 266}

- Luke 21:24 cf. Revelation 11:1, 2

## **3. THE SUN, MOON, AND STARS: 1780 - 1833 A.D.**

- Luke 21:25, 26 cf. Matthew 24:29; Mark 13:24, 25

"Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,--He thus mentioned certain

events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled." {GC 306}

- Revelation 6:12, 13

"The signs in the sun, moon, and stars have been fulfilled." {RH, November 22, 1906} See also Great Controversy chapters 17, 18.

#### **4. THE DISTRESS OF NATIONS: Aug. 11, 1840 A.D.**

- Luke 21:25, 26

"I saw that the powers of earth are now being shaken and that events come in order. War and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations." {EW 41}

Note: It was a common prophetic understanding of the Millerites that the distress of nations at their time was the Islamic crisis.

- Revelation 9:13-15

"By losing the four angels which are bound in the great river Euphrates, I understand that God was now about to suffer the four principal nations of which the Ottoman empire was composed, which had in vain attempted to subdue the Eastern Empire at Constantinople, and made but little progress in conquering Europe, now to take Constantinople, and to overrun and subdue one third part of Europe, which was the fact about the middle of the fifteenth century." Works of William Miller, vol. 2, 120

"As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the

hands of Mehemet on the 11th day of August 1840! And on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding." Uriah Smith, Synopsis of the Present Truth, 217

## **5. THE OPENING OF THE JUDGMENT: OCT. 22, 1844**

- Luke 21: 27, 28

Note: Right here is where many place the second coming of Christ and so they fail in following His prophetic timeline. These verses do not relate to the second but to His coming within the second apartment in the heavenly sanctuary.

- Daniel 7:9, 10, 13, 14

"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: His dominion is an everlasting dominion, which shall not pass away." Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man--to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." {GC 479}

Note: Christ's timeline has now brought us to the opening of the investigative judgment that began Oct. 22, 1844.

## **THE DELAY**

- Luke 21:28

Note: From here we can see why He stated that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." We now have the assurance of knowing that there are no more time prophecies holding back His coming [See Revelation 10:5, 6]. The only thing keeping Him from returning are the fulfillment of prophetic events, which are hinged on His people being prepared and having His character.

- Revelation 7:1-4

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain." {COL 69}

## BEHIND CLOSED DOORS - Views of National Reform

Excerpts from A. T. Jones  
VIEWS OF NATIONAL REFORM

### THE National Reformed Constitution AND THE AMERICAN HIERARCHY

WE propose to give the Americans (the world) a view of our Constitution as it will appear when amended to conform to the views of the National Reformers. This is a matter that concerns everyone, and will do so more and more as the National Reform party grows in influence and power.

This is proved by "District Secretary" Coleman's words that: -  
"The existence of a Christian Constitution would disfranchise every logically consistent infidel." -  
***Christian Statesman, November, 1883.***

And Rev. J. C. K. - John Calvin Knox - Milligan says: -  
"When the Amendment is adopted, how will it act upon the civil and political rights of infidels, Jews, etc.? This depends largely upon **THEMSELVES**. The worst result will be to disfranchise them." -***Christian Statesman, February 21, 1888***

Before any officer enters on the execution of his office, he shall take the following oath of office: I do solemnly swear "***in the presence of the eternal God, that during the whole term of my office I will serve the same eternal God to the utmost of my power, according as he hath required in his most holy word, contained in the Old and New Testaments; and according to the same word, will maintain the true religion of Christ Jesus; AND SHALL ABOLISH ALL FALSE RELIGION CONTRARY TO THE SAME; and shall rule the people committed to my charge according to the will and command of God revealed in his word; and shall procure to the utmost of my power to the church of God, and the whole Christian people, true and perfect peace.*** This is a genuine National Reform oath, and is strictly according to the doctrines which that Association preaches. Since when did a government enforce its officials and citizens to religion, sounds like Daniel Chapters 3 and 6.

