

GEMS
FROM
REVELATION

WRITTEN BY
SECOND ADVENT BELIEVERS

COMPILED BY
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DEDICATION

TO
William Miller
Baptist Minister, 1782-1849,
This dedicated leader of the Second Advent Movement in America
had the following dream on December 3, 1847:

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. **I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.**

[The ‘casket’ represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world. The “jewels, diamonds, etc.” of ‘all sorts and sizes’ so “beautifully arranged in their several places in the casket” represent the children of God, (Mal. 3:17) from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth.—James White, 1849.]

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

He told me to “fear not,” for he would “take care of them.”

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to “come and see.”

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.

Early Writings, 81-84

PREFACE

WHY DANIEL & REVELATION GO TOGETHER

Daniel, written in the sixth century BC, and Revelation, written at the end of the first century AD, contain some of the most important visions and dreams to be found in the Bible. All of the visions are prophetic and contain a train of events that occurred from the days they were written to the last days.

There are many similarities to be found in these two books. In fact, Revelation explains and complements the book of Daniel, in just the same way that the New Testament does to the Old Testament. This unity of thought between two different writers over six hundred years apart is remarkable and can only be explained by the common source of inspiration—the Holy Spirit—working on the minds of two men consecrated to God. What are some of the similarities between these two books?

“The blessing that introduces the reading of Revelation (1:3) and concludes the reading of Daniel (12:12) indicates the intention to couple the vision of John precisely with that of Daniel....” Doukhan, DVE, 56.

Daniel and John had the same experience. Daniel was one of many **captives** from Israel in the Babylonian empire. John was one of many Christian **prisoners** in the Pagan Roman empire. For their faith in God, both were **persecuted**. Daniel was thrown into the den of lions, John into a pot of boiling oil. Both came out alive. Both lived to a great age. Both were **beloved of God**. Both communicated with the angel **Gabriel**. **Both saw Jesus on the Sabbath day. See Dan. 10 and Rev. 1.**

Both Daniel and Revelation mention the same prophetic time period—the 1260 days. Daniel mentions it two times in two prophecies and John mentions it five times in three prophecies for a total of seven times! It must be important!

God gave both Daniel and John visions that used the same symbols! Notice:

God gave both Daniel and John visions that used the same symbols! Notice that we find the symbols of a **lion, bear, leopard, and ten horns used in both Daniel 7:4-7 and Revelation 12:1,2.** Notice also, that if you add up the number of heads and horns they are the same! 7 and 10. There are **two wings of an eagle used in both Daniel 7:4 and Revelation 12:14.**

Even when the same symbols are not used, there are similarities. There is an interesting and very important connection between both books in their identification of the last persecuting power on Earth—the anti-Christ. **The “little horn” of Daniel 7 and the “beast” of Rev. 13:1-10 have identical characteristics!**

So necessary is it that these two books be studied together is seen by the fact that the book of Daniel is

symbolized in the book of Revelation as “a little book open.” Daniel had been told to seal up his book (after being written) until the ‘time of the end’—1798. (John was specifically told not to seal his book of Revelation, and no other book of the Bible was ever closed up or sealed.) But John saw that the book of Daniel would be opened in Rev. 10:2. In 1798, this historically happened. God’s people saw the fulfillment of the 1260 day prophecy and began to study the portion of Daniel that had yet been unfulfilled—the 2300 day prophecy of Daniel 8:14. Proof that the little book is indeed the book of Daniel is seen in the fact that it is only after John “eats” this once closed (but now open) little book, that all the symbols and imagery from the book of Daniel explode into the book of Revelation—even those same time periods!

BOTH DANIEL AND REVELATION ARE VITAL FOR GOD’S PEOPLE TO UNDERSTAND.

“Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth....

“There is need of a much closer study of the word of God; especially should **Daniel and the Revelation** have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that **the human agent is to be kept out of sight**, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust....

“The light that **Daniel** received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass. **Consider the circumstances** of the Jewish nation when the prophecies of Daniel were given.

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of **Revelation** opens with an injunction to us to understand the instruction that it contains.

'Blessed is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein: for the time is at hand.' When we as a people understand what this book means to us, there will be seen among us a **great revival**. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

"In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His word. The very name 'Revelation' contradicts the statement that it is a sealed book. 'Revelation' means that **something of importance** is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled....

"We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. **Priceless gems** are to be found in the word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

"When the books of **Daniel and Revelation** are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

"**The Lord will bless all** who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those 'that hear the words of this prophecy, and keep those things which are written therein.' One thing will certainly be understood from the study of Revelation—that the connection between God and His people is **close and decided**." Testimonies to Ministers, pp. 112-114; Faith I Live By, p. 345.

METHODS OF INTERPRETATION

When the Bible was restored to God's people at the beginning of the Reformation (1517 AD), there was almost universal agreement among the Reformers that the anti-Christ was papal Rome—the woman 'drunken with the blood of the martyrs of Jesus' (Rev 17: 6). This is because the prophecies were interpreted historically.

HISTORICISM—is method of interpretation that believes that from John's day, there has been a chronological fulfilment in history of the prophecies of Daniel and Revelation. **This commentary is based on Historicist principles.** In the ranks of Historicist commentators are such illustrious names of the past as Wycliffe, Martin Luther, John Knox, Newton, John Wesley, etc. The Historicist Interpretation is based on fulfilled prophecy—in following it we tread the solid ground of accomplished facts. Prophecy is history foretold. History is prophecy fulfilled. With the books of Daniel and Revelation in the one hand and the History book in the other hand, we are able to confirm the chronological fulfilment of the events foretold in these prophetic books.

The main reason why there is now so much confusion about these two books today—almost 500 years since the Reformation first began—stems from the fact that there are two other schools of interpretation now being used.

1—PRETERISM—This school interprets on the principal belief that all fulfilment of Revelation is past.

2—FUTURISM—This school believes that chapters 4 (or 6) to 22 of Revelation are still awaiting fulfilment and that Daniel's 70th week and is still future.

How did these different ways of seeing come about? Joseph Tanner, the Protestant writer, gives this record:

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

"Accordingly, towards the close of the century of the Reformation, two of the most learned doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of **diverting men's minds** from perceiving the fulfilment of the prophecies of the **Antichrist in the papal system**. The Jesuit Alcasar devoted himself to bring into prominence the **preterist method** of interpretation,... and thus endeavored to show that the prophecies of Antichrist were fulfilled **before** the popes ever ruled at Rome, and therefore could not apply to the Papacy.

"On the other hand, the Jesuit Ribera tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to that of some **future** supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about AD 1580, may be regarded as the founder of the futurist system in modern times. [This theory was designed to throw dust in the eyes of the Reformers, who recognized the Papacy as Antichrist. Futurism was adopted and enlarged

upon by J. N. Darby who organized the Plymouth Brethren around 1830—and it is sad to say that, today, a large body of Protestantism believes it.]

“It is a matter for deep regret that those who hold and advocate the futurist system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been well said that ‘**futurism tends to obliterate the brand** put by the Holy Spirit upon popery.’ More especially is this to be deplored at a time when the papal Antichrist seems to be making an expiring effort to **regain** his former hold on men’s minds.—Daniel and the Revelation, Rev. Joseph Tanner, B. A., pp. 16, 17. London: Hodder and Stoughton, 1898.

The Historicist method of interpretation was the key to understand the Bible prophecies which brought about the Reformation and which will bring the Reformation to completion. Careful and prayerful study of Daniel and Revelation together will not only reward the student with a flood of light upon the whole Bible. Daniel and Revelation will also confirm the absolute Sovereignty of the Lord God in the affairs of both individuals and nations. The Word of God will truly become ‘a lamp unto your feet and a light unto your path.’ Psalm 119:105.

“Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of **Daniel and Revelation** truth that is inspired by the Holy Spirit. **They will start into action forces that cannot be repressed.** The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. Fundamentals of Christian Education, p. 474.

USE OF THE SPIRIT OF PROPHECY

The book of Revelation describes God’s last day church as those that “keep the commandments of God and the faith of Jesus.” Rev. 14:12. A parallel verse

describes them as “those that keep the commandments of God and have the testimony of Jesus Christ.” Rev. 12:17. The “testimony of Jesus” is identified as “the spirit of prophecy” in Rev. 19:10. The gift of prophecy is included in the gifts that God bestows on His church as prophesied in Joel 2, Ephesians 4. This gift was bestowed upon the Second Advent movement in the writings of Ellen G. White. This commentary holds that her writings are inspired, and are used to bring light upon the verses of Daniel and Revelation. She herself has said of her writings:

“I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the ‘last days’; **not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.** Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (*Acts 10.*)” *Early Writings*, p. 78.

The final link between both books of prophecy is their single purpose. Daniel expressed it this way: “

“My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: **forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.**” **Daniel 6:22.** Daniel was obedient to the ten commandments and was innocent in God’s eyes (first four commandments) and in the king’s eyes (last six commandments.)

The same thought is expressed by John: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” **Revelation 14:12.**

“The purpose of God in the prophetic books of Daniel and John is simply to save every one from sin. God wants every one on planet earth to be obedient to the ten commandments by the power of Jesus Christ through the indwelling presence of the Holy Spirit.

One thing is for sure—God’s last day church will participate in the fulfillment of the last portions of the prophecies of Daniel and Revelation. Today is the day of opportunity to be part of that remnant body of believers. It is vital that we correctly understand them to guide our steps aright.

May God bless this volume is our prayer.

ABBREVIATIONS USED IN *GEMS FROM REVELATION*

Anderson, UR—Anderson, Roy Allen. Unfolding the Revelation.

Andrews, TAM— Andrews, John N. The Three Messages of Revelation 14.

Andrews, JEO— Andrews, John N. The Judgment. Its Events and Their Order.

Batchelor, Newsletter—Batchelor, Doug. Amazing Facts Newsletter, p. 1, June, 2005.

Bates, Autobiography—Bates, Joseph. Autobiography of Joseph Bates.

Bates, Seal of God—Bates, Joseph. Seal of the Living God.

Bates, Waymarks—Bates, Joseph. Waymarks and Highheaps.

Battistone, God's Church—Battistone, Joseph J. God's Church in a Hostile World.

Bible Readings—Bible Readings for the Home. Harvestime Books

Biblical Research Inst., ISOR—Symposium on Revelation—Book 1, by the Biblical Research Institute of SDA. (Ed. by Frank Holbrook.)

Biblical Research Inst., 2SOR—Symposium on Revelation—Book 2, by the Biblical Research Institute of SDA. (Ed. by Frank Holbrook.)

Bohr, NR10—Bohr, Stephen P. Notes on Revelation 10.

Bunch, SEOC —Bunch, Taylor G. The Seven Epistles of Christ.

Bunch, TR—Bunch, Taylor G.. The Revelation.

Burnside, RWU—Burnside, G. Revelations Wonders Unfolded.

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Haskell, SSP—Haskell, Stephen N., The Story of the Seer of Patmos.

Hawkins, SITS—Hawkins, Gerald. Splendor in the Sky.

Heiks, AD538—Heiks, Heidi. AD 538 Source Book.

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Jones, GNOT—Jones, A.T., Great Nations of Today.

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Loughborough, GSAM. The Great Second Advent Movement.

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Mason, KONAS—Mason, Moses, The King of the North and South.

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Pickle, STR—Pickle, Bob, The Seven Trumpets of Revelation.

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SDA Pub. Ass., TST—Seventh-Day Adventist Publ. Ass., Steam Press of the. An Exposition of The Seven Trumpets of Revelation 8 & 9.

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Were, 144,000 Sealed!— Were, Louis F.. 144,000 Sealed! When?

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Gospel in Revelation.

Wyley, HOP—Wyley, The History of Protestantism, Vol. 1.

Zurcher, COR—Zurcher, J. R., Christ of the Revelation.

Abbreviations of Books Authored by Ellen G. White

Acts of the Apostles—The Acts of the Apostles

Adventist Home—Adventist Home, The

Appeal to Youth—Appeal to the Youth, An.

Battle Creek Letters—Battle Creek Letters.

IBC, (2BC, etc. to 7BC)—Bible Commentary, EGW Comments, Vol. 1 to 7.

Counsels on Diet & Foods—

Counsels on Diet and Foods

Child Guidance—Child Guidance

Christ's Object Lessons—Christ's Object Lessons

Counsels on Health—Counsels on Health

Colporteur Ministry—Colporteur Ministry

Counsels on Stewardship—Counsels on Stewardship

Counsels to Parents, Teachers, and Students—Counsels to Parents, Teachers, and Students

Counsels to Writers—Counsels to Writers and Editors.

Desire of Ages—The Desire of Ages

Education—Education 1888—Ellen White 1888 Materials, The

Evangelism—Evangelism

Early Writings—Early Writings

Faith & Works—Faith and Works

Faith I Live By—Faith I Live By, The.

Fundamentals of Christian Education—Fundamentals of Christian Education.

Great Controversy—The Great Controversy Between Christ and Satan

Gospel Workers—Gospel Workers

Historical Sketches— Historical Sketches of the Foreign Missions of the Seventh-day Adventists (1886) Practical Addresses.

Last Day Events—Last Day Events

Letter—Letter, #, Date.

Life of Paul—Sketches From the Life of Paul

Life Sketches—Life Sketches of Ellen G. White

Loma Linda Messages—Loma Linda Messages.

Manuscript—Manuscript (dated)

Manuscript Releases—Manuscript Releases, Vol. 1-21.

Mount of Blessing—Thoughts From the Mount of Blessing

Medical Ministry—Medical Ministry

Ministry of Healing—Ministry of Healing, The

My Life Today—My Life Today

Messages to Young People—

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Our High Calling—Our High Calling

Pamphlet PH028—Pamphlet PH028

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Patriarchs & Prophets—Patriarchs and Prophets, The Story of

Prophets & Kings—Prophets and Kings, The Story of

Retirement Years—Retirement Years, The.

Sermons & Talks—Sermons and Talks, Vol. 1 & 2

Son & Daughters—Sons and Daughters of God

Selected Messages—Selected Messages, Vol. 1, 2, 3.

Southern Work—Southern Work, The.

Spalding & Magan—Spaulding and Magan Collection

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Spirit of Prophecy, Vol. 3, 4—Spirit of Prophecy, Vol. 3, 4.

Spiritual Gifts, Vol. (1 to 4)—

Spiritual Gifts, Vol. 1 to 4.

Steps to Christ—Steps to Christ.

Temperance—Temperance.

Testimonies to Ministers—

Testimonies to Ministers and Gospel Workers

1 Testimonies—Testimonies for the Church, vol. 1 (2 *Testimonies*, etc., for vols. 2 to 9)

This Day With God.

Undated Manuscript 66—Undated Manuscript 66.

Upward Look—Upward Look

Ellen G. White, Periodicals

Bible Echo—Bible Echo, The

Day-Star—Day-Star, The, 1846.

Gen. Conf. Bulletin—General Conference Daily Bulletin, The.

Home Missionary—Home

Missionary, The

Lake Union Herald, 12/23/1908—Lake Union Herald.

Review & Herald—The Advent Review and Sabbath Herald

Signs—Signs of the Times

Word to Little Flock—Word to the Little Flock, A (pamphlet)

And God spake all these words, saying:
I am the LORD thy God, which have brought thee
out of the land of Egypt, out of the house of bondage.

THE TEN COMMANDMENTS

| LOVE TO GOD | LOVE TO MAN |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 Thou shalt have no other gods before me. | 5 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. |
| 2 Thou shalt not make unto thee any graven 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: | 6 Thou shalt not kill. |
| 3 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. | 7 Thou shalt not commit adultery. |
| 4 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. | 8 Thou shalt not steal. |
| | 9 Thou shalt not bear false witness against thy neighbour. |
| | 10 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. Exodus 20:1-17. |

REVELATION 1

REVELATION 1:1-20

1 The Revelation of Jesus Christ, which God gave unto him, to shew 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.

4 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 hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

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.

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.

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.

10 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 thou 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.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 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 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.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

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:

18 I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou 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 thou sawest are the seven churches.

REVELATION 1: 1

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

The Revelation.—

"In the Revelation are portrayed the deep things of God. The very name given to its inspired pages, '**the Revelation**,' contradicts the statement that this is a sealed book. A **revelation is something revealed**. The Lord Himself revealed to His servant the mysteries contained in this book, and He designs that they shall be open to the study of all." *Acts of the Apostles*, 584.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."
Revelation 22:10.

"The erroneous idea that this book is sealed has been the chief factor in making it the neglected book of the Bible, and also constitutes the principal excuse for not studying it. Those who thus excuse their neglect are described in *Isaiah 29:11,12*: '**And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.**' Here are the two principal excuses for neglecting the study of the Revelation. The learned say, 'It is sealed,' and the unlearned say, 'I am not learned.' The minister hides behind what he thinks makes it impossible for him to interpret the book, and the laity behind their lack of theological knowledge and training in the Scriptures. Nevertheless the divine promise is: '**In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.**' *Isaiah 29:18,19*. Is this a prophecy of the universal study of the Revelation resulting in the bestowal of the blessings promised to those who read, hear, and obey?" *Bunch, SEOC*, 39,40.

The Revelation of Jesus Christ.—

"Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth: for he shall not speak of**

himself; but whatsoever he shall hear, that shall he speak: and **he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you.** John 16:13,14. The Revelation of Jesus Christ occurs only through the Holy Spirit.” PJ.

“I was in the Spirit on the Lord’s Day, and heard behind me a great voice, as of a trumpet.” Revelation 1:10.

“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.**” Gal. 1:11,12.

“Wherefore gird up the loins of your mind, be sober, and **hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.**” 1 Peter 1:13

The Purpose of the Revelation.—

“Those things which *are revealed* belong unto us and to our children forever, **that we may do all the words of this law.**” Deuteronomy 29:29.

Which God Gave Unto Him.—

“I speak unto the world those things which I have heard of Him.... **As my Father hath taught me, I speak these things.**” John 8:26.

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: Whatsoever I speak therefore, **even as the Father said unto me, so I speak.**” John 12:49,50.

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth and **he shall speak unto them all that I shall command him.**” Deuteronomy 18:18.

“The Son is in all respects equal with and is indeed one with the Father, but in the carrying out of the ‘counsel of peace,’ Jesus ‘emptied Himself’ of His glory to become the **Mediator between God and man.** In this voluntarily assumed status, God gave Him a revelation that He might in turn communicate it to man. Thus Revelation is called by the dual name of ‘**the Word of God, and the testimony of Jesus Christ.**’ Revelation 1:2.” Burnside, RWU, 6,7.

“**Though Christ is himself God**, and as such has light and life in himself, yet, as he sustains the office of **Mediator between God and man**, he receives his instructions from the Father. The human nature of Christ, though endowed with greatest sagacity, judgment, and penetration, could not, in a way of reason, discover these great events, which not being

produced by natural causes, but wholly depending upon the will of God, could be the object only of divine prescience, and must come ...only by revelation. Our Lord Jesus is the great trustee of divine revelation; it is to him that we owe the knowledge we have of what we are to expect from God and what he expects from us.” Henry, 6MHC, 1118.

“In whom are hid all the treasures of wisdom and knowledge.” Col. 2:3.

To Shew Unto His Servants.—

“His servants—**who are they?** For whose benefit was the Revelation given? Was it to be for any specified persons, for any particular churches, for any special period of time? No, **it is for all the church in all time**, as long as any of the events predicted within the book remain to be accomplished. **It is for all those who can claim the appellation, ‘His servants,’ wherever or whenever they may live.” Smith, DR, 340.**

“To John the Lord opened the subjects that He saw would be needed by His people in the last days. ...Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in this book. **With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.** (Rev. 1:1-3 quoted). The solemn messages that have been given in their order in the Revelation are to occupy **the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.**” 8 Testimonies, 301,302.

Things Which Must Shortly Come to Pass.—

“In one way or another the thought that the various events foretold in the book of Revelation were to take place in the not distant future is specifically **stated seven times**—‘things which must shortly come to pass [or, ‘be done’]’ (chs. 1:1; 22:6), ‘the time is at hand’ (ch. 1:3), and ‘Behold [or, ‘surely’], I come quickly’ (chs. 3:11; 22:7, 12, 20). ...The concept of **the imminence of the return of Jesus** is thus both explicit and implicit throughout the book.” 7SDA Bible Commentary, 728,729.

“This revelation was given for the guidance and comfort of the church throughout the Christian dispensation. ...Its truths are addressed to those living in the last days of this earth’s history, as well as to those living in the days of John. Some of the scenes depicted in this prophecy are **in the past**, some are **now taking place**; some bring to view **the close of the great conflict** between the powers of darkness and the Prince of heaven, and some reveal the triumphs and joys of the redeemed **in the earth made new.**” Acts of the Apostles, 583,584.

“Write the things **which thou hast seen**, and the things **which are**, and the things **which shall be hereafter.**” Rev. 1:19.

“...And the Lord God of the holy prophets sent his angel to shew unto his servants the **things which must shortly be done.**” **Rev. 22:6.**

He Sent and Signified It—

“The Revelation was ‘signified’ by the angel to the prophet. **Signify means ‘to make signs or tokens; to communicate by signs; to signify by symbols.’** The messages of the book are revealed in signs and symbols. Its prophecies are symbolic.” *Bunch, SEOC, 28.*

“The second commandment prohibits image worship; but **God himself employed pictures and symbols to represent to his prophets lessons which he would have them give to the people, and which could thus be better understood than if given in any other way.** He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, **and these were to be represented plainly upon tables, that he who read might understand.**” *2 Selected Messages, 319.*

“Like the book of Daniel, events, nations and churches are represented by prophetic [symbols]. It reveals great earthly powers used by Satan to war against the church of God. **These powers must be revealed in symbols in order to protect God’s servants from their enemies.** Revelation exposes and predicts the doom and downfall of all who oppose the truth of God. For instance, had Pagan Rome been described in plain language, the church could never have survived the persecutions. **If symbols had not been used to describe the Papacy and its work, the Bible might not have lived through the Dark Ages.** Apostate Protestantism might not be so keen to circulate the Bible if symbols were not used. **God in His wisdom used symbols.**” *Burnside, RWU, 11,12.*

“Had they [future events] been as clearly foretold in all their circumstances as God could have revealed them, the prediction might have prevented the accomplishment; but they are foretold more darkly, **to beget in us a veneration for the Scripture, and to engage our attention and excite our enquiry.**” *Henry, 6MHC, 1119.*

His Angel.—

“Christ sent and made known the Revelation to John by ‘His angel.’ **A particular angel seems to be brought to view here.** What angel could appropriately be called Christ’s angel?” *Smith, DR, 340,341.*

“And I heard a man’s voice between the banks of Ulai, which called, and said, **Gabriel**, make this man to understand the vision.” **Daniel 8:16.**

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph,

of the house of David; and the virgin’s name was Mary. **Luke 1:26,27.**

“...The truths to be revealed to Daniel were committed exclusively to Christ, **and to an angel whose name was Gabriel.** Similar to the work of communicating important truth to the ‘beloved prophet’ is the work of Christ in the book of the Revelation—transmitting important truth to the ‘beloved disciple.’ Who in this work can be *His* angel but the one who was engaged with Daniel in the former work of prophecy, that is, the angel Gabriel? It would also seem most appropriate that the same angel who was employed to carry messages to the ‘beloved’ prophet of ancient times, should perform the same office for the prophet John in the gospel age.” *Smith, DR, 341.*

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. **It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John.”** *Desire of Ages, 234.*

“Wonderful thought—that the angel who stands next in honor to the Son of God **is the one chosen to open the purposes of God to sinful men.”** *Desire of Ages, 99.*

Holy Spirit Involved.—

“**Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ.”** *That I May Know Him, 57.*

“For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.”** *2 Peter 1:21.*

“**I was in the Spirit on the Lord’s day,** and heard behind me a great voice, as of a trumpet.” **Revelation 1:10.**

Unto His Servant John.—

“The angels *signified it to the apostle John.* As the angels are messengers of Christ, **the ministers are the messengers of the churches;** what they receive from heaven, they are to communicate to the churches.” *Henry, 6MHC, 1119.*

REVELATION 1:2

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Who Bare Record.—

“**God reveals Himself to man in various ways.** ‘Nature is the mirror of divinity;’ the Word of God is His character in human language; Christ was that Word lived in human form, and the body of Christ—the

church—has, in addition to these methods, the providences, or leadings, of the Spirit. Thus John ‘**bare record of the Word of God**,’ as written and as lived in Christ; and he bare record also ‘**of the testimony of Jesus Christ**,’ ‘**which is the spirit of prophecy**,’ and he likewise bare record of the signs which Gabriel presented to his vision—the ‘**all things that he saw**.’” *Haskel, SSP, 30.*

“The Greek word for ‘bare record’ is **martureo**, which means *to be a witness, i.e. testify* (lit. or fig.).” [The English word, ‘martyr,’ is related to it.] *Strong’s Dictionary of the Greek Testament, #3140.*

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and **bear witness**, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) **That which we have seen and heard declare we unto you**, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” **1 Jn. 1:1-3.**

“To this end was I born, and **for this cause came I into the world, that I should bear witness unto the truth.**” **John 18:37.**

“If God has given us light, **it is that we may reveal it to others.**” **5 Testimonies, 743.**

Of the Word of God.—

“**In the Revelation all the books of the Bible meet and end.** Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.” *Acts of the Apostles, 585.*

The Testimony of Jesus Christ.—

“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. What is the chaff to the wheat?” **8 Testimonies, 302.**

“John lived to be very aged. He witnessed the destruction of Jerusalem, and the ruin of the stately temple—a symbol of the final ruin of the world. To his latest days John closely followed his Lord. The burden of his testimony to the churches was, ‘**Beloved, let us love one another;**’ ‘**he that dwelleth in love, dwelleth in God, and God in him.**’ **1 Jn. 4:7, 16.**” *Desire of Ages, 816.*

(See additional comments under Rev. 1:9)

REVELATION 1:3

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.

***Blessed Is He That Readeth, And They that Hear.*—**

“Is there so direct and formal a blessing pronounced upon the reading and observance of any other part of the word of God? What encouragement we have for its study! Shall we say that it cannot be understood? **Is a blessing offered for the study of a book which it can do us no good to study?** God has pronounced His blessing upon the reader of this prophecy, and has set the seal of His approbation to an earnest study of its marvelous pages.” *Smith, DR, 341.*

“Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. **Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who ‘hear the words of this prophecy, and keep those things which are written therein.’”** *Acts of the Apostles, 584.*

“None need be in darkness in regard to what is coming upon the earth. Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? **It is the result of a studied effort of the prince of darkness to conceal from man that which reveals his deceptions.** For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of Revelation, pronounced a **blessing** upon all who should read, hear, and observe the words of the prophecy.” *Great Controversy, 342.*

“When we as a people understand what this book means to us, there will be seen among us a **great revival.**” *Testimony to Ministers, p. 113*

“When the books of Daniel and Revelation are better understood, believers will have **an entirely different religious experience.** They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. **The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation.** This book contains so much that is large with immortality and full of glory that **all who read and search it earnestly receive the blessing** to those ‘**that hear the words of**

this prophecy, and keep those things which are written therein.' One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided." *Testimonies to Ministers*, 114.

Keep Those Things Which are Written Therein.—

"Blessed are they that hear the word of God, and keep it." **Luke 11:28.**

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." **John 14:23.**

"Says the prophet: '**Blessed is he that readeth**'—there are those who will not read; the blessing is not for them. '**And they that hear**'—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. '**And keep those things which are written therein**'—many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. **All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man will be unblessed.**" *Great Controversy*, 341.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." **Hebrews 2:1.**

"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." **2 Peter 1:19.**

"But that on the good ground are they, which in an honest and good heart, having **heard the word, keep it**, and bring forth fruit with patience." **Lk. 8:15.**

The Seven Apocalyptic Beatitudes.—

"Like the Sermon on the Mount, the Revelation breathes the benediction of heaven. Note these beatitudes:

[1] '**Blessed is he that readeth, and they that hear.**' **1:3.**

[2] '**Blessed are the dead which die in the Lord.**' **14:13.**

[3] '**Blessed is he that watcheth, and keepeth his garments.**' **16:15.**

[4] '**Blessed are they which are called unto the marriage supper.**' **19:9.**

[5] '**Blessed and holy is he that hath part in the first resurrection.**' **20:6.**

[6] '**Blessed is he that keepeth the sayings of the prophecy of this book.**' **22:7.**

[7] '**Blessed are they that do His commandments....**' **22:14.**" *Anderson, UR*, 6,7.

The Time is at Hand.—

"Time is short. The perils of the last days are upon us, and we should watch and pray, and study and heed the lessons that are given us in the books of Daniel and the Revelation." *6 Testimonies*, 128.

REVELATION 1: 4

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.

Seven.—

| THE NUMBER SEVEN IN THE APOCALYPSE | |
|-------------------------------------------|---------------------------------------------|
| Rev. 1:4 | Seven churches |
| Rev. 1:4 | Seven spirits |
| Rev. 1:12 | Seven golden candlesticks |
| Rev. 1:16 | Seven stars in Christ's right hand |
| Rev. 4:5 | Seven lamps of fire before throne |
| Rev. 5:1 | Seven seals |
| Rev. 5:6 | Seven horns & seven eyes |
| Rev. 8:2 | Seven angels with seven trumpets |
| Rev. 10:3 | Seven thunders |
| Rev. 12:3 | Seven heads with seven crowns |
| Rev. 15:1 | Seven angels with seven last plagues |
| Rev. 17:9 | Seven mountains |
| Rev. 17:10 | Seven kings |

Thiele, OSIR, 21.

"The number seven indicates completeness." *Acts of the Apostles*, 585.

Churches.—

"This book is not dedicated to cities, provinces, or nations, but to the church and its members. **Only children of the kingdom can therefore grasp its secrets, for to them it was written and dedicated.**" *Bunch, SEOC*, 58.

"The word **church** means a company who have been 'called out of' or 'from among.' **It is an assembly of those who have been called out of the world and from among unbelievers and then sent back into the world as Christ's ambassadors.**" *Bunch, SEOC*, 96.

"In the days of the Reformation, the gentle and pious Melanchthon declared, "There is no other church than the assembly of those who have the word of God, and who are purified by it." *Spirit of Prophecy*, Vol. 4, 237.

"The church is God's fortress—His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten

Son. **From the beginning, faithful souls have constituted the church on earth.** In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, **uniting the church on earth with the church in heaven.** He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. **Truth is inspired and guarded by God; and it will triumph over all opposition.**

"During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. **Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard.** It is the theater of His grace, in which He delights to reveal His power to transform hearts." *Acts of the Apostles, 11,12.*

"God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; **it is the people who love God and keep His commandments.** 'Where two or three are gathered together in my name, there am I in the midst of them' (*Matt. 18:20*). Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church." *Upward Look, 315.*

"Likewise greet the **church that is in their house.**" **Romans 16:5.** "Aquilla and Priscilla salute you much in the Lord, with **the church that is in their house.**" **1 Cor. 16:19.** "Salute the brethren which are in Laodicea, and Mymphas, and **the church which is in his house.**" **Col. 4:15.** "And to our beloved Apphia, and Archippus our fellow soldier, and to **the church in thy house.**" **Philemon 2.**

"Christ would have **a church that labors to separate the evil from the good**, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life." *Review & Herald, 12/4/1900.*

To the Seven Churches in Asia.—

"The Revelation was written to the seven churches

of Asia, which represented the people of God throughout the world." (*Manuscript 155, 1902*). *Sermons and Talks, Vol. 2, 213.*

"We should bear in mind that the **message to the churches is to God's true people;** while the horses of the seals trace the apostasy as it developed in the church." *Straw, SR, 17.*

"The names of the seven churches are **symbolic of the church in different periods of the Christian Era.** The number 7 indicates complete-ness, and is symbolic of the fact that the messages extend to the end of time, **while the symbols used reveal the condition of the church at different periods in the history of the world.**" *Acts of the Apostles, 585.*

(See also the notes under Revelation 1:11.)

Grace.—

"Wherever there is **an impulse of love and sympathy**, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. **The Holy Spirit has implanted the grace of Christ in the heart of the savage**, quickening his sympathies contrary to his nature, contrary to his education. The '**Light which lighteth every man that cometh into the world**' (*John 1:9*), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God." *Christ's Object Lessons, 386.*

"Our characters are now forming for eternity. Here on earth we are training for heaven. **We owe everything to grace, free grace, sovereign grace.** Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Christ. Let this grace be revealed to others." *6 Testimonies, 268.*

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." **Eph. 1:2.**

Peace.—

"**Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.** Let not your heart be troubled, neither let it be afraid.' *Jn. 14:27.* This peace is not the peace that comes through conformity to the world. Christ never purchased peace by compromise with evil. **The peace that Christ left his disciples is internal** rather than external, and was ever to remain with His witnesses through strife and contention." *Acts of the Apostles, 84.*

"Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the

light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith." *Testimonies to Ministers*, 518.

Grace and Peace From the Godhead.—

"Be perfect, be of good comfort, be of one mind, live in peace; and **the God of love and peace shall be with you.** ...**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.** Amen." 2 Cor. 13:11,14.

"One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. John writes, '[Rev. 1:4,5 quoted]. 'Kings and priests unto God.' What an exaltation this is." (Letter 16, 1900). *Manuscript Releases, Vol. 18*, 24.

Him Which Is, Which Was, Which Is to Come.—

"An expression which in this connection **refers to God the Father**, since the Holy Spirit and Christ are mentioned separately in the immediate context." *Smith, DR*, 345.

"Like the Hebrew [I AM], this expression implies **the eternal, timeless self-existence of God.** ...The reference here to the Father sets forth His eternity and states that **the same One who now continually exists has always existed and will always exist.**" *7SDA Bible Commentary*, 732.

The Seven Spirits.—

"**The Holy Spirit**, the third Person of the Godhead, is described as '**the seven Spirits which are before His throne.**' Seven represents the fullness and perfection of His power and the diversity of His operations. He is known in the Scriptures as

- (1) 'the Spirit of God,'
- (2) 'the Spirit of His Son,'
- (3) 'the Spirit of holiness,'
- (4) 'the Spirit of wisdom,'
- (5) 'the Spirit of love,'
- (6) 'the Spirit of grace,' and
- (7) 'the Spirit of glory.'

See Isaiah 11:1 and 2 for a description of the **sevenfold nature of the operations of the Holy Spirit** through the Messiah." *Bunch, SEOC*, 47.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And **the Spirit of the LORD** shall rest upon him, the **spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.**" *Isaiah 11:1,2*.

"And there were seven lamps of fire burning before the throne, **which are the seven Spirits of God.**" *Revelation 4:5*.

"These things saith He that hath the **seven Spirits of God....'** *Rev. 3:1*. 'Let him hear what the **Spirit saith** unto the churches.' **Repeated seven times.**" *Burnside, RWU*, 62.

"**To the end of time**, the presence of the Spirit is to abide with the true church." *Acts of the Apostles*, 55.

His Throne.—

"**This refers to the throne of God the Father**, for Christ has not yet taken His own throne. The seven spirits being **before** the throne 'may be intended to designate the fact that **the Divine Spirit was, as it were, prepared to go forth, or to be sent forth ...to accomplish important purposes in human affairs.**' Albert Barnes, Notes on Revelation, p.62." *Smith, DR*, 345.

A Throne of Grace.—

"The kingdom of grace is brought to view by Paul in ...Hebrews. After pointing to Christ the compassionate intercessor who is '**touched with the feeling of our infirmities,**' the apostle says, 'Let us therefore come boldly unto the **throne of grace**, that we may obtain mercy, and find grace.' **The throne of grace represents the kingdom of grace;** for the existence of a throne implies the existence of a kingdom." *Great Controversy*, 347.

REVELATION 1:5,6

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,

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

The Faithful Witness.—

"Some of the chief characteristics which pertain to Christ are here mentioned. He is '**the faithful Witness.**' Whatever He bears witness to is **true.** Whatever He promises, He will surely fulfill." *Smith, DR*, 345.

[The Revelation is] "a message that is fundamentally '**the testimony of Jesus.**' A close study of John's writings (Revelation, the fourth Gospel, and the three epistles) is immediately impressive because of the importance given to the concept of testimony. **Words such as witness, testimony, and testify recur frequently under his pen**, making this one of the chief characteristics of the Johannine writings." *Zurcher, COR*, 17.

"The Greek word for 'witness' is ***marturia*,**

meaning *evidence*. . . . It is translated into the English KJV as: record, report, testimony, witness." *Strong's Dictionary*, # 3141.

"Behold, I have given Him for a witness to the people, a leader and commander to the people." **Isa. 55:4.**

"A faithful witness will not lie." **Prov. 14:5.**

The First Begotten of the Dead.—

"The first begotten of the dead" is an expression parallel to 1 Cor. 15:20,23; Heb. 1:6; Rom. 8:29; and Colossians 1:15,18, where we find such expression applied to Christ as 'the first fruits of them that slept,' 'the firstborn among many brethren,' 'the firstborn of every creature,' and 'the firstborn from the dead.' But these expressions do not denote that He was the first in point of time to be raised from the dead; for others were raised before Him. ...He was the chief and central figure of all who have come up from the grave, for it was by virtue of Christ's coming, work, and resurrection, that any were raised before His time. In the purpose of God He was the first in point of time as well as in importance, for it was not until after the purpose of Christ's triumph over the grave was formed in the mind of God, who ' calleth those things which be not as though they were' (Romans 4:17), that any were released from the power of death by virtue of that great purpose which was in due time to be accomplished." *Smith, DR, 345,346.*

"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and **His resurrection took place on the very day when the wave sheaf was to be presented before the Lord.** For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. **So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God.** His resurrection is the type and pledge of the resurrection of all the righteous dead. **'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.'** 1 Thess. 4:14." *Desire of Ages, 785,786.*

"But now is Christ risen from the dead, and become the firstfruits of them that slept.... For as in Adam all die, even so **in Christ shall all be made alive.** But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." **1 Corinthians 15:20,22,23.**

The Prince of the Kings of the Earth.—

"In a certain sense He (Christ) is that now. Paul

informs us, in Ephesians 1:20,21, that He has been set at the right hand of God in the heavenly places, '**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.**' The highest names in this world are those of princes, kings, emperors, and potentates of earth. But Christ is placed far above them. **He is seated with His Father upon the throne of universal dominion, and ranks equally with Him in the overruling and the controlling of the affairs of all nations of earth.** (Revelation 3:21).