This will necessitate the reform of Article I of Amendments to the Constitution, so that its first clause shall read thus: -

Congress shall make laws respecting the establishment of the Christian religion; prohibiting the free exercise of all other religion and of all irreligion; and abridging the freedom of speech and of the press in religious matters. This is confirmed by the words of "District Secretary" Rev. M. A. Gault, who says: -

"Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." - Christian Statesman, January 13, 1887. Just here, and as a fitting comment upon

these words of Mr. Gault, we may very properly insert a remark of Mr. Waddington: "When the authority of Heaven is pleaded for the infliction of punishment, it creates an implacable and remorseless spirit, since it supersedes, by a stern necessity, all ordinary motives, and stifles the natural pleadings of humanity. The crusaders exclaimed, 'It is the will of God!' and in that fancied behest, the fiercest brutalities which the world had ever beheld, sought - not palliation, but -honor and the crown of eternal reward." - Church History, chap. 21, sec. 4, "Effects of the Crusades." Let the National Reformers once get what they fancy is "God's authority," behind their power to move the arm of the State, and it will be a heavy hand indeed that will be laid upon all non-conforming religion.

Further observance in the Movement should be noted that, it is certain that all these changes in the body of the Constitution will not be made without **UNIVERSAL** and almost endless **CONTROVERSY no wonder there is a progression to make all the constitutions of all nations meet "International Standard"**. What does it mean by "International Standard?" Of course it is to conform to American ethics.

"The changes will come gradually and probably only after the whole frame-work of Bible legislation has been thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States (**NATIONS AS WELL**), and by lawyers and citizens; an outpouring of the Spirit might soon secure it." - Christian Statesman. But that the National Reformers expect such a condition of affairs as this, is not all. **They are doing, and will do, their very best to create it; not out of love for the Bible, nor for Christianity, but FOR THEIR OWN SELF-AGGRANDIZEMENT.**

But whether they will heed these scriptures or not there is one thing certain: that is, by the evidences here presented, it is perfectly clear that the direct aim of the leaders in the National Reform Movement is the **EXALTATION OF THEMSELVES INTO A HIERARCHY** as absolute as is that of Mormonism, or as was that of the **PAPACY IN THE SUPREMEST HOURS OF THE DARK AGES**. They deliberately propose to make themselves the arbiters of every controversy, thus they would make themselves the **VICEGERENTS OF THE LORD**, and the fountain of all law hence **what they deem as heresies became civil crimes, and liable to civil punishments.**" 2Timothy 4:3

Rev. J. C. K. Milligan, asked the question, "How is the Amendment to be carried out practically?" And in the answer to this question he made this statement: -

"In brief, its adoption will at once make the morality of the Ten Commandments to be the supreme law of the land, **and anything in the State constitutions and laws that is contrary to them will become unconstitutional.**"

Let it also be observed that the National Reformers not only propose to make the moral law the supreme law of the Government of the United States, but they propose to make themselves the **supreme interpreters of that law**. Let us see what they say about the Forth Commandment then.

## THE FOURTH COMMANDMENT

We have of course the Seventh Day Adventists who claim to know and interpret well the fourth commandment and keep the seventh day (Saturday) as the Sabbath. There are the National Reformers and the evangelical Christians generally who also profess to keep the commandment, and they keep the first day - Sunday. Then between these extremes there lies a third class who are not "**Jews**", neither are they classed as "evangelical" Christians, yet they profess to be Christians, and profess to keep the fourth commandment - we refer to Moslems and other non-Saturday and Sunday believers. These insist that to obey the commandment, but with no reference whatever to the fourth commandment.

It is evident that all these discordant views of the bearing of the fourth commandment are not going to be reconciled by the adoption of the proposed Amendment to the Constitution. And as that commandment will then be a part of the National Constitution, the question of the meaning of commandment, and of what day is to be observed in obeying the commandment, will have to be decided in the **Supreme Court of the United States**. And mark, if the Supreme Court be left to itself, if the court be allowed to sit simply as a court of law, when this question should come up for decision it would do, so as a question of law and not of theology. But bear with me for a little while because I have lived long enough to know what "**supreme court**" is and who controls it. Believe you me; it's not truth but the survival for the fittest. **IT IS AN OPPOSITE COURT OF THE HEAVENLY COURT.**

Considering it therefore as a question of law, the court would be guided by the acknowledged rules that are laid down for the interpretation of law and statute. Let us try the interpretation of the commandment by some of these rules. Chancellor Kent, in his "Commentaries," lays down this rule: -

"The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."

The first question then is, are the words of the fourth commandment such as are of common use? Look at them and see. The only answer that there can be is, they are. There is not a word in the commandment that is not of common use. Then the judges have no alternative, the words are to be taken in their natural, plain, obvious, and ordinary signification and import.