"In a more particular sense, Christ is to be Prince of the kings of the earth **when He takes His own throne,** and the kingdoms of the world *become* the '**kingdoms of our Lord and of His Christ,**' when they are given by the Father into His hands, and He comes forth bearing upon His vesture the title of '**King of kings and Lord of lords,**' to dash them in pieces like a potter's vessel. (Revelation 19:16; 2:27; Psalm 2:8,9.)" *Smith, DR, 346.*

"Originally, Adam was the prince or ruler of this earth, but he lost it to Lucifer. **Jesus, in His mission to earth, won back this world at Calvary.**" *Cooke, #1-UR, 6.*

" 'Also I will make him my firstborn, **higher than the kings of the earth.**' **Ps. 89:27.** Jesus is the '**Prince of the host**' (His people). Daniel 8:11. He is the '**Prince of princes.**' Dan. 8:25. He is '**the great prince which standeth for the children of thy people.**' Dan. 12:1. Here, He is the '**Prince of the kings of the earth.**' Who are the 'kings of the earth'? Just the same as in Daniel. '**He hath made us kings** and priests unto God and His Father.' Rev. 1:6. 'And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH **THE KING OF THE JEWS.**' John 19:19." *Source Unknown.*

"The Apocalypse is a unified whole, centered in **Christ as the king** and in His church as the new Israel (Rev.1:5,6)." *Biblical Research Inst.,2SOR, 157.*

Unto Him that Loved Us.—

"Through the eternal ages, **the song of the ransomed ones** will be: (Rev. 1:5,6 quoted)." *Great Controversy, 416.*

"We have thought that earthly friends loved us—a father, a mother, brothers and sisters, or bosom friends—but we see that no love is worthy of the name compared with the love of Christ for us. The following sentence adds intensity of meaning to the previous words: '**And washed us from our sins in His own blood.**' What love is this! '**Greater love**', says the apostle, '**hath no man than this, that a man lay down his life for his friends.**' **John 15:13.** But Christ has commended His love for us in that He died for us '**while we were yet sinners.**'" *Smith, DR, 346,347.*

"As the Father hath loved me, **so have I loved you:** continue ye in my love." **Jn. 15:9.**

"**'Unto Him that loved us,' or 'loveth us.'** (R.V.) The love of Christ is not past only, but **continuous**. The supreme act of dying for us did not extinguish His affection." *Bunch, SEOC*, 52.

And Washed us From Our Sins in His Own Blood.—

"The blood of Jesus Christ His Son cleanseth us from all sin." **1 John 1:7.**

"**The life of the flesh is in the blood.**" **Lev. 17:11.**

"It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**" **Jn. 6:63.**

"It is by receiving the life poured out on Calvary's cross, that we can live the life of holiness. **And this life we receive by receiving His word, by doing those things which He has commanded.** Thus we become one with Him." *Desire of Ages*, 660.

"And thou shalt take of the **blood** that is upon the altar, and of the anointing oil, and **sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments** of his sons with him: and he shall be **hallowed**, and his garments, and his sons, and his sons' garments with him." **Ex. 29:21.**

He Hath Made Us Kings and Priests.—

"Ye also, as lively stones, are built up a spiritual house, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ...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 marvelous light." **1 Peter 2:5,9.**

"If we suffer, we shall also **reign** with him. **2 Tim. 2:12.**

"And they made the plate of the **holy crown of pure gold**, and wrote upon it a writing, like to the engravings of a signet, **HOLINESS TO THE LORD.**" **Exodus 39:30.**

"From being leprous with sin, we are made clean in His sight; from being enemies, we are **not only made friends, but raised to positions of honor and dignity.** What matchless love!" *Smith, DR*, 347.

"He 'hath made us kings,' to sit on thrones and rule; 'and priests' to minister 'unto God and His Father.' And yet, when on earth, He had said, '**He that is greatest among you, let him be ...as he that doth serve.**' The joint-heirs with Christ rule while still on earth, but their authority here is by virtue of the '**power of an endless life,**' and they are leaders, not in a physical sense, but **in the spiritual realm.** The scepter

that they sway is not carnal and temporal, but eternal." *Haskel, SSP*, 33.

"Pilate therefore said unto him, **Art thou a king then?** Jesus answered, Thou sayest that **I am a king.** To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." **John 18:37.**

"Having justified and sanctified them, he makes them kings to his Father; that is, in his Father's account, with his approbation, and for his glory. **As kings, they overcome the world, mortify sin, govern their own spirits, conquer Satan, have power and prevalency with God in prayer, and shall judge the world.** He hath made them priests, given them access to God, enabled them to enter into the holiest and to offer spiritual and acceptable sacrifices, and has given them an unction suitable to this character; and for these high honors and favors they are bound to ascribe to him dominion and glory for ever." *Henry, 6MHC*, 1120.

"In God's eternal purpose the church is commissioned **to present all individuals and nations before the throne of grace in intercession and mediatorial ministry.** The knowledge of the fact that every genuine Christian has been divinely appointed as a priest of the kingdom of God with direct access to Him at all times should have a profound effect on his life and conduct." *Bunch, SEOC*, 55.

"During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. **'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.'** Daniel declares that when the Ancient of days came, 'judgment was given to the saints of the Most High.' **At this time the righteous reign as kings and priests unto God.** It is at this time that, as foretold by Paul, 'the saints shall judge the world.' **1 Cor. 6:2.** In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death." *Great Controversy*, 660,661.

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.—

“Here John carries us forward to **the second advent of Christ in glory**, the climax and crowning event of His intervention in behalf of this fallen world. Once He came in weakness, now He comes in power; once in humility, now in glory. **He comes with clouds, in like manner as He ascended.**” *Smith, DR, 347,349.*

“While they beheld, he was taken up; and **a cloud** received Him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? **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 1:9-11.*

“Soon there appears in the east **a small black cloud**, about half the size of a man’s hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a **great white cloud, its base a glory like consuming fire**, and above it the rainbow of the covenant. **Jesus rides forth as a mighty conqueror.** ...And ‘the armies which were in heaven’ (*Revelation 19:11, 14*) follow **Him**. With anthems of celestial melody the **holy angels, a vast, unnumbered throng, attend Him on His way.** The firmament seems filled with radiant forms—‘ten thousand times ten thousand, and thousands of thousands.’ No human pen can portray the scene; no mortal mind is adequate to conceive its splendor.” *Great Controversy, 640,641.*

“This is not the ordinary cloud that we see in the heavens, but the cloud or group of angels that make up the celestial chariot. In *Isaiah 19:1* we are told that ‘**the Lord rideth upon a swift cloud,**’ and in *Ps. 104:3,4*, that He ‘maketh the clouds His chariot’ and ‘walketh upon the wings of the wind.’ He also ‘maketh His angels spirits; His ministers a flaming fire.’

“In *Psalm 68:17* it is said that ‘**the chariots of God are twenty thousand, even thousands of angels,**’ and that ‘**the Lord is among them, as in Sinai, in the holy place.**’ In other words the cloud covering Mount Sinai at the time of the giving of the law and the cloud of glory over the Mosaic sanctuary were **composed of the group of mighty angels that constitute the chariot of God.** In *Psalm 18:10* and *Ezekiel 1:1-14; 10:9, 13-15*, we are told that these chariot angels are the cherubim and seraphim who surround the throne and are the special ministers and messengers of the Almighty.” *Bunch, SEOC, 69.*

“The holy angels in number amount to hundreds of millions, plus! ‘**The number of them was ten thousand times ten thousands [100 million] and thousands of thousands.**’ *Rev. 5:11.* Undoubtedly,

this is what forms the great white cloud enveloping the Son of Man.” *Cooke, #31-UR, 19.*

Every eye shall see Him.—

“And the glory of the LORD shall be revealed, **and all flesh shall see it together:**” *Isaiah 40:5.*

“**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.**” *Mt. 24:27.* This coming there is no possibility of counterfeiting. **It will be universally known**—witnessed by the whole world.” *Great Controversy, 625.*

“When the Son of man shall come in his glory, and **all the holy angels with him**, then shall he sit upon the throne of his glory: And before him shall be gathered **all nations.**” *Matthew 25:31,32.*

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven** with power and great glory.” *Matt. 24:30.*

“No human pen can portray the scene.... ‘**His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.**’ *Habakkuk 3:3,4.* As the living **cloud** comes still nearer, **every eye beholds the Prince of life.** No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun.” *Were, WATB, 126.*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him; for we shall see him as he is.**” *1 John 3:2.*

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 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? **There will be a resurrection from the dead.** 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, since the general resurrection of the wicked does not take place until a thousand years after the second advent? (*Rev. 20:1-6.*) On this point Daniel says further:

“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, everyone 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.’ Daniel 12:1,2.

“Here a partial resurrection is brought to view, a resurrection of a certain group of both righteous and wicked. This takes place before the general resurrection of either group. *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. This resurrection takes place in connection with the great time of trouble such as never was, which 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 than that those who took part in our Lord’s 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?” *Smith, DR, 349,350.*

“Those who ‘**pierced him**’ include all who contributed directly to His crucifixion. But does the term include any others? In Acts 9:5 Jesus told Saul the Persecutor—the man who later became Paul the Apostle—that in persecuting Christians he was persecuting *Him*. ‘**I am Jesus, whom you are persecuting,**’ Jesus said. This leads us to the somber concept that the principal persecutors of God’s people through the centuries may also be included in the number of those who ‘**pierced him**’ and who will arise from the dead in time to witness the second coming.” *Maxwell, God Cares, 81.*

“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**’ (*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.... The King of kings descends upon the cloud, wrapped in flaming fire.... 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.**’ *Matthew 26:64.* Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

“**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 hand 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.

“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.**’ *Matthew 27:42,43.*

“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.**” *Great Controversy, 637,641,643, 644.*

“The triumphal ride of Christ into Jerusalem was the dim foreshadowing of **His coming in the clouds of heaven with power and glory**, amid the triumph of angels and the rejoicing of the saints. Then will be fulfilled the words of Christ to the priests and Pharisees: ‘**Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.**’ *Matt. 23:39.* In prophetic vision Zechariah was shown that day of final triumph; and he beheld also the doom of those who at the first advent had rejected Christ: ‘**And they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.’ *Zech. 10:12.*” *Desire of Ages, 580.*

“Caiaphas and those who pierced the Saviour will die three times—once when they died long ago, a second time after their special resurrection, and the third and final time in the ‘second death’ at the end of the thousand years (see chapter 20, verse 14).” *Wieland, GIR, 130.*

All Kindreds of the Earth Shall Wail.—

“Those who have turned from Him to the **trivial things of this earth**, seeking selfish interests and worldly honor, will in the day of His coming acknowledge their mistake. These are the ones spoken

of by the Revelator as ‘all kindreds of the earth,’ who ‘shall wail because of Him.’ Let us not be content to be numbered among the ‘kindreds of the earth.’ Remembering that our citizenship is in heaven, let us lay hold on the hope set before us in the Gospel.” *Signs*, 1/28/03.

Even So, Amen.—

“The response of the church is, ‘Even so, Amen.’ Though this coming of Christ is to the wicked a scene of terror and destruction, it is to the righteous a scene of joy and triumph. This coming, which is with flaming fire, and for the purpose of taking vengeance on the wicked, is to recompense all those who believe. (2 Thessalonians 1:6-10.) Every friend and lover of Christ will hail every declaration and every token of His return as glad tidings of great joy.” *Smith, DR*, 350.

“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.**

“He which testifieth these things saith, *Surely I come quickly*. Amen. **Even so, come, Lord Jesus.**” **Rev. 22:20.**

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.—

“When the students of prophecy will set their hearts to know the truths of Revelation, they will realize what an importance is attached to this search. **Christ Jesus is the Alpha and the Omega, the Genesis of the Old Testament, and the Revelation of the New. Both meet together in Christ.**” (*Manuscript 33, 1897. 6BC, 1092.*)

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last;** and beside me *there is no God.*” **Isa. 44:6.**

“Hearken unto me, O Jacob and Israel, my called; I am he; **I am the first, I also am the last.**” **Isa. 48:12.**

“I am Alpha and Omega, the beginning and the end, the first and the last.” **Rev. 22:13.**

“Jesus was the light of His people—the Light of the world—before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. **And from Him has come every ray of heaven’s brightness that has fallen upon the inhabitants of the earth. In the plan of redemption**

Christ is the Alpha and the Omega—the First and the Last.” *Patriarchs & Prophets*, 367.

“All the great truths of the Scriptures center in Christ; rightly understood, all lead to Him. **Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption.**” *Review and Herald*, 6/13/1912.

You cannot have a thought without Christ. You cannot have an inclination to come to Him unless He sets in motion influences and impresses His Spirit upon the human mind. And if there is a man on the face of the earth who has any inclination toward God, it is because of the many influences that are set to work to bear upon his mind and heart. Those influences call for the allegiance to God and an appreciation of the great work that God has done for him.

“Then don’t let us ever say that we can repent of ourselves, and then Christ will pardon. No, indeed. It is the favor of God that pardons. It is the favor of God that leads us by His power to repentance. **Therefore, it is all of Jesus Christ**, everything of Him, and you want to just give back glory to God. Why don’t you respond more when you meet together in your meetings? Why don’t you have the quickening influence of the Spirit of God when the love of Jesus and His salvation are presented to you? **It is because you do not see that Christ is first and last and best, and the Alpha and the Omega, the beginning and the end, the very Author and Finisher of our faith.** You don’t realize this, and therefore you remain in your sins. Why is this? It is because Satan is here wrestling and battling for the souls of men. He casts **his hellish shadow** right athwart our pathway, and all that you can see is the enemy and his power.

“Look away from his power to the **One that is mighty to save to the utmost. Why doesn’t your faith plow through the shadow to where Christ is?**” *Faith & Works*, 73.

Which Is, and Which Was, and Which Is to Come.—

“What a Saviour we have! It was he that revealed himself to John on the Isle of Patmos, and proclaimed, ‘**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.**’ None but **just such an everlasting, mighty God**, could pay the ransom to save sinners from going down into the pit of death.” *Review & Herald*, 2/18/1896.

Almighty.—

“**All power** is given unto me in heaven and in earth.” **Matthew 28:18.**

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.—

“When John was old and gray-headed, he was given a message to bear to the persecuted churches. **The Jews made several attempts to take his life**, but the Lord said: ‘Let him live. I who created him will be with him and will guard him.’ **Constantly this aged disciple bore testimony for the Master.** In beautiful language, with a musical voice, speaking in a way that impressed the hearts of all who heard him, he told of the words and works of Christ. He was sent as an exile to Patmos, but Christ visited him in his exile, and communicated to him the grand truths found in the Revelation.” 7 *Testimonies*, 288.

Your Brother, and Companion.—

“It was through one who declared himself to be a ‘**brother, and companion in tribulation**’ (*Rev. 1:9*), **that Christ revealed to His church the things that they must suffer for His sake.** Looking down through long centuries of darkness and superstition, the aged exile saw multitudes suffering martyrdom because of their love for the truth.” *Acts of the Apostles*, 588.

“He was their **brother**, though an apostle; **he seems to value himself upon his relation to the church, rather than his authority in it.** ...He was their companion: the children of God should choose communion and society with each other.” *Henry, 6MHC, 1121.*

“I am a **companion of all them that fear thee**, and of them that keep thy precepts.” **Psalm 119:32.**

“John was sent to the Isle of Patmos, where, separated from his companions in the faith, his enemies supposed he would die from hardship and neglect. **But John made friends and converts even there.** They thought that they had at last placed the faithful witness where he could no longer trouble Israel or the wicked rulers of the world.

“But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. **God and Christ and the heavenly host were John’s companions on the Isle of Patmos.** From them he received instruction which he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things which would take place in the closing period of this earth’s history. When his voice would no longer witness for the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth **as a lamp that burneth.**” (*Manuscript 150,1899*). 7BC, 954.

In Tribulation.—

“The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John’s testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced.

“John was accordingly summoned to Rome to be tried for his faith. **Here before the authorities the apostle’s doctrines were misstated.** False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple’s death.

“**John answered for himself in a clear and convincing manner**, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could neither dispute the reasoning of Christ’s faithful advocate, **nor match the power that attended his utterance of truth;** yet he determined that he would silence his voice.

“**John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace.** As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, **‘My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him.** He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth.’ **These words had their influence**, and John was removed from the caldron by the very men who had cast him in.

“Again the hand of persecution fell heavily upon the apostle. By the emperor’s decree John was banished to the Isle of Patmos, condemned ‘**for the word of God, and for the testimony of Jesus Christ.**’ *Rev. 1:9.* Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress.” *Acts of the Apostles*, 569,570.

“**In all ages God’s appointed witnesses have exposed themselves to reproach and persecution for the truth’s sake.** Joseph was maligned and persecuted because he preserved his virtue and integrity. **David**, the chosen messenger of God, was hunted like a beast of prey by his enemies. **Daniel** was cast into a den of lions because he was true to his allegiance to heaven. **Job** was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. **Jeremiah** could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. **Stephen** was stoned because he preached Christ and

Him crucified. **Paul** was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And **John** was banished to the Isle of Patmos ‘**for the word of God, and for the testimony of Jesus Christ.**’

“These examples of human steadfastness bear witness to the faithfulness of **God’s promises—of His abiding presence and sustaining grace.** They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest-tossed, that our Father is at the helm. **The eye of faith alone can** look beyond the things of time to **estimate aright the worth of the eternal riches.**”

“Jesus does not present to His followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead He calls upon them to follow Him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, and His unlikeness to the world provoked the bitterest hostility.

“So it will be with all who will live godly in Christ Jesus. **Persecution and reproach await all who are imbued with the Spirit of Christ.** The character of the persecution changes with the times, but the principle—the spirit that underlies it—is the same that has slain the chosen of the Lord ever since the days of Abel. In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, **but they cannot touch the life that is hid with Christ in God.** They can incarcerate men and women in prison walls, **but they cannot bind the spirit.**

“Through trial and persecution **the glory—the character—of God is revealed** in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ’s sufferings, they can look beyond the gloom to the glory, saying, ‘I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’ **Romans 8:18.**” *Acts of the Apostles, 574-577.*

“Beloved, **think it not strange concerning the fiery trial** which is to try you, as though some strange thing happened unto you.” **1 Pt. 4:12.**

“We must through **much tribulation** enter into the kingdom of God.” **Acts 14:22.**

“There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that ‘**all that will live godly in Christ Jesus shall suffer persecution.**’ **2 Timothy 3:12.** Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world’s standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.” *Great Controversy, 48.*

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to **suffer for his sake.**” **Phil. 1:29.**

“**If we suffer,** we shall also reign with Him.” **2 Timothy 2:12.**

In the Kingdom.—

“**The time is fulfilled, the kingdom of God is at hand**.... And the ‘**kingdom of God**’ which they [the disciples] had declared to be at hand was **established by the death of Christ.** This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when ‘**the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;**’ that everlasting kingdom, in which ‘**all dominions shall serve and obey Him.**’ **Daniel 7:27.** As used in the Bible, the expression ‘**kingdom of God**’ is employed to designate both the kingdom of grace and the kingdom of glory. The **kingdom of grace** is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is ‘**touched with the feeling of our infirmities,**’ the apostle says: ‘**Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace.**’ **Hebrews 4:15,16.** The throne of grace represents the **kingdom of grace;** for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression ‘**the kingdom of heaven**’ to designate the work of divine grace upon the hearts of men.

“**The kingdom of grace was instituted immediately after the fall of man,** when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects.” *Great Controversy, 346,347.*

“In order to enter the kingdom of glory, **we must first be in the kingdom of grace,** sharing all its

privileges and blessings. The faithful John bears testimony: (Rev. 1:9 quoted.) **John was in the kingdom of grace.**" *White, James, Bible Adventism, 99.*

Patience.—

"That is, **remaining patient in Jesus in the present kingdom of grace.** When we abide in Christ, enabling power is given to patiently endure. 'We must through much tribulation enter the kingdom of God.' Acts 14:22." *Cooke, #1-UR, 14.*

"If injuries and insults are **meekly borne**, if insulting words are responded to by **gentle answers**, and oppressive acts by **kindness**, this is evidence that the Spirit of Christ dwells in the heart, that sap from the living Vine is flowing to the branches." *5 Testimonies, 344.*

John Was In the Isle that is Called Patmos.—

"Patmos is a small, barren island off the west coast of Asia Minor, between the island of Icaria and the promontory of Miletus, where in John's day was located the nearest Christian church. It is about ten miles long, six miles wide at its greatest breadth. ...On account of the stern and desolate character of this island, it was used under the Roman Empire as a place of banishment. This accounts for the exile of John there. **The banishment of the apostle took place under the emperor Domitian about the year A.D. 94;** and from this supposition the date assigned to the writing of the Revelation is **A.D. 95 or 96.**" *Smith, DR, 351.*

"To the servant of God this gloomy abode [Patmos] became the gate of heaven." *Acts of the Apostles, 570*

"**Can any good thing come out of Nazareth?**" **John 1:46.** Yet out of Nazareth came the Son of God. **So out of the Patmos prison came Christ's gleams of glory, Revelation's wonders.** While a fugitive from the anger of proud Pharaoh, Moses wrote Genesis and probably Job. As Tyndale and Luther, when fugitives from Papal Rome produced translations of the Bible, as John Bunyan's Pilgrim's Progress came out of Bedford Prison, as Daniel wrote his prophecies in Babylonian captivity, **so out of Patmos came Scripture's 'crown of glory,'**—the Revelation." *Burnside, RWU, 10.*

"The Lord knows all about His faithful servants who for His sake are lying in prison or **who are banished to lonely islands.** He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, **Christ stands by his side.** All the reproaches that fall upon him, fall upon Christ....

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly

friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, **He is always at our right hand to support, sustain, uphold, and cheer.**" *Desire of Ages, 669,670.*



John exiled on the island of Patmos, AD 97.

"The man who exiled John was not released from responsibility in the matter. But he became the instrument in the hands of God to carry out his eternal purpose; and the very effort to extinguish light placed the truth in bold relief." *Youth Instructor, 4/5/1900.*

For the Word of God & Testimony of Jesus Christ.—

"There is only one witness, or testimony, '**the testimony of Jesus.**' This typical expression recurs **seven times** in Revelation. First of all, referring to himself, John declared that he '**bore witness to the word of God and to the testimony of Jesus Christ**' (1:2, RSV). He further explained that he was exiled on the isle of Patmos '**on account of the word of God and the testimony of Jesus**' (1:9, RSV).

"Nevertheless, John was not alone in possessing '**the testimony of Jesus.**' The angel who appeared to him insisted, '**I am thy fellow-servant, and of thy brethren that have the testimony of Jesus**' (19:10). Again, the Christians of the remnant church are said to '**keep the commandments of God and bear testimony to Jesus**' (12:17, RSV). Finally, on two other occasions, John stated that the souls who were slain or beheaded were killed '**for the witness of Jesus, and for the word of God**' (20:4; 6:9).

"It is clear from these texts that '**the testimony of Jesus**' is the distinctive mark of Jesus' true followers, carried by the prophet of Patmos as well as by his brethren in the Apostolic Church. And according to the prophetic word, the remnant church must be characterized by '**the testimony of Jesus**' as well as by obedience to God's commandments. Of the church members, as of the prophet, it is said that they '**have the testimony of Jesus.**'

"But what exactly does having the testimony of Jesus mean? According to the Greek, this expression could very well be translated 'the testimony given by Jesus' or 'the testimony which comes from Jesus.' That is why He is presented as the first witness, the witness par excellence, the only one to give a testimony that is

perfectly ‘faithful and true.’ He Himself declared to His judges: ‘To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth’ (**John 18:37**).

“...There is an important difference,... between the testimony given by Jesus to His servant John and the testimony given by the prophet of Patmos ‘**to the seven churches which are in Asia.**’ John receives ‘**the testimony of Jesus**’ directly from heaven through a supernatural revelation, whereas the church and its members receive the same testimony through the prophet’s inspired pen: ‘**Write the things which thou hast seen, and the things which are, and the things which shall be hereafter**’ (**1:19**).

“...The same Spirit who inspires the prophets to write down their testimony also sheds His influence on those who read, understand, and keep the prophetic words. Whoever has ‘**the testimony of Jesus**’ must necessarily possess ‘**the spirit of prophecy**’ to a greater or lesser degree, either as a prophet or as a disciple.

“**One of the characteristics** of the Apostolic Church was that it had ‘**the testimony of Jesus**,’ that is, the ‘**spirit of prophecy**.’ This was manifested at first by the gift of prophecy within the church and then by the testimony given to the world by its members, many of whom did so at the cost of their lives. Ellen White confirmed this when she wrote: ‘When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and **the testimony of Jesus Christ.**’ (*Manuscript 39, 1906; found in 7BC, 968.*)

“According to the revelations given to John, the believers who constitute ‘**the remnant of her** [the woman’s] **seed**’ are indicated as possessing the same characteristics. The remnant church is not only distinguished by its observation of ‘**the commandments of God**’ but also by the ‘**testimony of Jesus**’ (**12:17**), that is, the ‘**spirit of prophecy**’ (**19:10**)....” *Zurcher, COR, 18-23.*

“**The persecutions** visited for many centuries upon this God-fearing people [the Waldenses] were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, **they continued to send out their missionaries to scatter the precious truth.** They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of **the Reformation** that began in the time of Wycliffe, grew broad and deep in the days of Luther, **and is to be carried forward to the close of time by those who also are willing to suffer all things for ‘the word of God, and for the testimony of Jesus Christ.’ Rev. 1:9.”** *Great Controversy, 78.*

“He [John] uses this twofold phrase, with some variations, six times, presenting it as the standard of

truth that distinguishes faithful worshipers from apostates **in every epoch of the church age.** (See 1:2, 9; 6:9; 12:17; 14:12; 20:4.)” *LaRondelle, LFTLD, 45.*

REVELATION 1:10

I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,

I Was in the Spirit.—

“Before one book of the New Testament was written, **before** one gospel sermon had been preached after Christ’s ascension, **the Holy Spirit came upon the praying apostles.**” *Desire of Ages, 671.*

“Though John was exiled from all of like faith, and almost from the world, he was not exiled from God, nor from Christ, nor from the Holy Spirit, nor from angels. **He still had communion with his divine Lord.** The expression ‘**in the Spirit**’ seems to denote the highest state of spiritual elevation into which a person can be brought by the Spirit of God. It marked the beginning of his vision.” *Smith, DR, 353.*



“**The Holy Spirit is Christ’s representative**, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.

“**‘He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.’** Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. **He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force.**” *Desire of Ages, 669.*

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. **He shall glorify me:** for he shall receive of mine, and shall shew it unto you." **John 16:12-14.**

On the Lord's Day.—

"What day is intended by this designation? ...When God gave to man in the beginning six days of the week for labor, He expressly reserved the seventh day to Himself, placed His blessing upon it, and claimed it as His holy day. (Genesis 2:1-3.) Moses told Israel in the wilderness of Sin on the sixth day of the week, '**Tomorrow is the rest of the holy Sabbath unto the Lord.**' **Exodus 16:23.**

"We come to Sinai, where the great Lawgiver proclaimed His moral precepts in awful grandeur; and in that supreme code He thus lays claim to His hallowed day: '**The seventh day is the Sabbath of the Lord thy God: ...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.**' By the prophet Isaiah, about eight hundred years later, God spoke as follows: '**If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day... then shalt thou delight thyself in the Lord.**' **Isaiah 58:13.**

"We come to New Testament times, and He who is one with the Father declares expressly, '**The Son of man is Lord also of the Sabbath.**' **Mark 2:28.** Can any man deny that that day is the *Lord's day*, of which He has emphatically declared that He is the *Lord*? Thus we see that whether it be the Father or the Son whose title is involved, **no other day can be called the Lord's day but the Sabbath of the great Creator...** By calling it the *Lord's day*, the apostle has given us, near the close of the first century, apostolic sanction for the observance of the only day which can be called the *Lord's day*, which is the seventh day of the week.

"When Christ was on earth, He clearly designated which day was His day by saying, '**The Son of man is Lord even of the Sabbath day.**' **Matthew 12:8.** If He had said instead, 'The Son of man is Lord of the first day of the week,' would not that now be set forth as conclusive proof that Sunday is the *Lord's day?*—Certainly, and with good reason. Then it ought to be allowed to have the same weight for the seventh day, in reference to which it *was* spoken." *Smith, DR, 355,356.*

"The Lord's day is the seventh day, the Sabbath of creation. On the day that God sanctified and blessed, Christ signified '**by His angel unto His servant John**' things which must come to pass before the close of the world's history, and He means that we should become intelligent with regard to them." *6 Testimonies, 128.*

"The Sabbath, which God had instituted in

Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his.... On the Sabbath day the risen Saviour made His presence known to John. [Rev. 1:10-13, 17, 18 quoted.]

"The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and His feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. **What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted!** Never had he learned so much of Jesus. Never had he heard such exalted truth." (*Youth Instructor, 4/5/1900*). *7BC, 955.*

"The expression, 'the *Lord's day*', is found **only once** in the Scriptures. The phrase is arresting. ...It comes to us from momentous times, **when the death decree hung over that expression. The Book of Revelation was written in prison.** The writer was there because of the Lord, and John's loyalty to Him.

"By the time Revelation was written, **Caesar worship** was the one religion which covered the whole Roman Empire; and it was because of their refusal to conform to its demands that Christians were persecuted and killed. The essence of Caesar worship was that the reigning Roman Emperor, as embodying the spirit of Rome, was divine. **Once a year everyone in the Empire had to appear before the magistrates in order to burn a pinch of incense to the godhead Caesar, and to say: 'Caesar is Lord.'**

"Thus to refuse to burn the pinch of incense, and to refuse to say 'Caesar is Lord,' was treason, in addition to being evidence of open opposition to the established religion. The worship of the Emperor began with the worship of the Caesar after his death. However, the **Roman Emperor Domitian, who died in AD 96, was most probably the emperor who sent John into exile on the Isle of Patmos.** In AD 96 Domitian put to death Florius Clemens (his own cousin) who was consul, and exiled his wife Foria Domitalia, niece of Domitian, and both were charged with 'atheism.' They were probably Christians, for many Christians were thrown to the lions, charged with atheism, for refusing to sacrifice to the Emperor, who claimed to be God.

"Domitian was the first Emperor who arrogated divine honors in his lifetime and caused himself to be styled, 'Our Lord and God,' in public documents.... He informed all governors that government announcements and proclamations must begin 'Our Lord and God Domitian commands.' ...They must call Domitian God—or die. Thus the issue was clear. It was a matter of gods. Either the **Lord Jesus Christ or the emperor** of Rome was Lord-God. It was Jesus or Caesar. **Who was Lord?** That was the issue. The Scriptures clearly

show why the writer was banished: **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.**’

“**Domitian claimed to be lord. His day, the Emperor’s day, was thus claimed to be the lord’s day.** John was banished ‘**for the Word of God,**’ which claimed only one ‘**Lord’s day.**’ He rejoiced in that day, the true Lord’s day. **That holy day belonged to his Lord, and in defiance of a pagan day, he wrote ‘the Lord’s day’ in Rev. 1:10.** For the Emperor’s day was in contrast to the true Lord’s day.” *Burnside, RWU, 15,16.*

“‘In the year 325 AD, Sylvester, Bishop of Rome, 314-337 AD, officially changed the title of the first day, calling it the Lord’s Day.’ Lucien, ‘Historia Ecclesiastica’, p.145.” *Cooke, #1-UR, 17.*

Key To Understanding Book of Revelation.—

“It has been suggested that just as John was in the Spirit on the Lord’s day in receiving the visions of Revelation, so the believer likewise in rightly understanding Revelation **must also possess the spirit of truth on the Lord’s Day.** In other words, if we do not recognize the significance of the true sabbath, **we will fail to discern the import of certain issues in the great controversy,** which is the theme of the book.” *Cooke, #1-UR, 18.*

A Voice Behind Me.—

“Then the spirit took me up, **and I heard behind me a voice** of a great rushing, *saying*, Blessed be the glory of the LORD from his place.” *Ezekiel 3:12.*

“And **thine ears shall hear a word behind thee,** saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” *Isaiah 30:21.*

I Heard a Great Voice, as of a Trumpet.—

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and **the voice of the trumpet exceeding loud;** so that all the people that was in the camp trembled.” **Exodus 19:16.**

“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*

“**Christ spoke with a power** that swayed the people like a mighty tempest: ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ **His voice sounded like a trumpet through the temple.** The displeasure of His countenance seemed like consuming fire. With authority He commanded, ‘Take these things hence.’ *John 2:16.*” *Desire of Ages, 590.*

REVELATION 1:11

Saying, I am Alpha and Omega, the first and the last: and, What thou 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.

I am Alpha and Omega, the First and the Last.—

“We must have a better and deeper teaching than man can give us. There must be a deep conviction in our own souls that **forms and ceremonies are as nothing without Christ. He is the Alpha and Omega.** Truth is the only panoply for the covering of any soul.” “1888”, 1626.

“Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; **I am the first, and I am the last;** and beside me there is no God.” **Is. 44:6.**

What Thou Seest, Write in a Book.—

“We have been given a message exceeding in importance any other message ever entrusted to mortals. This message Christ came in person to the Isle of Patmos to present to John. He told him to write down what he saw and heard during his vision, **that the churches might know what was to come upon the earth.**” *Medical Ministry, 37,38.*

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” **Rev. 1:19.**

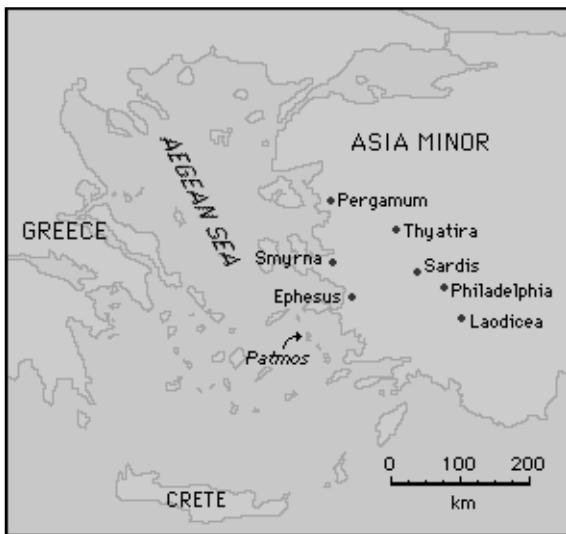
“Write the vision, and make it plain upon tables, that he may run that readeth it.” **Hab. 2:2.**

“In the first year of Belshazzar king of Babylon **Daniel had a dream and visions** of his head upon his bed: then he wrote the dream and told the sum of the matters.” *Daniel 7:1*

Send It to Unto the Seven Churches.—

“Why are the seven churches always named in the same exact order? Every detail of Scripture has an important meaning. Nothing in divine revelation is thrown together in a careless or haphazard manner. **The churches are named in the order in which a messenger from Patmos would deliver a message or letter to them.** The seven churches formed a circle with Ephesus as the imperial gateway to the province. Along the coast of the Aegean Sea was a great Roman highway which was built between the years 133 and 130 B.C. It passed through Ephesus, Smyrna, and Pergamos. An imperial post road ran east from Pergamos, the capital of the province, through Thyatira, Sardis, Philadelphia, and Laodicea, where it joined another post road direct from Ephesus on the coast. This was a recognized circuit of

imperial, provincial, and commercial postmen. **This was the order in which John had often visited these churches from his home in Ephesus."** Bunch, SEOC, 63,64.



Map of seven churches in Asia

Why These Particular Seven Churches?—

"**There were more churches in Asia than seven.** ...Even in that small part of Asia Minor where the seven churches were located, and right in their very midst, there were other important churches. **Colosse**, to the Christians of which place Paul addressed his epistle to the Colossians, was but a short distance from Laodicea. **Miletus** was nearer than any of the seven to Patmos, where John had his vision. ...During one of his stays there Paul sent for the elders of the church of Ephesus to meet him at that place. (Acts 20:17-38.) ...**Troas**, where Paul spent a season with the disciples, and whence after waiting until the Sabbath was past he started upon his journey, was not far removed from Pergamos, named among the seven.

"It becomes therefore an interesting question to determine **why seven of the churches of Asia Minor were selected as the ones to which the Revelation should be dedicated.** Does the salutation to the seven churches in Revelation 1, and the admonitions to them in Revelation 2 and 3, have reference solely to the seven literal churches named? Are things described only as they then existed, and portrayed as they were to come to them alone? We cannot so conclude, for good and substantial reasons:

"The entire book of Revelation was dedicated to the seven churches. (See Revelation 1:3,11,19; 22:18,19.) The book was no more applicable to them than to other Christians in Asia Minor—those, for instance, who dwelt in Pontus, Galatia, Cappadocia, and Bithynia, who were addressed in Peter's epistle (1 Peter 1:1); or the Christians of Colosse, Troas, and Miletus, in the very midst of the churches named.

"Only a small part of the book could have individually concerned the seven churches, or any of the

Christians of John's day, for most of the events it brings to view were so far in the future as to lie far beyond the lifetime of the generation then living, or even the time during which those churches would continue. Consequently those churches could have no direct connection with them.

"...Again, John, looking into the Christian Era, saw only seven candlesticks, representing seven churches, in the midst of which stood the Son of man. **The position of the Son of man among them must denote His presence with them, His watchcare over them, and His searching scrutiny of all their works.** But does He thus take cognizance of only seven individual churches? May we not rather conclude that this scene represents His position in reference to all His churches during the gospel age? Then why were only seven mentioned? **Seven, as used in the Scriptures, is a number denoting fullness and completeness.** Therefore the seven candlesticks denote the entire gospel church in seven periods, and the seven churches may be applied in the same manner.

"Why, then, were the seven particular churches chosen that are mentioned? For the reason, doubtless, that **in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively were to represent.**

"'The seven churches,' therefore, are easily understood to mean not merely the seven literal churches of Asia which went by the names mentioned, but **seven periods of the Christian church, from the days of the apostles to the close of probation.**" Smith, DR, 342-344.

"Without doubt the second and third chap. Rev. is **a brief history of the church in its seven states or stages down to the second coming of Christ.** Proof - According to the epistles the Asiatic churches were established by the year AD 64. About 24 years after this, John receives this revelation respecting things which must shortly come to pass, (not what had been 24 years before) ch. 3:1. This revelation is a prophecy of things past, like the seven churches in Asia, which were already revealed. If the whole book is a prophecy, how can these two chapters be in the past; and why not address the other nine churches which Paul speaks of. **Again, after John had seen the whole in the 22nd chapter [vs.16], it was said to him, I, Jesus, have sent mine angel to testify unto you these things in the churches.** The whole message was then to the churches. Once more - **it is clear that the signification of the names of the seven churches in Asia describe the spirit and qualities of the several periods of the christian church.** Lastly - if the above statements are **not true**, how can we apply any part of Revelations to the present state of the church?" Bates, Waymarks, 75,76.