The Hon. John A. Bingham was appointed by the House of Representatives, to conduct the impeachment of President Johnson. In the course of that trial Mr. Bingham stated this rule of law: - "When words are plain in a written law, there is an end to all construction. They must be followed." **This is a wonderful and good statement but is this what the Supreme Court is going to do say at the end of the day!**

The words of the fourth commandment, being of common use, must be plain. Then the court is allowed no latitude for construction, it must follow the plain words of the statute. What is the purpose of the fourth commandment? It is to secure the keeping of the Sabbath day. For the first sentence is, "Remember the Sabbath-day, to keep it holy." But what day is the Sabbath-day? The commandment itself tells: "The seventh day is the Sabbath of the Lord thy God." **Remember that we are asking these questions from the standpoint of law, and not of theology.** We are examining it as it will have to be examined should the National Reform Movement succeed. These

are the very questions that the judges of the Supreme Court will have to ask. And if they are to follow the rules of law, and the words of the then Constitution, these are the very answers that they will have to make. The judges must follow the words of the statute. As jurists they can do nothing else. Therefore if the court be left to itself and to the principles and rules of civil law, as everybody knows that Saturday is the seventh day, it follows inevitably that as surely as the National Reform Movement succeeds, every-body in these United States will have to keep Saturday as the Sabbath. But hold on.

### **KEEP SATURDAY FOR THE SABBATH!!!!!!!!!!!!!!**

Is that what the National Reformers desire to accomplish? Is that what they are aiming at? No, indeed, not they! For the court is not to be left to itself and to the rules of civil law. Such a decision as that, the National Reformers never will allow. And right here is where their hierarchy comes in. Here is where they appear as the **"interpreters of Scripture" on "all questions of morals."** Here is the point at which they step in with their **"FINAL DECISIONS."** For as soon as such an interpretation as that is proposed, they will assert that that is not the correct interpretation. **They will say that the rules of civil law do not apply in the interpretation of a religious statute; that this is a theological question and it must be decided by theological definitions.** They will say that the unanimous verdict of the theological world on this question is that the expression **"seventh day" in the fourth commandment does not mean the definite seventh day of the week, but "one day in seven," "one day of rest alter six days of work;" that in the Jewish dispensation the day kept was Saturday, but in the Christian dispensation the first day of the week is the Christian Sabbath,** that it is in fact the distinctive badge of Christianity; that this has been by Constitutional Amendment declared to be a Christian nation, and as this commandment is a part of the Constitution, it must be interpreted by the rules of Christian theology.

Can there be any doubt as to which way the question will be decided? Not the least. It will have to be decided in favor of the prevalent Christianity, and the "Christian Sabbath" will thus be declared to be the Sabbath in this Government. **But by whom is the question decided? By whom is the final decision made? Not by the judges, but by the theologians. Not by the court, but by "the leaders and teachers in our churches." And that is nothing else than the rule of a hierarchy.**

Here, and by this, we are brought face to face with another important consideration - in fact, the culmination of National Reform purposes and aims. It is this: As all these questions are to be decided not as questions of law, but of theology; and as "the leaders and teachers" in the churches are to be the interpreters on moral and theological points; it follows that the success of the National Reform Movement will be the destruction of all distinction between law and theology, between civil and religious affairs. All the courts of the land will be not courts of law but courts of theology; and every question of government and of life will become a theological question, subject to the supervision and the "final decision" of these "leaders and teachers" in the churches. All of which will be but to turn this Government into a man-made theocracy, with the leaders of National Reform in the seat of God. **IN SHORT, IT WILL BE BUT A NEW FORM OF THE PAPACY UNDER THE TITLE OF NATIONAL REFORM. 2Thess 2:3, 4**

Even when this question of the Sabbath is decided, we do not believe that all the Seventh-day Baptists, and all the Seventh-day Adventists, and all the Jews in the country, are going to accept and conform to the decision, without coercion. But coercion will be persecution; while if there is no coercion the Reformed Constitution will be set at defiance, and all the work of the National Reformers will be in vain. **BUT AS WE ARE NOT TO SUPPOSE FOR A MOMENT THAT THEY ARE WORKING IN VAIN, IT FOLLOWS THAT THE SUCCESS OF NATIONAL REFORM WILL CERTAINLY BRING PERSECUTION. BUT THAT IS ONLY TO CARRY OUT THE SPIRIT OF THE PAPACY.** A. T. JONES. 2Timothy 3:12

## **NATIONAL REFORM AND THE RIGHTS OF CONSCIENCE**

### **ENFORCE**

"Enforce," according to Webster, is "to force; to constrain; to compel; to execute with vigor." Therefore the proposition of these National Reformers is to force, to compel all to keep the laws of Christian morality, - to execute with vigor upon all the laws of Christian morality.

In the Christian Statesman, of November 1, 1883, Mr. W. J. Coleman, one of the principal exponents of the National Reform religion, replied to some questions that had been put by a correspondent who signed himself "Truth Seeker." We copy the following: -

"What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. . . The classes who would object are, as 'Truth Seeker' has said, **JEW, INFIDEL, ATHEIST, AND OTHERS.** The work of the National Reform Movement is to disfranchise every logically consistent **INFIDEL.**"

**What is the agenda??!! Listen to Rev. E. B. Graham at a National Reform Convention held at York, Nebraska, and reported in the Christian Statesman of May 21, 1885: -**

**"We might add, in all justice, if the "opponents of the Bible" do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the devil, and for the sake of the devil, subdue it, and set up a Government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die."**

**Rev. Jonathan Edwards adds: -**

**"Should we tolerate atheism? There is nothing out of hell that I would not tolerate as soon." Whatever opposes National Reform is atheism i.e. atheists, deists, Jews, and Seventh-Day Keepers.** Such liberty as that, the Papacy at the height of its power was willing and anxious to grant. Indeed, of that kind of liberty the Inquisition was the best conservator the world has ever seen. Whatever the National Reform Movement is calling atheism is really disturbing to such a person like me and the whole of Bible conforming Christians.

**When we read these things, and many others of like import, in the National Reform literature, and, in view of them, we express our fears that religious intolerance and persecution will be the inevitable consequence of the success of the National Reform Movement.**

**Who are the people behind this coming catastrophe!** In a list given in the Christian Statesman of December 24, 1885, we find the names of eleven Bishops, sixteen College Presidents, fifteen College Professors, three ex-Governors, seven Justices of Supreme Courts, five Judges of Superior Courts, two Judges of the United States District Court and. **THESE ARE SERIOUS GUYS and it WILL CALL FOR SERIOUS FOLKS TO GO THROUGH SUCH A PERIOD WHEN THESE THINGS COMES TO BE PASSED. Rev 12:17.**

[CD-ROM Editor's Note: Pages 33-53 are sections entitled "National Reform is Church and State" starting on page 33, and "Purity of National Religion" starting on page 48. The first section can be found as a separate publication of the same name elsewhere in A. T. Jones' collection, and the second was not authored by him.]

### **NATIONAL REFORM IS AN ABSURDITY**

**ANOTHER ABSURDITY OF THE NATIONAL REFORM IS THAT: -**

"The nation being a moral person, must have a religion of its own, and exercise itself about religious affairs." – Christian Statesman, February 28, 1884, p. 5.

**THEY WANT TO HAVE CONTROL OVER THE GOVERNMENT ENTERPRISE, LISTEN**

**"Your action in thus multiplying trains to desecrate the day of rest is in direct violation of divine law"? "In view of your responsibilities to God. . . you cannot afford to do this."**

### **THE AMERICAN PAPACY**

"There are many who are disposed to attribute any fear of **Roman Catholicism** in the United States **AND THE WORLD AS WHOLE** to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those of the Catholic Church.

**"The Constitution of the United States guarantees liberty of conscience. Nothing is clearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error - a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematizes 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"**

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.'"

The Archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in **CHRISTIAN COUNTRIES**, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'  
**CHRISTIAN COUNTRIES!!!!!!!!!! HOW CHRISTIAN IS ITALY AND SPAIN!!!!!!!!!!**

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope, in which occur the following words: Heretics, schismatics, and rebels to our said Lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose."

**"Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose".**

**How then can the world be fighting for Roman Principles to guide and govern the conscience of their nations! We are perfectly assured that if ever Romanism gains such power in this Government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as crud, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform. In saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth, as proved by the following statement from an editorial in the Christian Statesman of December 11, 1884: -**

Listen to another statement by the National Reform Movement: -

**"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."**

**In his Encyclical Letter published in 1885, Pope Leo XIII. Says: -**

**"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers journalists should never lose sight, for an instant, from the of the above prescriptions." Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the aim of Rome are identical; and why should they not "gladly join hands"? Revelation 13:3**

But that the National Reformers will gladly join hands with Rome, is not all of the story - not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "National Christianity." Proof of this is in the Christian Statesman of August 31, 1881, where Rev. Sylvester F. Scovel, a leading National Reformer, says: -

**"This common interest ["of all religious people in the Sabbath" -Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches - as such; but the time has come to make repeated advances, and gladly**

**to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."**

### **WHO WILL FORM THE IMAGE OF THE BEAST?**

The success of the National Reform Movement will be the success of Rome. Therefore, to support the National Reform Movement, is to support Rome. How many of the American people are ready to enter into the National Reform scheme.