"**The messages given to the churches in Asia, portray the state of things existing in the churches of**

the religious world today. The names of the churches are symbolic of the Christian church in **different periods of the Christian era;** the number of the churches—seven—indicates completeness and is symbolic of the fact that **the messages extend to the end of time, and are enforced today;** while the figures used are symbolic of the state of God's professed people—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error. *IMR, 372*

“Paul’s epistles, written to specific churches, have a message for us today just as much as they did for the Christians to whom they were originally intended. The spiritual problems of the seven churches are typical ones. **Therefore, each time the same conditions recur, the Lord’s exhortations, reproaches, threats, counsels, and promises retain their full value.** This can also be seen from the conclusion to each message: ‘**He that hath an ear, let him hear what the Spirit saith unto the churches....’**

“These messages clearly contain a universal application. As such, **they concern us all**, collectively and individually, as disciples of Christ. Ellen G. White does not suggest otherwise when she applies the messages addressed to the churches of Ephesus and Sardis to the present-day church (8 Testimonies, 98,99; R&H, 2/25/1902).” *Zurcher, COR, 26,27.*

(See also the notes under Rev. 1:4).

REVELATION 1:12,13

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

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.

I Turned to See the Voice.—

“The introductory scene to the seven churches provides the theological basis for the letters to the seven churches (Rev.2-3). **Jesus comes to comfort John with a revelation Himself** (1:17-18). What He has done for John He will do for all the churches that John represents (1:19-20).

“**Christ presents Himself to each church in terms of the characteristics listed in the first chapter.** No church is offered all His characteristics; it receives only those appropriate to its condition. In this manner the introductory scene remains in the background of the reader’s consciousness throughout the letters to the churches.” *Biblical Research Inst., ISOR, 212.*

Seven Golden Candlesticks.—

“Greek *luchnia*, ‘lampstands.’ Lamps were usually

shaped in the form of a shallow bowl, into which oil was poured and a wick inserted. Accordingly, the ‘candlesticks’ John saw were, apparently, stands surmounted by such lamps. ...These ‘seven ...candlesticks’ are specifically said to **represent churches on earth, and are therefore not to be thought of as the heavenly counterpart of the seven-branched candlestick of the ancient earthly sanctuary.**” *7SDA Bible Commentary, 738.*

“The seven candlesticks which thou sawest **are the seven churches.**” *Rev. 1:20.* “The seven churches which are in Asia.” *Rev. 1:11.*

“**These cannot be the antitype of the golden candlestick** of the ancient typical temple service, for that was but *one* candlestick with seven branches. That is ever spoken of in the singular number. But here are *seven, and these are more properly ‘lamp stands’ than simply candlesticks, stands upon which lamps are set to give light in the room.* They bear no resemblance to the candlestick of the ancient tabernacle. On the contrary the stands are so distinct, and so far separated one from another, that **the Son of man is seen walking about in the midst of them.**” *Smith, DR, 358.*

“What more appropriate symbol could be found of the church which Jesus declared to be ‘**the light of the world?**’ Jesus spoke of the church as a lighted candle on a candlestick so that ‘**it giveth light unto all that are in the house.**’ (*Matt. 5:14-16.*) The church of Christ is the light bearer to those who are in darkness. It is God’s agency for the dissemination of the gospel light. Christians are represented as ‘**lights in the world; holding forth the word of life.**’ *Phil. 2:15,16.* The wise man declared that ‘**the spirit of man is the candle of the Lord.**’ *Prov. 20:27.* ‘Lamp’ is the marginal reading. A lampstand such as John saw in vision was an accepted symbol of the people of God, who, **when filled with His Spirit, give the light of divine truth to a world in gross darkness.**” *Bunch, SEOC, 102,103.*

“**Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.**”

“When He spoke these words, Jesus was in **the court** of the temple specially connected with the services of the Feast of Tabernacles. **In the center of this court rose two lofty standards, supporting lampstands of great size.** After the evening sacrifice, all the lamps were kindled, **shedding their light over Jerusalem.** This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. **At evening when the lamps were lighted, the court** was a scene of great rejoicing....

“In the illumination of Jerusalem, the people expressed their hope of the Messiah’s coming to shed His light upon Israel. But to Jesus the scene had a wider meaning. As the **radiant lamps of the temple lighted**

up all about them, so Christ, the source of spiritual light, **illuminates the darkness of the world.**" *Desire of Ages*, 463,464.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as **lights in the world; Holding forth the word of life.**" Phil. 2:15,16

"They are golden candlesticks, for they should be precious and pure, comparable to fine gold; not only the ministers, but the members of **the churches** ought to be such; **their light should so shine before men** as to engage others to give glory to God." *Henry, 6MHC, 1122.*

Lampstands on Earth Closely Connected to the Seven Burning Lamps in Heaven.—

"While the seven golden candlesticks represent the seven churches on earth, with Christ walking in their midst, they [God's people = 7 Churches] must be closely linked by faith to the seven burning lamps in the Holy Place of the heavenly sanctuary, representing the Holy Spirit." *PJ*

In the Midst of the Seven Candlesticks on Earth One Like Unto the Son of Man.—

"Christ is spoken of as walking **in the midst** of the golden candlesticks. Thus is symbolized His relation to the churches. **He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion.** Although He is high priest and mediator in the sanctuary above, **yet He is represented as walking up and down in the midst of His churches on the earth.** With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, **the true warden of the temple courts.** His continued care and sustaining grace are the source of life and light." *Acts of the Apostles, 586.*

"**He [Christ] walks in the midst of His churches throughout the length and breadth of the earth.** He watches them with intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. **Christ is present in every assembly of the church.** He is acquainted with everyone connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ in our world, representing in word and works the character of God, fulfilling the Lord's purpose for them, are in His sight very precious. Christ takes pleasure in them as a man takes pleasure in a well-kept garden and the fragrance of the flowers he has planted." *6 Testimonies, 418,419.*



Jesus walking amid the 7 churches on earth.

"The divine Son of God is seen walking amid the seven golden candlesticks. Jesus Himself supplies the oil to these burning lamps. He it is that kindles the flame. '**In him was life; and the life was the light of men.**' **No candlestick, no church, shines of itself.** **From Christ emanates all its light.** The church in heaven today is only the complement of the church on earth; but it is higher, grander, perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. **No church can have light if it fails to diffuse the glory it receives from the throne of God.**" (*Manuscript 1a, 1890*). *6BC 1118*

"For where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:20.

Same Picture of Jesus on Earth as in Chapter 10:1.—

"The description of Jesus Christ's appearance here in chapter one is the same as the mighty Angel, who comes down from heaven, in chapter 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.**' The important fact here that we want to emphasize is that in both places **Jesus has come down to earth from heaven.**" *PJ*

One Like Unto the Son of Man.—

"Turning, he beheld his Master, with whom he had walked and talked in Judea, on whose breast he had leaned. But, oh, **how changed is His appearance.** John had seen Him clothed in an old purple robe and crowned with thorns. Now He is clothed with a garment of heavenly brightness, and girt about with a golden girdle." *Manuscript 99, 1902.*

"Jesus had prayed, '**And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.**' John 17:5. Before the incarnation of Christ He had the glory of the Father, '**being in the brightness of His glory, and the**

express image of His person.' But when He came to this earth, the Son of God veiled His divine glory in human flesh so that sinful man could behold Him....

"In this vision we have the first view of Christ after His ascension, and it indicates that His prayer to the Father had been fully answered. He had been glorified with even more glory than He had before His incarnation. His glorification took place on the day of Pentecost. In **John 7:39** we are told that '**the Holy Ghost was not yet given; because that Jesus was not yet glorified.**' It is also said that Jesus '**humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**' (**Phil. 2:5-11.**) We should study this apocalyptic description of the glorified Saviour, because it is a photograph of the way He will look when He returns in glory and the redeemed '**see the King in His beauty,**' or '**in all His splendour.**' (**Isa. 33:17,** Moffatt.)

"...**This vision of the glory of Christ is almost identical with the one given the prophet Daniel more than six hundred years before.** (**Dan. 10:5-12.**) One of these word pictures describes Him before His humiliation, and the other after He had received back the glory He voluntarily released in order that fallen man might be elevated and glorified." *Bunch, SEOC, 82-85.*

Clothed With a Garment.—

"**And He was clothed with a vesture dipped in blood:** and His name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." **Revelation 19:13,14.**

"And as He prayed, the fashion of his countenance was altered, and **his raiment was white and glistening.**" **Matthew 9:29.**

Down to the Foot.—

"The Bible teaches modesty in dress. '**In like manner also, that women adorn themselves in modest apparel.**' **1 Timothy 2:9.** This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins." *Ministry of Healing, 287.*

Girt About the Paps (Breast) with a Golden Girdle.—

"Here we see **Christ habited like Aaron** the high-priest to signify, that as Aaron was of old, **so Christ is the high priest of the New Testament.**" *Feyerabend, RVBV, 13.*

"And **faithfulness** [shall be] the girdle of his reins." **Isaiah 11:5.**

"Stand therefore, ...having on the **breastplate of righteousness.**" **Ephesians 6:14.**

"But let us, who are of the day, be sober, putting on the **breastplate of faith and love.**" **1 Thessalonians 5:8.**

REVELATION 1:14

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

His Head and His Hairs Were White.—

"In Daniel 7:9 the Father, '**the Ancient of Days,**' is described as clothed in a garment '**white as snow,**' with '**the hair of His head like the pure wool.**' Since Jesus is '**the express image of His person,**' He too has snowy white hair, representing His age, beauty, glory, and wisdom. The Scriptures declare that '**the beauty of old men is the grey head,**' because '**with the ancient is wisdom;**' therefore, '**the hoary head is a crown of glory, if it be found in the way of righteousness.**' (**Proverbs 20:29; 16:31.**)" *Bunch, SEOC, 85.*

"The purity of God Himself encircled His brow with a halo of light, for His head and His hairs were white like wool, as white as snow. The **white hairs, which in old age are a crown of glory,** even in the presence of sin and decay, are a token of salvation through a Saviour's love. The power of the life within shone through His eyes as a flame of fire." *Haskel, SSP, 36.*

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: **And even to your old age I am he; and even to hoar hairs will I carry you:** I have made, and I will bear; even I will carry, and will deliver you." **Isaiah 46:3,4.**

"Jesus' white hairs indicate that even in His glorified humanity he is touched with the feeling of our infirmities, especially of those who are in old age, and that He will take care of them." *PJ*

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be **as white as snow;** though they be red like crimson, they shall be **as wool.**" **Isaiah 1:18.**

Eyes As a Flame of Fire.—

"Or like '**lamps of fire,**' as described in Daniel's vision.... Later Jesus said, '**I am He which searcheth the reins and hearts.**' **Rev. 2:23.** The penetrating gaze of Jesus discerns the thoughts and motives that give birth to words and deeds. He knows all men and what is in man. He is '**a discerner of the thoughts and intents of the heart.**'" *Bunch, SEOC, 86,87.*

"As the Holy One upon the throne slowly turned

the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered.” *4 Testimonies, 385.*

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and **seven eyes, which are the seven Spirits of God** sent forth into all the earth.” **Revelation 5:6.**

“For the **eyes of the Lord run to and fro throughout the whole earth**, to shew Himself strong in the behalf of them whose heart is perfect toward Him.” **2 Chron. 16:9.**

“Behold, the **eye of the Lord is upon them that fear him**, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine.” **Ps. 33:18,19**

“The **eyes of the Lord are upon the righteous**, and His ears are open unto their cry.” **Ps. 34:15.**

“For **His eyes are upon the ways of man**, and He seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.” **Job 34:21,22.**

“The eyes of the Lord are in every place, beholding the evil and the good.” **Pr. 15:3.**

“Neither is there any creature that is not manifest in His sight: but **all things are naked and opened** unto the eyes of Him with whom we have to do.” **Heb. 4:13.**

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” **Psalm 139: 23,24.**

REVELATION 1:15

And his feet like unto find brass, as if they burned in a furnace; and his voice as the sound of many waters.

His Feet Like Unto Fine Brass.—

“The original Greek word for brass as used in our text, according to Suidas, refers to the famous metal

made by the Greeks and Romans from a mixture of gold, silver, and copper. It is spoken of in Ezra 8:27 as ‘yellow, or shining brass’ which was as ‘desirable’ or ‘precious as gold.’ (Margin.)” *Bunch, SEOC, 88.*

“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.” **Rev. 10:1.**

“Brass represents our sinful humanity. ‘**And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.**’ **Numbers 21:9.** As the image made in the likeness of the destroying serpents was lifted up for healing, so One made ‘**in the likeness of sinful flesh**’ was to be our Redeemer. (Romans 8:3). Christ’s feet of ‘fine brass’ represents the fact that He was ‘**in all points tempted like as we are, yet without sin.**’ **Hebrews 4:15.** Christ’s feet have withstood much suffering and walked through many fiery trials.” *PJ.*

“This vision of Christ makes more meaningful the description of the messengers of God in Isaiah 52:7: ‘**How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!**’ This description of the feet of those who preach the gospel must have special application to Christ, ‘the Messenger of the covenant’. How beautiful are His feet as He walks about among the churches, ministering to the spiritual needs of His people. They are beautiful to those who love Him, but terrible and consuming to those who are to be trampled underfoot. **The altar of burnt offering in the court of the tabernacle was made of brass.** At that altar the wrath of God was appeased, the guilt of man expiated, and the judgments against sin were executed.” *Bunch, SEOC, 88.*

His Voice as the Sound of Many Waters.—

“And the voice of His words like the **voice of a multitude.**” “And behold, the glory of the God of Israel came from the way of the east: and his voice was like the **noise of many waters.**” **Eze. 1:24; 43:2.**

“As the voice of the Almighty, the voice of speech, as **noise of an host.**” **Dan. 10:6.**

“The symbol represents volume, majesty, and musical harmony. ‘**The voice of the Lord is powerful; the voice of the Lord is full of majesty,**’ declared the psalmist, and another prophet spoke of ‘**His glorious voice.**’ (Psalm 29:4; Isa. 30:30.) It is ‘**voice**,’ and not ‘**voices.**’ Jesus is the spokesman not only of the Godhead but also of the hosts of heaven. **When He speaks it is the voice of the universe.**” *Bunch, SEOC, 89.*

"His voice sounded like many musical instruments." *Early Writings*, 289.

The False Christ Will Look Like This.—

"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.** Rev. 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.**" *Great Controversy*, 624.

The Real Christ.—

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was **a great white cloud**. The bottom appeared like fire; **a rainbow was over the cloud, while around it were ten thousand angels**, singing a most lovely song; and upon it sat the Son of man. **His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire;** in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, '**Who shall be able to stand? Is my robe spotless?**' Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: '**Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.**' At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth." *Early Writings*, 15,16.

REVELATION 1:16

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

He Had in His Right Hand Seven Stars.—

"**The seven stars** are the **angels** of the seven churches." Rev. 1:20.

(See additional comments under Rev. 1:20.)

Out of His Mouth ...a Sharp Two-Edged Sword.—

"Take ...the **sword of the Spirit**, which is the **word of God.**" Ephesians 6:17.

"For the Word of God is quick, and powerful, and **sharper than any two-edged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

"Out of His mouth issues a sharp two-edged sword, **an emblem of the power of His word.**" *Acts of the Apostles*, 582.

"Practical truth must be brought into the life, and **the word, like a sharp two-edged sword must cut away the surplus of self** that there is in our characters." *Special Testimonies*, No.10, 9.

"The Word of God in the hands of the Spirit **does a double service. It convicts and converts the righteous, and it condemns and destroys the wicked.** In Revelation 19:15 is a description of Christ at His Second Advent, when '**out of His mouth goeth a sharp sword, that with it He should smite the nations.**'" *Bunch, SEOC*, 90.

"And he hath made my mouth like a **sharp sword.**" Isa. 49:2.

His Countenance Was as the Sun Shineth in His Strength.—

"This signifies His holiness and divinity. '**Dwelling in the light which no man can approach unto.**' 1 Tim. 6:16. It is reminiscent of Moses who **after forty days in God's presence** on Mt. Sinai, his face shone so brightly that he was compelled to put a veil over it, that the people might see his face. (Ex. 34:28-35). So Jesus, in the fullness of his divinity in his glorified state, his countenance '**was as the sun.**'" Cooke, #I-UR, 21.

"His face as the appearance of **lightning.**" Daniel 10:6.

"And his face did **shine as the sun**, and his raiment was white as the light." Matt. 17:2.

"The sun is the symbol of divine majesty. It is the

best illustration of glory and brightness known to man. **The churches are symbolized by lamps, the ministers of Christ by stars, but Christ by the glory of the sun shining in the fullness of its noonday power.** Such was the appearance of Christ at His transfiguration, and when Paul saw him near the gate of Damascus.” *Bunch, SEOC, 91.*

“At midday ...I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.” **Acts 26:13.**

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” **Mal. 4:2.**

“Make thy face to shine upon thy servant: Save me for thy mercies’ sake.” **Ps. 31:16.**

“We contemplate His character, and thus He is in all our thoughts. His love encloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. **Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness.**” *Testimonies to Ministers, 388,389.*

REVELATION 1:17,18

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: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

When I Saw Him.—

SIMILARITY OF DANIEL’S VISION WITH JOHN’S VISION OF JESUS.

| DANIEL 10:5-12 | JOHN—REV. 1:13-17 |
|-----------------------------|-------------------------------|
| A certain man | One like the Son of man |
| Clothed in linen | Garment down to the foot |
| Loins girded with fine gold | A golden girdle |
| Face as lightning | Countenance as the sun |
| Eyes as lamps of fire | Eyes as a flame of fire |
| Feet like polished brass | Feet like fine brass |
| Voice like of a multitude | Voice as sound of many waters |
| No strength, face to ground | Fell at His feet as dead |
| Hand touched him | Laid His right hand on him |
| Fear not | Fear not |

I Fell at His Feet as Dead.—

“Those who experience the sanctification of the

Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and **they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One.** The prophet Daniel was an example of true sanctification. ...Instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: ‘**We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.**’ ‘**We have sinned, we have done wickedly.**’ He declares: ‘**I was speaking, and praying, and confessing my sin and the sin of my people.**’ And when at a later time the Son of God appeared, to give him instruction, Daniel says: ‘**My comeliness was turned in me into corruption, and I retained no strength.**’ **Daniel 10:7-9.)**

“When Job heard the voice of the Lord out of the whirlwind, he exclaimed: ‘**I abhor myself, and repent in dust and ashes.**’ **Job 42:6.** It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘**Holy, holy, holy, is the Lord of hosts,**’ that he cried out, ‘**Woe is me! For I am undone.**’ **Isaiah 6:3,5.** Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as ‘**less than the least of all saints.**’ **2 Corinthians 12:2-4, margin; Eph. 3:8.** It was the beloved John, who leaned on Jesus’ breast and beheld His glory, that fell as one dead before the feet of the angel. **Rev. 1:17.**

“There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. **Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity,** and their only hope is in the merit of a crucified and risen Saviour.” *Great Controversy, 471.*

Laid His Right Hand Upon Me.—

“Jacob laid his right hand upon Ephraim and blessed him. See Gen. 48:14-20. **When Christ laid His right hand upon John, it was to bless him.**” *P.J.*

Fear Not.—

“**Through all our trials we have a never-failing Helper.** He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. **Though now He is hidden from mortal sight,** the ear of faith can hear His voice saying, **Fear not; I am with you. I am He that liveth, and was dead; and, behold, I am alive forevermore.**” **Rev. 1:18.** I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. **Think not that you are desolate and forsaken.** Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. ‘**The mountains shall depart, and**

the hills be re-moved; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.' Isa. 54:10." *Desire of Ages*, 483.

The First and the Last.—

"I am Alpha and Omega, the beginning and the end, the **first and the last.**" Rev. 22:13.