"None provoking the people to idolatrie ought to be exempted from the punishment of death. . . . The whole tribes did in eerie dede execute that sharp judgment against the tribe of Benjamin for a lesse offense than for idolatrie. And the same ought to be done wheresoever Christ Jesus and his Evangill [Gospel] is so received in any realme, province or citie that the magistrates and people have solemnly avowed and promised to defend the same, as under King Edward [VI.] of late days was done in England. In such places, I say, it is not only lawful to punish to the death such as labor to subvert the true religion, but the magistrates and people are bound to do so onless they will provoke the wrath of God against themselves." - Knox's Works, Laing's Edition, Vol. IV, pp. 500-515; or Lecky's History of Rationalism, Vol. II, pp. 50, 51, note 6. For the protection of the religion "presently professed" the covenant further declares of it: -

"Which by manifold acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, to recant all doctrine and errors repugnant to any of the said articles, . . . and all magistrates, sheriffs, etc., . . . are ordained to search, apprehend, and punish all contraveners; . . . that none shall be reputed loyal and faithful subjects to our sovereign Lord or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their confession and make their profession of the said true religion." Again the Covenant declares that it is the duty of the magistrates to -"Maintain the true religion of Jesus Christ." "And that they should be careful to root out of their empire all heretics and enemies to the true worship of God who shall be convicted by the true Kirk of God of the aforesaid crimes." So much for the "National Covenant or Confession of Faith;" but by this all may understand the meaning of the National Reform declaration that the duty of the nation is "an acknowledgment and exemplification of the duty of national covenanting with" God.

### **THE SOLEMN LEAGUE AND COVENANT**

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves should the personal control of his household. [Clarendon, under the year 1640, emphatically says, "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men." - Note 26.] Their minions, the elders, were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed, so that nothing could escape their supervision. Not only the streets, but even private houses, were searched, and ransacked, to see if anyone was absent from church while the minister was preaching. [In 1652, the Kirk-Session of Glasgow "brot boyes and servants before them for breaking the Sabbath and other faults. They had clandestine censors, and gave money to some for this end." And by the Kirk-Session, Presbytery, and Synod of Aberdeen, it was "thought expedient that ane baillie with tur of the Session pas throw the towne everie Sabboth-day, and nott [note] sic as they find absent fra the

sermones ather afoir or efter none [either before or after noon]; and for that effect that thoy pas and sersche sic houss as they think maisi meit, and pas athort the streittis." "Ganging throw the towne on the ordinar preiching days in the weik, als weill as on the Sabboth-day, to cause the people to resort to the sermons." "The Session allowes the searchers to go into houses and apprehend absents from the Kirk." - Notes 28, 29.]

"To him [the minister], all must listen, and him all must obey. Without the consent of his tribunal, no person might engage himself either as a domestic servant, or as a field laborer. If anyone incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they knew respecting him, and whatever they had seen done in his House. [In 1652, Sir Alexander Irvine indignantly writes, that the Presbytery of Aberdeen, "when they had tried many wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenthe, when all other meanes failed thame, by ane unparalleled barbaritie, enforced my serwandis to rewcall upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische tiiquisitione could pase." - Note 31]. To speak disrespectfully of a preacher was a grievous offense; to differ from him was a heresy; <sup>1</sup> even to pass him in the streets without saluting him, was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. And that it might be properly protected, and held in due honor, an Assembly of the Church, in 1642, forbade it to be used in any public paper unless the consent of the holy man had been previously obtained."

"The arbitrary and irresponsible tribunals, which now sprung up all over Scotland, united the executive authority with the legislative, and exercised both functions at the same time. Declaring that certain acts ought not to be committed, they took the law into their own hands, and punished those who had committed them. According to the principles of this new jurisprudence, of which the clergy were the authors, it became a sin for any Scotchman to travel in a Catholic country. It was a sin for any Scotch inn-keeper to admit a Catholic into his inn. It was a sin for any Scotch town to hold a market either on Saturday or on Monday, because both days were near Sunday. It was a sin for a Scotchwoman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday. . . . On that day horse-exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. [The records of the Kirk-Session of Aberdeen, in 1656, have this entry: "Cite Issobell Balfort, servand to William Gordone, tailyeor, beeing found sleeping at the Loche side on the Lord's day in tyme of sermon." - Note 186]." The prayers were nearly two hours long; and the regular sermons, on an average, about three and a half hours in length, and yet it was a great sin for even the children to feel tired of them.

"Halyburton, addressing the young people of his congregation, says: 'Have not you been glad when the Lord's day was over, or at least, when the preaching was done that ye might get your liberty? Has it not been a burden to you, to sit so long in the church? Well, this is a great sin.'" - Note 186.

**These things appear bad enough, but they are mere trifles when compared with the enormities of their tolerance of heresy or "pretended liberty of conscience."**

["Rutherford's Free Disputation against Pretended Liberty of Conscience" says: "We hold that toleration of all religions is not farre from blasphemy." **"If wolves be permitted to teach what is right in their own erroneous conscience, and there be no 'Magistrate put them to shame,' Judges 18:7, and no King to punish them, then godliness and all that concernes the first Table of the Law must be marred."** **"Wilde and atheisticall liberty of conscience." - Notes 199, 200.]**

"They taught that it was a sin to tolerate his [the heretic's] notions at all, and that the proper course was to visit him with sharp and immediate punishment. Going yet further, they broke the domestic ties, and set parents against their offspring. They taught the father to smite the unbelieving child and to slay his own boy sooner than to allow him to propagate error.["A benefit (which is a branch of the former), is zeal in the godly against false teachers, who shall be so tender of the truth and glory of God and the safety of church (all which are endangered by error), that it shall overcome natural affection in them; so that parents shall not spare their own children, being seducers, shall either by an heroick act (such as was in Phinehas, Num. 25:8), themselves judge him worthy to die, and give sentence and execute it, or cause him to be punished, by bringing him to the Magistrate. . . . The toleration of a false religion in doctrine or worship, and the exemption of the erroneous from civil punishment, is no more lawful under the New Testament than it was under the Old." - Hutcheson's Exposition on the Minor Prophets, the Prophets, the Prophecie of Zechariah -Note 201.] **THIS THEN WILL HAVE TO FORCE REMOVE SUCH PASSAGES AS ROMANS 12:10-21**

"As if this were not enough, they tried to extirpate another affection, even more sacred and more devoted still. They laid their rude and merciless hands on the holiest passion of which our nature is capable, the love of a mother for her son. Into that sanctuary, they dared to intrude; into that they thrust their gaunt and ungentle forms. If a mother held opinions of which they disapproved they did not scruple to invade her household, take away her children, and forbid her to hold communication with them. Or if, perchance, her son had incurred their displeasure, they were not satisfied with forcible separation, but they labored to corrupt her heart, and harden it against her child, so that she might be privy to the act. In one of these cases mentioned in the records of the church of Glasgow, the Kirk-Session of that town summoned before them a woman, merely because she had received into their own house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned, even, in giving him shelter; but, says the record, 'she promised not to do it again, and to tell the magistrates when he comes next to her.'

"She promised not to do it again. She promised to forget him, whom she had borne of her womb and suckled at her breast. She promised to forget her boy, who had oftentimes crept to her knees, and had slept in her bosom, and whose tender frame she had watched over and nursed. . . . To hear of such things is enough to make one's blood surge again, and raise a tempest in our inmost nature. But to have seen them, to have lived in the midst of them, and yet not to have rebelled

against them, is to us utterly inconceivable, and proves in how complete a thralldom the Scotch were held, and how thoroughly their minds, as well as their bodies, were enslaved.

**We tell these things that the PEOPLE may know exactly what it is that the "evangelical churches," the Women's Christian Temperance Union, the Third-party Prohibitionists, and others are doing when they lend their influence, and exert their energies, to help forward the work of National Reform.**

**The "National Reform is simply the practical garb of the distinctive principles of the PAPACY IN THE SHADOWS;" it stands proved to a demonstration that the essential quality, the very reason of existence, of the National Reform cause is PERSECUTION FOR CONSCIENCE' SAKE. A. T. JONES.**