(See also comments on Rev. 1:11.)

I Am He That Liveth.—

"Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to everyone who is willing to be clothed with the robe of His righteousness. He declares: '**I the Lord thy God will hold thy right hand.**' Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority: '**I am He that liveth, and was dead; and, behold, I am alive for evermore.**'" *7 Testimonies*, 71.

Behold, I am Alive.—

"Jesus comforts our sorrow for the dead with a message of infinite hope: '**I am He that liveth, and was dead; and, behold, I am alive forevermore, ...and have the keys of hell and of death.**' 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.' Rev. 1:18; Heb. 2:14, 15.

"Satan cannot hold the dead in his grasp when the Son of God bids them live. **He cannot hold in spiritual death one soul who in faith receives Christ's word of power.** God is saying to all who are dead in sin, '**Awake thou that sleepest, and arise from the dead.**' Eph. 5:14. That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, '**Young man, I say unto thee, Arise,**' gave life to the youth of Nain, so that word, '**Arise from the dead,**' is life to the soul that receives it. God '**hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.**' Col. 1:13. It is all offered us in His word. If we receive the word, we have the deliverance.

"And '**if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.**' 'For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' Rom. 8:11; 1 Thess. 4:16, 17. This is the word of comfort wherewith He bids us comfort one another." *Desire of Ages*, 320.

"Greek *zon eimi*, 'I am living,' that is, I have continuing life, **life that does not end, life that is self-perpetuating....** In spite of the death He suffered for the human race, Christ continues to be 'the living [One],' for He is God." *7SDA Bible Commentary*, 740.

"Jesus declared, '**I am the resurrection, and the life.**' In Christ is life, original, unborrowed, underived. '**He that hath the Son hath life.**' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life." *Desire of Ages*, 530.

"Through all your trials, which have never been fully revealed to others, you have had a never-failing Friend, who has said: '**I am with you alway, even unto the end of the world.**' While upon the earth, He was ever touched with human woe. Although He is now ascended to His Father and is adored by angels who quickly obey His commands, His heart, which loved, pitied, and sympathized, knows no change. It remains a heart of unchangeable tenderness still. That same Jesus was acquainted with all your trials, and did not leave you alone to struggle with temptations, battle with evil, and be finally crushed with burdens and sorrow. Through His angels He whispered to you: '**Fear not, for I am with thee.**' '**I am He that liveth, and was dead; and, behold, I am alive for evermore.**'" *2 Testimonies*, 271.

Have the Keys of Hell and Death.—

"**Keys represent authority and power, and this tells us that Jesus has authority over death and the grave.** In what way? The grave in scripture is likened to a prison—the prison house of Satan. Satan is the author of death. 'Him that had the power (or dominion) of death, that is the devil.' Heb. 2:14.

"The grave is a symbol of Satan's arsenal or stronghold. '**On this rock will I build my church and the GATES OF HELL shall not prevail against it** [the church].' Mt. 16:18. The gates of hell represent the arsenal of Satan. He claims the dead as his property because they have transgressed the law. In order for Christ to conquer death and the grave it was essential that he enter the arsenal or stronghold of Satan and grasp the keys. '**When a strong man armed keepeth his palace, his goods are in peace; but when one stronger than he, shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divides his spoils.**' Luke 11:21-22.

"Jesus by death, entered Satan's stronghold. '**He took part of the same [flesh and blood], that through death, he might destroy him that had the power [or dominion] of death, that is the devil.**' Heb. 2:14. In this experience we have a dramatic episode in the great controversy between Christ and Satan. Satan mustered all his forces, '**principalities and powers**', to keep Jesus imprisoned in the tomb. Not only were Roman guards keeping their watch. There were unseen watchers. The angelic powers of darkness were undoubtedly present. Had it been possible, the prince of darkness with his

hosts would have kept forever sealed, the tomb that held the Son of God.

"It was in the tomb, the prison house of Satan, that Jesus displayed his supremacy. On Calvary Jesus displayed the love of God and how marvelous it was. In the tomb, he displays the omnipotence of God. '**Having spoiled principalities and powers** [of Satan] **he made a show of them openly, triumphing over them in it.**' [Margin—'in himself'] **Col. 2:15.**' Cooke, #1-UR, 26,27.

"The most cheering assurance in all these words of consolation is the declaration of this exalted One who is alive forevermore, that He is the arbiter of death and the grave. I have, He says, '**the keys of hell (hades, the grave) and of death.**' Death is a conquered tyrant. He may gather to the grave the precious of earth, and gloat for a season over his apparent triumph. But he is performing a fruitless task, **for the key to his dark prison house has been wrenched from his grasp,** and is now held in the hands of a mightier than he. He is compelled to deposit his trophies in a region over which another has absolute control; and *this one* is the unchanging Friend and the pledged Redeemer of His people. **Then grieve not for the righteous dead;** they are in safe-keeping. An enemy takes them away for a while, **but a friend holds the key to the place of their temporary confinement.**" Smith, DR, 358,359.

"Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, '**I am He that liveth and was dead; and, behold, I am alive forevermore, ...and have the keys of hell and of death.**' The life that is sacrificed for Me is preserved unto eternal glory." Signs, 4/16/02.

"**'He that believeth in Me,'** said Jesus, '**though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?**' Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death." Desire of Ages, 530.

REVELATION 1:19,20

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The mystery of the seven stars which thou 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 thou sawest are the seven churches.

Write the Things Which Thou Hast Seen.—

"In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them. This revelation was given for the guidance and comfort of the church throughout the Christian dispensation." *Acts of the Apostles*, 582,583.

Seven Stars Are Angels of the Seven Churches.—

"The word 'angel' comes from the Greek *aggelos* which means 'messenger.' They were not always superhuman beings: 1. John the Baptist. (Mark 1:2). 2. The disciples of John the Baptist. (Luke 7:24). 3. The disciples of Jesus. (Luke 9:52). 4. The two faithful spies. (James 2:25)." Feyerabend, RVBV, 19.

"The angel of a church must denote a messenger, or minister, of that church. As each church covers a period of time, the angel of each church must denote the ministry, or all the true ministers of Christ during the period covered by that church." Smith, DR, 364.

"And my temptation which was in my flesh ye despised not, nor rejected: **but received me as an angel of God, even as Christ Jesus.**" Gal. 4:14.

"Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, **they are the messengers of the churches, and the glory of Christ.**" 2 Cor. 8:23.

"The seven stars which the Son of man held in His right hand are declared to be the angels of the seven churches. (Verse 20.) **The angels of the churches, doubtless all will agree, are the ministers of the churches.** Their being held in the right hand of the Son of man denotes the sustaining power, guidance, and protection vouchsafed to them. But there were only seven of them in His right hand. Are there only seven thus cared for by the great Master of assemblies? May not *all* the true ministers of the entire gospel age derive from this representation the consolation of knowing that they are upheld and guided by the right hand of the great Head of the church? Such would seem to be the only consistent conclusion to be reached." Smith, DR, 344.

"**'These things saith He that holdeth the seven stars in His right hand.'** Revelation 2:1. These words are spoken to the teachers in the church—**those entrusted by God with weighty responsibilities.**" *Acts of the Apostles*, 586.

"Seek Him that maketh the seven stars and Orion." Amos 5:8. [The same Hebrew word for "seven stars" is translated in Job as "the Pleiades."]

"Canst thou bind **the sweet influences of the**

Pleiades, or loose the bands of Orion? **Job 38:31.**



**The Pleiades, A Group of Seven Stars
Also known as The Seven Sisters**

“God’s ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection. **The sweet influences** that are to be abundant in the church **are bound up with God’s ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements.** If He did not do this, they would become fallen stars. **So with His ministers.** They are but instruments in His hands, and all the good they accomplish is done through His power.

“It is to the honor of Christ that He makes His ministers **a greater blessing to the church, through the working of the Holy Spirit, than are the stars to the world.** The Saviour is to be their efficiency. If they will look to Him as He looked to the Father, they will do His works. As they make God their dependence, He will give them His brightness to reflect to the world.” *Gospel Workers, 13,14*

“He calleth the number of the stars; **he calleth them all by their names.**” **Ps. 147:4.**

“**Arise, shine; for thy light is come,** and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And **the Gentiles shall come to thy light, and kings to the brightness of thy rising.**” *Isaiah 60:1-3.*

“**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.**” *Dan 12:3.*

“God’s servants are to preach His word to the people. Under the Holy Spirit’s working **they will come into order as stars in the hand of Christ, to shine forth with His brightness.** Let those who claim to be Christ’s ministers arise and shine; for their light has

come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the same work as He has done. **Let them leave the churches that know the truth, and go forth to establish new churches, to present the word of truth to those who are in ignorance of God’s warning message.”** *6 Testimonies, 414.*

“**The work of the minister represented by the seven stars is a high and sacred work.** When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. **It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do.**” *Review & Herald, 5/31/1887.*

In My Right Hand.—

“Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: **I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**” *Isaiah 41:10.*

“Here is a wonderful lesson as to the holiness of the office and the solemnity of the responsibility of the ministers of Christ. The figure indicates that **the power and authority to minister to the spiritual needs of God’s people have their origin not with the church but with Christ, the head of the church.** Jesus upholds the ministers who, as His spokesmen, preach His Word. The right hand is the symbol of power, authority, and honor. **The stars in the right hand of Christ indicate the high honor bestowed upon His ambassadors as well as His absolute control over them.** It also indicates their safety amid the dangers that surround them because of the continuous attacks of the enemy. **Christ is their possessor, upholder, and protector.** The symbolic picture demands unswerving fidelity and unquestioned loyalty on the part of the ministers of Christ in their service in His stead among the churches.” *Bunch, SEO, 89,90.*

The Seven Candlesticks ...Are Seven Churches.—

“As the candlestick’s sole work was to give light **so the church is to be a light bearer.** This light is found only in the Word of God. ‘**Thy Word is a lamp (candle, margin) unto my feet and a light unto my path.**’ *Ps.119:105.*” *Burnside, RWU, 21.*

“**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**” **Matthew 5:16.**

(See comments under Revelation 1:13.)

REVELATION 2

INTRODUCTION TO REVELATION 2.—

"There are three ways to study the letters to the churches.

1. They can be studied as letters to the local churches as they existed in John's day.

2. They can be studied as letters to churches whose characteristics correspond to sequential historical time periods of the whole Christian church.

3. They can be studied as applying to local churches, individuals, church systems, or religious movements as they exist in our day." *Source Unknown.*

To whom were the messages of the seven churches addressed?

1. To the local congregations. Those messages were true in respect to the churches in the cities to which the letters were addressed.

2. To individuals. 'He that hath an ear let him hear what the spirit saith unto the churches.' (Rev. 2:7.). The lesson in all the letters apply to everyone everywhere. So do the promises.

3. To denominations and movements. We are all responsible for the faults of the groups with which we identify, and are worthy of their rewards. The letters apply to various conditions of churches, congregation, denominations and movements." *Feyerabend, RVBV, 20.*

"In each of the introductions of the seven epistles of Christ, He identifies Himself by one of the... descriptions given of Him in the introductory vision, **the one that is the most appropriate to the needs of that particular church.** The sum of the seven introductions makes up the complete picture of the glorified Christ...." *Bunch, SEOC, 97,98.*

THE FIRST CHURCH: EPHESUS

REVELATION 2:1-7

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;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou are fallen, and repent, and do the first works; or else I will come unto thee quickly, and

will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath 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.

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.—

(Angel = "messenger," the ministry of the church of Ephesus.)

"And from Miletus he [Paul] sent to Ephesus, and called **the elders of the church.** And when they were come to him, he said unto them, ...Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you **overseers,** to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Acts 20: 17,18, 28-31.

"John ministered to the Ephesus, and then to the Smyrna churches. See Desire of Ages, p.193." PJ

Ephesus.—

"The definition of the word 'Ephesus' is '**desirable**', which may well be taken as a good descriptive term of the character and condition of the church in its first state." *Smith, DR, 364.*

"In the time of the apostles the western portion of Asia Minor was known as the Roman province of Asia. **Ephesus, the capital, was a great commercial center.** Its harbor was crowded with shipping, and its streets were thronged with people from every country. Like Corinth, it presented a promising field for missionary effort." *Acts of the Apostles, 281.*

"Writing to the church at Ephesus, he [Paul] tells how he prayed that they might be given a revelation of

Christ. [‘Wherefore I ...cease not to give thanks for you, making mention of you in my prayers; **That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation** in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power....’ **Eph. 1:15-19.**] Thirty years later John received this Revelation, and the first church to which it was sent was Ephesus.” *Anderson, UR, 5.*

How the Ephesus Church Was Founded.—

“The groundwork for the organization of the church at Ephesus was laid by Appollos, an eloquent evangelist. However, **the church was organized as a result of the work of the apostle Paul about AD 52 to AD 55.** In his ministry he labored at Ephesus longer than at any other place.” *Metcalf, GPDR, 64.*

“On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith they were seeking to spread abroad the knowledge they had received.

“...With deep interest and grateful, wondering joy the brethren listened to Paul’s words. By faith they grasped the wonderful truth of Christ’s atoning sacrifice and received Him as their Redeemer. They were then baptized in the name of Jesus, and as Paul ‘**laid his hands upon them,**’ they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. **Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor.**” *Acts of the Apostles, 282,283.*

“As was his custom, Paul had begun his work at Ephesus by preaching in the synagogue of the Jews. He continued to labor there for three months, ‘**disputing and persuading the things concerning the kingdom of God.**’ At first he met with a favorable reception; but as in other fields, he was soon violently opposed. ‘**Divers were hardened, and believed not, but spake evil of that way before the multitude.**’ As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue.

“The Spirit of God had wrought with and through Paul in his labors for his countrymen. Sufficient evidence had been presented to convince all who honestly desired to know the truth. But many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence. **Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them and**

gathered the disciples into a distinct body, continuing his public instructions in the school of Tyrannus, a teacher of some note.” *Acts of the Apostles, 285,286.*

Time Period of Ephesus.—

“The time covered by this first church may be considered **the period from the resurrection of Christ to the close of the first century, or to the death of the last of the apostles.**” *Smith, DR, 368.*

“Of the church at Ephesus, which the Lord Jesus used as **a symbol of the entire Christian church in the apostolic age**, the faithful and true Witness declared: (Rev. 2:2,3 quoted).” *Acts of the Apostles, 578.*

The Seven Stars.—

“**The seven stars are the angels** of the seven churches.” *Rev. 1:20.*

“Christ holds the stars in His right hand, and it is His purpose to let His light shine forth **through them** to the world. Thus He desires to prepare His people for higher service in the church above.” *8 Testimonies, 23.*

(See notes under Revelation 1:20.)

Who Walks in the Midst of 7 Golden Candlesticks—

“Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. **He goes about from church to church, from congregation to congregation, from soul to soul.** He observes their true condition—that which is neglected, that which is in disorder, and that which needs to be done. He is represented as **walking, which signifies unrest, wakefulness, and unremitting vigilance.** He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleep-less **warden of the temple courts.** The continual watchcare and presence and sustaining grace of Christ are the source of all light and life.” *Review & Herald, 5/31/1887.*

(See also notes under Revelation 1:12,13.)

REVELATION 2:2,3

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

I Know Thy Works, Thy Labour, Thy Patience.—

"At the first the experience of the church at Ephesus was marked with childlike simplicity and fervor. The believers sought earnestly to obey every word of God, and their lives revealed an earnest, sincere love for Christ. **They rejoiced to do the will of God because the Saviour was in their hearts as an abiding presence.** Filled with love for their Redeemer, **their highest aim was to win souls to Him.** They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling; and, weighted with the message, '**On earth peace, good will toward men,**' they burned with desire to carry the glad tidings of salvation to earth's remotest bounds. And the world took knowledge of them that they had been with Jesus. Sinful men, repentant, pardoned, cleansed, and sanctified, were brought into partnership with God through His Son.

"The members of the church were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and in their lives were revealed the joy and peace of Christ. **They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world,** realizing that a failure to do this would be a contradiction of their profession and a denial of their Redeemer.

"In every city the work was carried forward. Souls were converted, who in their turn felt that they must tell of the inestimable treasure they had received. **They could not rest till the light which had illuminated their minds was shining upon others.** Multitudes of unbelievers were made acquainted with the reasons of the Christian's hope. Warm, inspired personal appeals were made to the erring, to the outcast, and to **those who, while professing to know the truth, were lovers of pleasure more than lovers of God.**" *Acts of the Apostles*, 579,580.

"By the co-operation of the divine Spirit, the apostles did a work that shook the world. **To every nation was the gospel carried in a single generation.**" *Acts of the Apostles*, 593.



Apostle Bartholomew, Armenia, AD 70

"The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. **Every act, every word, every motive, is faithfully chronicled in the records of the great Heart-searcher, who said, 'I know thy works.'**" *Life Sketches*, 322.

"The labor of love springs from the work of faith. Bible religion means constant work. '**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**' '**Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.**' We are to be zealous of good works: be careful to maintain good works. And the true Witness says, '**I know thy works.**'"

"While it is true that our busy activities will not in themselves ensure salvation, it is also true that **faith which unites us to Christ will stir the soul to activity.**" *Manuscript 16,1890*.

Thou Canst Not Bear Those That are Evil.—

"Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. '**Thou canst not bear them which are evil.**' Rigid and impartial discipline was exercised in the case of all unworthy disciples and false teachers who were bringing in **damnable heresies, which were undermining the foundation of the faith.**" *Review & Herald*, 5/31/1887.

"But Peter said unto him [Simon], **thy money perish with thee**, because thou hast thought that the gift of God may be purchased with money.... Thy heart is not right in the sight of God. Repent therefore of this thy wickedness." **Acts 8:20-22.**

Thou Hast Tried Them Which Say They are Apostles, and are Not.—

"(Verse 2 quoted.) There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid upon those who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretension to be apostles of Jesus Christ. **True zeal, Christlike zeal, is to be shown in every case, that pretenders may not obtain a foot-hold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling.**" *Review & Herald*, 5/31/1887.

"This labor of purifying the church is a painful

work, but one that must not be neglected, if the church would have the commendation of God.”
Review & Herald, 6/7/1887.

“For such are **false apostles**, deceitful workers, transforming themselves into the apostles of Christ.” 2 Cor. 11:13.

“But Peter said, Ananias, **why hath Satan filled thine heart to lie to the Holy Ghost**, and to keep back part of the price of the land?” Acts 5:3.

“A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children.

“This principle bears with equal weight upon a question that has long agitated the Christian world—**the question of apostolic succession.** Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. **A life actuated by the apostle’s spirit the belief and teaching of the truth they taught, this is the true evidence of apostolic succession.** This is what constitutes men the successors of the first teachers of the gospel.” *Desire of Ages*, 467.

REVELATION 2:4

Nevertheless I have somewhat against thee, because thou hast left thy first love.

I Have Somewhat Against Thee.—

“Messages of a decided character must be borne to the people. Men must go forth reproving, rebuking every manner of evil. If there is given to the angel of any church a commission like unto that given to the angel of the church of Ephesus, **let the message be heard through human agents rebuking carelessness, backsliding, and sin, that the people may be brought to repentance and confession of sin.** Never seek to cover sin; **for in the message of rebuke, Christ is to be proclaimed as the first and the last**, He who is all in all to the soul.

“His power awaits the demand of those who would overcome. **The reprobate is to animate his hearers so that they shall strive for the mastery.** He is to encourage them to struggle for deliverance from every sinful practice, to be free from every corrupt habit, even if his denial of self is like taking the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices.” (*Manuscript 26a, 1892*). *Selected Messages, Vol. 1*, 380.

Thou Hast Left Thy First Love.—

“Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy

youth, **the love of thine espousals**, when thou wentest after me in the wilderness, in a land that was not sown.”
Jer. 2:2.

“But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger work-errs, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.

“As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and Finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables of man’s invention, occupied time that should have been spent in proclaiming the gospel. The masses that might have been convicted and converted by a faithful presentation of the truth were left unwarned. Piety was rapidly waning, and Satan seemed about to gain the ascendancy over those who claimed to be followers of Christ.

“It was at this critical time in the history of the church that John was sentenced to banishment.”
Acts of the Apostles, 580,581.

“Early in the history of the church the mystery of iniquity foretold by the apostle Paul began its baleful work; and as the false teachers concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines. Some faltered under trial and were tempted to give up the faith. **At the time when John was given this revelation, many had lost their first love of gospel truth.** But in His mercy God did not leave the church to continue in a backslidden state. In a message of infinite tenderness He revealed His love for them and His desire that they should make sure work for eternity. ‘Remember,’ He pleaded, ‘from whence thou art fallen, and repent, and do the first works.’ Verse 5.” *Acts of the Apostles, 587.*

“In a single generation the gospel was carried to every nation under heaven. **But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished.** The enemy cast his spell upon those to whom God had given light for a world in darkness, light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive. **Is not the same thing repeated in this generation?**” *8 Testimonies, 26.*

"What is the fatal deficiency?—**'Thou hast left thy first love.'** Is not this our case? Our doc-trines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? Why are we called upon to repent?—**'Thou hast left thy first love.'** Let each member of the church study this important warn-in and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. **Has not Christ been left out of the sermons, and out of the heart?** Is there not danger that many are going forward with a pro-fission of the truth, doing missionary work, while the love of Christ has not been woven into the labor?" *Review & Herald*, 2/3/1891.

"Love is the supreme grace of the Christian religion, and the cooling of that love is the first sign of decay and the first step toward a general apostasy. **From the decline of love the early church marched steadily onward away from God, till apostasy climaxed in the scarlet woman, Babylon the Great.**" *Bunch, SEOC*, 126.

REVELATION 2:5

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Remember From Whence Thou Art Fallen.—

"**There is only one remedy for spiritual decline**, one alone, that proposed by Jesus. It involves three successive steps and is a brief summary of the three phases of all true conversion: awakening of conscience, repentance, and the practice of good works inspired by love. '**Remember therefore from whence thou are fallen**' (2:5) is the first part of Jesus' practical counsel. ...**Repent**' is the second part of the Master's advice. ...If repentance is sincere, it will be evidenced subsequently by the actions. And this is the third part to Jesus' counsel: '**Do the first works.**' Jesus calls for the church to carry out its first works, that is, works of love." *Zurcher, COR*, 34.

"The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers, and adopted, in their stead, the specious errors devised by Satan.

"This change is represented as a spiritual fall. (Rev. 2: 5 quoted.) **The believers did not sense their spiritual fall. They knew not that a change had taken**

place in their hearts, and that they would have to repent because of the noncontinuance of their first works. But God in His mercy called for repentance, for a return to their first love and to the works that are always the result of true, Christlike love." (*Manuscript 11, 1900*). 7BC, 957.

"This points definitely to the '**falling away**' that is mentioned by Paul to the elders of the church at Ephesus (Acts 20:30), and that is dwelt upon especial-lee in 2 Thess. 2; which falling away, when continued, developed '**that man of sin**,' '**the son of perdition**,' '**who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**' 2 Thess. 2:3, 4." *Jones, GNOT*, 4.

"Brethren, your own lamps will surely flicker and grow dim until they go out in darkness unless you make decided efforts to reform. '**Remember there-fore from whence thou art fallen, and repent, and do the first works.**' The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given: '**I will come unto thee quickly, and will remove thy candlestick out of his place.**' These words are uttered by the lips of the long-suffering, forbearing One. They are a solemn warning to churches and individuals that the **Watcher** who never slumbers is measuring their course of action. It is only by reason of His marvelous patience that they are not cut down as cumberers of the ground. But **His Spirit** will not always strive." *5 Testimonies*, 611.

"(Rev. 2:5 quoted). **Why is there so dim a perception of the true spiritual condition of the church?** Has not blindness fallen upon the watchmen standing on the walls of Zion? Are not many of God's servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary? Are there not those in positions of responsibility, professing to know God, who in life and character deny Him?" *8 Testimonies*, 248.

Repent.—

"**Repentance is turning from self to Christ;** and when we receive Christ so that through faith He can live His life in us, good works will be manifest." *Mount of Blessing*, 87.

"Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. **By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.**" *Desire of Ages*, 300.

Do The First Works.—

"The **first works** of the church were seen when the

believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, **told the story of what Jesus was to them and what they were to Jesus.**" *Testimonies to Ministers*, 168.

"(Rev. 2:5 quoted). Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting, and of doing **their first works?** **Who shall condemn this work of repentance, of confession, of baptism?** If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first works that they must do? *Manuscript Releases*, Vol.7, 261.

"He saith unto him the third time, Simon, son of Jonas, **lovest thou Me?** Peter was grieved because He said unto him the third time, **Lovest thou Me?** And he said unto Him, Lord, thou knowest all things; thou knowest that I love Thee. Jesus saith unto him, **Feed My sheep.**" **John 20:17.**

Will Remove Thy Candlestick Out of His Place, Except Thou Repent.—

"Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and **his candle shall be put out with him.**" **Job 18:5,6.**

"Those who do not **submit** to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls: they have 'left their first love.' And Christ says unto them, '[verse 5 quoted].' **He will take his Holy Spirit from the church, and give it to others who will appreciate it.**

"There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained. The absence of harmony with God becomes apparent. **The light grows dim, goes out; the candlestick has been removed.** There is much exercising of man-made authority by those to whom God has not given his wisdom because they did not feel the need of the wisdom from above." *R&H*, 7/16/1895.

"Some in these churches are in constant danger because the cares of this life and worldly thoughts so occupy the mind that they do not think upon God or heaven and the needs of their own souls. They rouse from their stupor now and then, but fall back again in deeper slumber. **Unless they shall fully rouse from their slumbers, God will remove the light and blessings He has given them. He will in His anger remove the candlestick out of its place.** He has made these churches the depositary of His law. If they reject

sin, and by active, earnest piety show stability and submission to the precepts of God's word, and are faithful in the discharge of religious duty, they will help to establish the candlestick in its place, and will have the evidence that the Lord of hosts is with them and the God of Jacob is their refuge." *4 Testimonies*, 286.

"I was shown the churches in different states that profess to be keeping the commandments of God and looking for the second coming of Christ. There is an alarming amount of **indifference, pride, love of the world, and cold formality** existing among them. And these are the people who are fast coming to resemble ancient Israel, so far as the **want of piety** is concerned. Many make high claims to godliness and yet are destitute of self-control. **Appetite and passion bear sway;** self is made prominent. Many are **arbitrary, dictatorial, overbearing, boastful, proud, and unconsecrated.** Yet some of these persons are ministers, handling sacred truths. **Unless they repent, their candlestick will be removed out of its place.**" *4 Testimonies*, 403.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but **to be cast out**, and to be trodden under foot of men." **Matthew 5:13**

"[Rev. 2:4,5 quoted]. ...**The love of God has been lost, and this means the absence of love for one another.** Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? **Unless there is a reconversion,** there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, '**I will remove thy candlestick out of his place, except thou repent.**'" *Review & Herald*, 2/25/1902.

REVELATION 2:6

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Thou Hatest the Deeds of the Nicolaitans.—

"He does not say that they hated the presence of the Nicolaitans, and could not endure them; but that they hated their deeds, '**which I also hate.**' **This church was in a position where they could hate the sin, and not the sinner,** where they could have patience, and labor long for the erring, and love them; while they hated the deeds that separated them from the Lord." *Haskel, SSP*, 47.

The Nicolaitans.—

"The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; **that by 'believing,' we are released from the necessity of**

being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned....

"Those who are teaching this doctrine today ... declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; **that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God.** This class claim that Christ came to save sinners, and that He has saved them. 'I am saved,' they will repeat over and over again. **But are they saved while transgressing the law of Jehovah? —No;** for the garments of Christ's righteousness are not a cloak for iniquity." *Signs, 1/2/1912.*

"Who were the Nicolaitans? Irenaeus, a second-century minister who grew up near Ephesus, referred to them in one of his writings. The Nicolaitans claimed to be Christians, he said, but they considered it 'a matter of indifference to practice adultery, and to eat things sacrificed to idols.' It appears then that the Nicolaitans were Christians who felt that faith in Jesus released them from obedience to some of the Ten Commandments. **In 1 John 2:4, John wrote against similar people who were saying, 'I know him [Jesus],'** but those same people were breaking the commandments. Anyone who talks this way, John said, is a 'liar.'

("For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.**" Jude 4. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 Jn. 2:4.)

"Calling a commandment-flouting Christian a 'liar' is strong language. Jesus used strong language when He said He 'hated' the teachings of the Nicolaitans. We remember that in the Sermon on the Mount Jesus said, '**Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.**' Matthew 7:21. Such language sober us, especially when we consider that many people today say that faith releases Christians from keeping one or more of the Ten Commandments. Usually these Christians treat lightly the seventh commandment, about adultery, or the fourth, about keeping the seventh-day Sabbath holy." *Maxwell, God Cares, 99,100.*

"**Shall we continue in sin,** that grace may abound? **God forbid.** How shall we, that are dead to sin, live any longer therein?" **Romans 6:1.**

(See also comments under Revelation 2:15.)

REVELATION 2:7

He that hath 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!—

"'He that hath an ear, let him hear what the Spirit saith unto the churches.' This is a solemn manner of calling universal attention to that which is of general and most momentous importance. The same language is used to each of the seven churches. Christ, when upon earth, made use of the same form of speech in calling the attention of the people to the most important of His teachings. He used it in reference to the mission of John (Matthew 11:15), the parable of the sower (Matthew 13:9), and the parable of the tares, setting forth the end of the world (Matthew 13:43). It is also used in relation to an important prophetic fulfillment in Revelation 13:9." *Smith, DR, 366.*

"Seven times in chapters two and three we read: '**He that hath an ear, let him hear.**' It should be carefully observed that we do not read this expression anywhere else in the Apocalypse except in Rev. 13:9. That the messages to the seven churches are of the utmost importance none will dispute, a fact which we point to in order to confirm our belief that Rev. 13:9 also contains an important message for the individual believer at the time to which we are directed in that prophecy." *Were, WATB, 39.*

"**Take heed therefore how ye hear:** for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." **Luke 8:18.**

"To day **if ye will hear** His voice, harden not your heart." **Ps. 95:7,8.**

"We can never employ our faculty of hearing better than in hearkening to the word of God: and we deserve to lose it if we do not employ it to this purpose. Those who will not hear the call of God now will wish at length they had never had a capacity of hearing anything at all." *Henry, 6MHC, 1125.*

Hear What the Spirit Saith Unto the Churches.—

"The appeal to hear the voice of the Spirit is seven times repeated in the epistles of Christ. While Christ revealed Himself to John as the author of the Apocalypse, it was the Holy Spirit who inspired the prophet to write it. **The voice of Christ is also the voice of the Holy Spirit. They two are chief of the witnesses through whom God speaks to man.** The term *churches* indicates that all seven churches were to profit by each of the seven epistles. It is a dangerous thing to refuse to listen when the Holy Spirit speaks." *Bunch, SEOC, 128.*

"In verse 1, it is Christ who speaks to the church. But here it is the Spirit. What is the significance? **The Holy Spirit is Christ's representative on earth. He is the one and only Vicar of Christ.**" Cooke, #2-UR, 9.

"The message reads, '**John to the seven churches;**' yet the message closes with the words, '**He that hath an ear let him hear what the Spirit saith to the churches.**' This shows that the message is universal, to every one who will hear." Straw, SR, 6.

To Him That Overcometh.—

"The glorious promise of victory given in each of the messages to the seven churches, is addressed to the individual: '**To him that overcometh**' (Rev. 2: 7, 11, 17, 26; 3:5, 12, 21)." Were, WATB, 39.

Eat of the Tree of Life.—

"The first Eden remained on earth one-fourth of the period of earth's history. With its closed gate, and an angel guard at the tree of life, **it was a wonderful lesson to the inhabitants of the world before the flood.** Before the destruction of the earth by water, the garden was transported to heaven, and the promise since has been, (Rev. 2:7 quoted.)" Haskel, SSP, 351.

"The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world.... **After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world.** Through the redemption purchased by the blood of Christ, **we may still eat of its life-giving fruit.**

"Of Christ it is written, '**In Him was life; and the life was the light of men.**' John 1:4. He is the fountain of life. Obedience to Him is the life-giving power that gladdens the soul. Christ declares: '**I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.**' John 6:35. '**As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**' John 6:35, 57-63; (Rev. 2:7 quoted.)" 8 Testimonies, 288.

"From childhood,... the Scriptures of the Old Testament were His constant study, and the words, '**Thus saith the Lord,**' were ever upon His lips.

"They (Christ's brothers and the rabbis) recognized that His education was of a higher type than their own. **But they did not discern that He had access to the tree of life,** a source of knowledge of which they were ignorant." Desire of Ages, 84,86.

"So with all **the promises of God's word.** In them He is speaking to us individually, speaking as directly as

if we could listen to His voice. **It is in these promises that Christ communicates to us His grace and power.** They are leaves from that tree which is 'for the healing of the nations.' Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. **Nothing else can have such healing power.** Nothing besides can impart the courage and faith which give vital energy to the whole being." Ministry of Healing, 122.

(See additional comments under Rev. 22:2.)

Paradise.—

"**Paradise** is a Persian word adopted in both Greek and Hebrew. It means a park, or pleasure ground. It is called '**the garden of God,**' and '**the garden of the Lord.**' Paradise is '**the garden of all delights.**' ...Thus the first promise of the first epistle of Christ is of the restoration of the first thing lost through sin—access to the tree of life and its life-giving fruit." Bunch, SEOC, 129.

"As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidence of our faith, love, and patience. He looks to see if we are using every spiritual advantage to become skillful workers in His vineyard on earth, that we may enter **the Paradise of God, that Eden home from which Adam and Eve were excluded by transgression.**" Christ's Object Lessons, 282.

In the Midst of the Paradise of God.—

"Where is this Paradise? It is in the third heaven. Paul writes, in 2 Corinthians 12:2, that he knew a man (referring to himself) caught up to the third heaven. In verse 4 he says that he was caught up into 'Paradise,' leaving only one conclusion to be drawn, which is that Paradise is in the third heaven. In this Paradise, it seems, is the tree of life. There is but one tree of life brought to view in the Bible. It is mentioned six times, three times in Genesis, and three times in the Revelation; but it is used every time with the definite article 'the.' It is **the tree of life in the first book of the Bible, the tree of life in the last; the tree of life in the 'Paradise' (the term used for 'garden' in the Greek translation of Genesis) in Eden at the beginning, and the tree of life in the Paradise of which John now speaks, in heaven above.** If there is but one tree, and that was at first upon earth, it may be asked how it has now come to be in heaven. The answer would be that it must have been taken up to the Paradise above. There is no possible way that the identical body which is situated in one place can be located in another, but by being transported there bodily. That the tree of life and Paradise have been removed from earth to heaven there is a very good reason to believe." Smith, DR, 366,367.

"**The Garden of Eden** remained upon the earth

long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of paradise the divine glory was re-veiled. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to the law the transgression of which had banished them from Eden. **When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth.** But in the final restitution, when there shall be ‘**a new heaven and a new earth**’ (Rev. 21:1), it is to be restored more gloriously adorned than at the beginning.

“Then they that have kept God’s commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, **in that garden of delight, a sample of the perfect work of God’s creation, untouched by the curse of sin—a sample of what the whole earth would have become, had man but fulfilled the Creator’s glorious plan.**” *Patriarchs & Prophets*, 62.

“To the overcomer then, is promised a restoration that will include more than Adam lost. Not to the overcomers of that state of the church merely, **but to all overcomers of every age is the promise made, for in the great rewards of heaven there are no restriction.**” *Smith, DR*, 368.

“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.” **Rev. 22:14**

Jesus, the Tree of Life in the Midst of His Garden.—

“‘**In the midst of the garden**’ of Eden, God placed the Tree of Life. Jesus is the Tree of Life in the midst of the Paradise of God—the trees of righteousness [His people]. Jesus delights to be in the midst of His people. ‘**Let them make Me a sanctuary; that I may dwell among them.**’ Ex. 25:8. He says, ‘**Where two or three are gathered together in my name**, there am I in the midst of them.’ Mt. 18:20. He is the one ‘**who walketh in the midst of the seven golden candlesticks.**’ Rev. 2:1. ‘**Christ in you, the hope of glory.**’ Col. 1:27. ‘**Immanuel = ‘God with us.’**’ PJ

THE SECOND CHURCH: SMYRNA

REVELATION 2:8-11

8 And unto the angel of the church of Smyrna write: These things saith the First and the Last, which was dead, and is alive:

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried;

and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

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:

The Meaning and the Time of the Church.—

“Smyrna is synonymous with *myrrh*, which was an aromatic substance used sometimes as a healing ointment but more especially for **embalming the dead**. According to Psalms 45:8 and Song of Solomon 3:6, myrrh seems to have been the special perfume of Christ as King and Bridegroom. One of the chief ingredients of myrrh was made by crushing and bleeding a plant of the same name. This thorny plant, or tree, grows about eight or nine feet high, and is found in Arabia and to some extent in Palestine. It is very bitter to the taste but has a fragrant odor, **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.” *Bunch, SEOI*, 130,131.

“This was a period when the church was having trouble within and without. **It was a time when the church was afflicted by persecution from the pagan world.** It continued through the special and last effort on the part of the pagans to overthrow the church. This period ended in 313 AD by the Edict of Milan. Although there was intermittent persecution constantly until the church became subservient to the state after 313, yet there were two special efforts; that of Decius about 250 AD, and Diocletian, 303-313—when paganism endeavored to overthrow the church.” *Straw, SR*, 15.

“The letter to the Church in her second phase is wholly commendatory. This shows that, **while individuals had continued in the apostasy mentioned in the first letter, the Church herself had heeded the counsel given by the Head of the Church, and had repented, and returned to ‘the first works.’** The time of this phase of the Church’s experience is definitely suggested in the word that she should ‘**have tribulation ten days.**’ Rev. 2:10. **This refers to the ten years of persecution in the reign of Diocletian, from AD 303-313;** which was ended by the Edict of Milan, issued by the two emperors Constantine and Licinius, March, AD 313.” *Jones, GNOT*, 4.

The Angel of the Church of Smyrna.—

“Smyrna was the home of Polycarp and the scene of his martyrdom in A.D. 168. ...Many believe that **Polycarp was the ‘angel,’ or ‘minister,’ of the church of Smyrna at the time the message of Christ was delivered.** This is based chiefly on the statement he made just before his death. When asked by the judge to renounce Christianity with its Christ, he replied: **‘Eighty and six years have I served Him,** and He never did me wrong, how then can I blaspheme my king, who hath saved me?” Tertullian tells us the Polycarp was consecrated bishop of Smyrna **by the apostle John,** and with this conclusion agree also the testimonies of Irenaeus, Eusebius, and Jerome.” *Bunch, SEOC, 134.*

The First & the Last, Which Was Dead & Is Alive.—

“It will be noticed that the Lord introduces Himself to each church by mentioning some of His characteristics which show Him to be peculiarly fitted to bear to them the testimony which He utters. **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.” *Smith, DR, 368.*

REVELATION 2:9

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

I Know Thy Works, and Tribulation, and Poverty.—

“They saw that truth and souls of men were more valuable than earthly riches.” *PJ*

“Temptation, poverty, adversity, is the very **discipline needed** to develop purity and firmness.” *Desire of Ages, 71.*

“But call to remembrance the former days, in which, after ye were illuminated, **ye endured** a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and **took joyfully the spoiling of your goods,** knowing in yourselves that ye have in heaven a better and an enduring substance.” **Hebrews 10: 32-34.**

“For Thou, O God, hast proved us: **Thou hast tried us,** as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire

and through water: but thou broughtest us out into a wealthy place.” **Psalm 66:10-12.**

But Thou Art Rich.—

“Hearken, my beloved brethren, **Hath not God chosen the poor of this world rich in faith,** and heirs of the kingdom which he hath promised to them that love him?” **James 2:5.**

“Receive my instruction, and not silver, and knowledge rather than choice gold. For **wisdom is better than rubies;** and all the things that may be desired are not to be compared to it.” **Pr. 8:10,11.**

“The humblest and poorest of the true disciples of Christ, who are **rich in good works,** are **more blessed and more precious** in the sight of God than the men who boast of their great riches. They are **more honorable** in the courts of heaven than the most exalted kings and nobles who are not rich toward God.” *2 Testimonies, 682.*

“Those who are **poor in this world’s goods,** yet who trust in God and are patient in suffering, **will one day be exalted** above those who now hold the highest positions the world can give, but who have not surrendered their life to God.” *Christ’s Object Lessons, 260.*

“During the first three centuries the church was characterized by material poverty and spiritual power, whereas the modern church is noted for its material wealth and spiritual weakness. She claims to be ‘**rich, and increased with goods, and have need of nothing,**’ but in God’s sight she is spiritually ‘**wretched, and miserable, and poor, and blind, and naked....**

Smyrna was a rich poor church and Laodicea a poor rich church. It is far better to be poor in the estimation of the world and rich in spiritual things than to be rich in one’s own esteem and the world’s but poverty stricken in the sight of Christ. **Persecution and physical suffering usually bring material poverty, but they also have a tendency to increase spiritual riches.** Persecution for the sake of righteousness has always been a blessing in disguise. The crucible and the burning fiery furnace are the purifying instruments of love and grace rather than the obnoxious weapons of torture.” *Bunch, SEOC, 137.*

Them Which Say They Are Jews, and Are Not.—

“That the term Jew is not here used in a literal sense, is very evident. It denotes some character which was approved by the gospel standard. Paul’s language will make this point plain. He says: **‘He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew (in the true Christian sense), 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.’** *Romans 2:28,29.* Again he says: **‘For they are not all**

Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children.’ Romans 9:6,7.

“In **Galatians 3:28,29**, Paul further tells us that in Christ there are no such outward distinctions as Jew or Greek; but if we are Christ’s, then are we ‘**Abraham’s seed**’ (in the true sense), and heirs according to the promise. To say, as some do, that the term Jew is never applied to Christians, is to contradict all these inspired declarations of Paul, and the testimony of the faithful and true Witness to the Smyrna church. **Some were hypocritically pretending to be Jews in this Christian sense, when they possessed none of the necessary characteristics.** Such were of the synagogue of Satan.” *Smith, DR, 369.*

“Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. The Jews claimed to have descended from Abraham; but **by failing to do the works of Abraham, they proved that they were not his true children.** Only those who prove themselves to be **spiritually in harmony with Abraham by obeying the voice of God,** are reckoned as of true descent.” *Christ’s Object Lessons, 268.*

“I saw a very large company professing the name of Christ, but God did not recognize them as His. He had no pleasure in them. Satan seemed to assume a religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; **for they merely assume the Christian name, while their hearts are still carnal,** and he can use them in his service even better than if they made no profession.” *Early Writings, 227.*

The Synagogue of Satan.—

“1. ...Those assemblies which are set up in opposition to the truths of the gospel, and which promote and propagate damnable errors—those which are set up in opposition to the purity and spirituality of gospel worship, and which promote and propagate the vain inventions of men and rites and ceremonies which never entered into the thoughts of God—and those which are set up to revile and persecute the true worship and worshippers of God—**these are all synagogues of Satan:** he presides over them, he works in them, his interests are served by them, and he receives a horrid homage and honour from them.

“2. **For the synagogues of Satan to give themselves out to be the church or Israel of God is no less than blasphemy.** God is greatly dishonoured when his name is made use of to promote and patronize the interests of Satan; and he has a high resentment of this blasphemy, and will take a just revenge on those who

persist in it.” *Henry, 6MHC, 1126.*

“The two places where the apostasy seemed most pronounced were at Rome and Alexandria. ...Antioch and the churches of Asia Minor opposed the tendency manifest at these two great cities. Polycarp, a disciple of the Apostle John, went from Asia to Rome and won many from their apostasy back to the teaching of the apostles.” *Straw, SR, 18.*

“Christ speaks of the church over which Satan presides as the synagogue of Satan. **Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God.** It is Satan’s work to mingle evil with good, and to remove the distinction between good and evil. **Christ would have a church that labors to separate the evil from the good,** whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life.” (*Review & Herald, 12/4/1900*). *7BC, 958.*

“Satan has a large confederacy, **his church.** Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan’s church have been constantly working **to cast off the divine law, and confuse the distinction between good and evil.** Satan is working with great power in and through the children of disobedience to **exalt treason and apostasy as truth and loyalty.** And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.” *Testimonies to Ministers, 16.*

REVELATION 2:10

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

Fear None of Those Things Which Thou Shalt Suffer.—

“This is not only a word of command, but of efficacy, not only forbidding slavish fear, but subduing it and **furnishing the soul with strength and courage.**” *Henry, 6MHC, 1126.*

“Is not the language Christ here uses a good comment upon what He taught His disciples when He said, ‘**Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell?**’ *Matt. 10:28.* The Smyrna church members might be put to death here, but the future life which was to be given them, man *could* not take away, and God *would* not. Hence they were to fear not those who could kill the

body, fear none of the things which they should suffer, for their eternal existence was assured." *Smith, DR, 371,372.*

"I was carried forward to the time when the heathen idolaters cruelly persecuted the Christians, and killed them. Blood flowed in torrents. The noble, the learned, and the common people, were alike slain without mercy. **Wealthy families were reduced to poverty** because they would not yield their religion. Notwithstanding the persecution and sufferings those Christians endured, they would not lower the standard. They kept their religion pure. I saw that Satan exulted and triumphed over the sufferings of God's people. **But God looked with great approbation upon his faithful martyrs, and the Christians who lived in that fearful time were greatly beloved of him; for they were willing to suffer for his sake. Every suffering endured by them increased their reward in heaven.** But although Satan rejoiced because the saints suffered, yet he was not satisfied. He wanted control of the mind as well as the body. The sufferings those Christians endured drove them closer to the Lord, and led them to love one another, and caused them to fear more than ever to offend him. Satan wished to lead them to displease God; then they would lose their strength, fortitude and firmness. Although thousands were slain, yet others were springing up to supply their place. Satan saw that he was losing his subjects, and although they suffered persecution and death, yet they were secured to Jesus Christ, to be the subjects of his kingdom." *Spiritual Gifts, Vol.1, 103-105.*

The Devil Shall Cast.—

"Observe, it is the devil that stirs up his instruments, wicked men, to persecute the people of God; tyrants and persecutors are the devil's tools, though they gratify their own sinful malignity, and **know not that they are actuated by a diabolical malice.**" *Henry, 6MHC, 1126.*

Some of You.—

"Christ forearms them against these approaching troubles,... **by showing them how their sufferings would be alleviated and limited.** *First,* They should not be universal. It would be **some of them, not all**, who should be cast into prison, those who were best able to bear it and might expect to be visited and comforted by the rest. *Secondly,* They were not to be perpetual, but for a set time, and a short time: *Ten days.* It should not be everlasting tribulation, *the time should be shortened for the elect's sake.*" *Henry, 6MHC, 1126.*

Into Prison.—

"**Thousands were imprisoned** and slain, but others sprang up to fill their places." *Great Controversy, 42.*

That Ye May Be Tried.—

"It should be **to try them, not to destroy them,**

that their faith, and patience, and courage, might be proved and improved, and be found to honour and glory." *Henry, 6MHC, 1126.*

Ye Shall Have Tribulation.—

Roman Emperors Who Persecuted Christians

Thirteen Roman emperors initiated or supported the persecution of the Christians, but ten of them were more pronounced.

1. Trajan, 98-117 AD-[reigning period].
2. Hadrian, 117-138 AD.
3. Antoninus Pius, 138-161 AD.
4. Marcus Aurelius, 161-180 AD.
5. Commodus, 180-192 AD.
6. Septimus Severus, 193-211 AD.
7. Alexander Severus, 222-235 AD.
8. Maximus, 235-238 AD.
9. Decius Trajan, 249-251 AD.
10. Gallus, 251-253 AD.
11. Valerian, 253-260 AD.
12. Aurelian, 270-275 AD.
13. Diocletian, 284-305 AD [303-313 persecution].

" '[Diocletian] became so puffed up with pride, because of his success as ruler, that he commanded that he should be worshipped as God. He claimed that he was brother to the sun and moon and adorning his shoes with gold and precious stones, he commanded the people to kiss his feet.' *Foxe's Book of Martyrs, 34.* This demand led to the fiercest period of persecution under the Caesars. **It continued for exactly ten years, 303-313 AD,** and we suggest that this was the fulfillment of the prediction that the Smyrnian church would have tribulation ten days."

From: *Cooke, #2-UR, 16-18.*

"These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities—famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. **Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs.** Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter, and applause.

"Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. **'Destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.'** *Heb. 11:37,38.* The catacombs afforded shelter

for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats the followers of Christ buried their dead; and **here also, when suspected and proscribed, they found a home.** When the Life-giver shall awaken those who have fought the good fight, **many a martyr for Christ's sake will come forth from those gloomy caverns.**

"Under the fiercest persecution these witnesses for Jesus kept their faith unsullied. **Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint.** With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

"Like God's servants of old, many were '**tortured, not accepting deliverance; that they might obtain a better resurrection.**' (verse 35). These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. **They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames.** Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: '**Be thou faithful unto death, and I will give thee a crown of life.**' Rev. 2:10." Great Controversy, 40-42.

"The Smyrna period is known as the era of martyrdom. Justin Martyr, with six other Christians, was scourged and beheaded in A.D. 165. Irenaeus is believed to have been put to death in 202 during the persecutions of Severus. Cyprian died under the persecutions of Trajan in 258, and Victorinus in 304 during the martyrdoms under Diocletian." Bunch, SEOC, 136.

Tribulation Ten Days.—

"As this message is prophetic, **the time mentioned in it must also be regarded as prophetic.** Since a prophetic day stands for a literal year, the ten days would denote ten years. It is a noticeable fact that the last and most bloody of the ten great persecutions of the Christian church continued just ten years from **AD 303 to 313, beginning under Diocletian.**" Smith, DR, 369.

"(The Smyrna church period) reached down to Constantine, covering the period of what is called the ten persecutions. See Buck's *Theological Dictionary*, pp. 332,333. For want of room we can give here only his statement of the last.

"The tenth began in the nineteenth year of Diocletian, 303. In this **dreadful persecution, which lasted ten years**, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned." White, James, *The Seven Churches*, R&H, 10/16/1856.



Christians in Roman Colosseum

"The horrors of this persecution are vividly described by the church historian Theodoret (*Ecclesiastical History* i. 6), who describes the gathering of the bishops of the church to the Council of Nicaea some years after the end of the persecution (AD 325). **Some came without eyes, some without arms, which had been pulled from their sockets, others with their bodies horribly maimed in different ways.** Many, of course, did not survive this time of trouble." 7SDA Bible Commentary, 748.

Why Persecution.—

"Paganism foresaw that **should the gospel triumph, her temples and altars would be swept away;** therefore she summoned her forces to destroy Christianity." Great Controversy, 39.

Polycarp.—

"Polycarp was martyred here in 156 AD. Even though it was the Sabbath day, the Jews were so anxious for his death that they came in large numbers to the stadium, bringing faggots for the fire in which Polycarp died." Thiele, OSIR, 38.

Persecution Under Maximus.—

"Pontian became the Bishop of Rome in the year 230 AD. He was made bishop suddenly and unexpectedly when his predecessor was arrested and killed by Roman authorities.

"On September 27, 235 AD, Emperor Maximinus decreed that all Christian leaders were to be arrested. Christian buildings were burned, Christian cemeteries were closed, and the personal wealth of Christians was confiscated.

“Bishop Pontian was arrested the same day. He was put in the Mamertine Prison, where he was tortured for ten days. Then he was sent to work in the lead mines of Sardinia.

“When prisoners arrived at Sardinia, their left eye was gouged out and a number was branded on their forehead. Iron rings were soldered around their ankles, linked together with a six-inch chain which hobbled them. A tight chain around their waist was fastened to their ankle-chain in such a way that they were permanently bent over.

“The prisoners worked for 20 hours a day, with four one-hour breaks for sleep. They had one meal of bread and water per day. Most prisoners died within six to fourteen months from exhaustion, malnutrition, disease, beatings, infection, or violence. Some went insane or committed suicide.

“Pontian only lasted four months. In January, 236 AD, Pontian was killed and his body was thrown into the cesspool.” *Heiks, AD538, 232,233.*

Be Thou Faithful Unto Death.—

“Those who would rather die than perform a wrong act are **the only ones who will be found faithful.**” *5 Testimonies, 53.*

“Shadrach, Meshach, and Abednego, answered and said to the king,... **Our God whom we serve is able to deliver us** from the burning fiery furnace, and he will deliver us out of thine hand, O king. **But if not**, be it known unto thee, O king, that **we will not serve thy gods**, nor worship the golden image which thou hast set up.” **Daniel 3: 17,18.**

“By a word or a nod the martyrs might have denied the truth and saved their lives. By consenting to cast a single grain of incense upon the idol altar they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing. **Imprisonment, torture, and death, with a clear conscience, were welcomed by them, rather than deliverance on condition of deception, falsehood, and apostasy.** By fidelity and faith in Christ, they earned spotless robes and jeweled crowns.” *4 Testimonies, 336.*

“In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ.... **The one who stands nearest to Christ will be he who has drunk most deeply of His Spirit of self-sacrificing love,...—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice even unto death, for the saving of humanity.**” *Acts of the Apostles, 543.*

“All humanity must be tested and tried. All of us must drink the cup and be baptized with affliction. But

Christ has tasted death for every man in its bitterest form. **He knows how to pity, how to sympathize. Only rest in His arms; He loves you, and He has redeemed you with His everlasting love.** Be thou faithful unto death, and thou shalt receive a crown of life.” *Selected Messages, Vol. 2, 256.*

“The Lord supported His faithful ones to the end. This should be an encouragement. **It should give confidence to the righteous in all ages that the Lord is unchangeable.** He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God's Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value. Nothing can shake the pledge we have from God Himself that with the Bible for our guide and present help, **we shall have peace under all circumstances,** and an eternal weight of glory for our future reward.

“Here in the experience of Huss was a witness, a monument erected, calling the attention of the world to the promise: **‘Be thou faithful unto death, and I will give thee a crown of life’ (Rev. 2:10).** Registered in the history of nations, John Huss lives. His godly works and steadfast faith, his pure life, and conscientious following of the truth that was unfolded to him, these he would not yield even to be saved a cruel death. That triumphant death was witnessed by all heaven, by the whole universe. **Satan bruised the heel of the seed of the woman, but in the act of Huss his head was bruised.** In contrast to deeds of that council, uprooting truth and righteousness, in contrast to their cruelty to Huss, the martyr's constancy, his faith, his example, has been reflecting its light down along the times for centuries. His example has been encouraging others to submit their souls and bodies to God alone, to exalt God alone and take the Scriptures as their guide. This will make them the light of the world. This will make them examples of faith and courage and steadfastness in truth. This will nerve them to suffer and to endure, gaining victories even in sorrow and in death. **Those who follow John Huss' example may expect the same mercies from the same God who braced and fortified him.** Huss' Christlike bearing under trials of suffering, contempt, abuse, and perjury caused joy among the angels and the friends of truth and righteousness.

“For the student of such history, **the experience of others can become his experience through faith.** The same wonders are wrought through prayer, the same mercies are obtained, the same promises realized, the same assistance from heaven communicated, the same victories achieved.” *Manuscript Releases, Vol. 9, 275-277.*

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and **they love not their lives unto the death.**” **Rev. 12:11.**

I Will Give Thee a Crown of Life.—

“Those who were martyred for their faith were

secured to Christ and accounted of Him as **conquerors**. They had fought the good fight, and **they were to receive the crown of glory when Christ should come.**" *Great Controversy*, 42.

"Paul declares that **this crown is to be given at the day of Christ's appearing** (2 Tim. 4:8); **at the last trump** (1 Cor. 15:51-54); **when the Lord shall Himself descend from heaven** (1 Thess. 4:16,17); **when the Chief Shepherd shall appear**, says Peter (1 Peter 5:4); **at the resurrection of the just**, says Christ (Luke 14:14); and **when He shall return to take His people to the mansions prepared for them**, that they may ever be with Him (John 14:3). '**Be thou faithful unto death**,' and having been thus faithful, when the time comes that the saints of God are rewarded, you shall receive a crown of life." *Smith, DR*, 371.

"The crown of righteousness is for the overcomer. Every one of you, think of this. In the morning think of it, now today I must look at that crown. I must run for it. I must run the race for it. **And that crown is mine if I overcome. But if I do not overcome, and am overcome of Satan, I lose that crown; another gets it.** Shall we not try to win the crown of everlasting life? If we lose heaven, we lose everything. If we gain heaven, we gain everything." *Sermons & Talks, Vol. 1*, 190.

(See also *Thy Crown*.— in Rev. 3:11.)

REVELATION 2:11

He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

Not Be Hurt of the Second Death.—

"**Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power**, but they shall be priests of God and of Christ, and shall reign with him a thousand years." **Rev. 20:6**.

"**While the earth was wrapped in the fire of destruction**, the righteous abode safely in the Holy City. **Upon those that had part in the first resurrection, the second death has no power**. While God is to the wicked a consuming fire, **He is to His people both a sun and a shield**. Rev. 20:6; Psalm 84:11." *Great Controversy*, 673.

Second Death.—

"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.**" **Rev. 21:8**.

"For, behold, the day cometh, that shall burn as an oven; and **all the proud, yea, and all that do wickedly**,

shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. ... And ye shall tread down the wicked; for **they shall be ashes under the soles of your feet** in the day that I shall do this, saith the Lord of hosts." Malachi 4:1,3.

"**All men die the first death. That death is the result of Adam's sin. The second death is the result of one's own sins.** Every person who rejects the death of Christ on his behalf—as his substitute—must pay the penalty for his own sins. ... The gospel of Christ is the power of God unto salvation. Not only does Christ save the sinner from the guilt of his sin, but also from the power of sin. '**He shall save his people from their sins.**' [Mt. 1:21]. In the gospel there is overcoming power. **But if the professed believer does not overcome, his end will be with all other sinners in the lake of fire.**" *Cooke, #33-UR*, 16.

"The penalty threatened is not merely temporal death, for all must suffer this. **It is the second death, the opposite of everlasting life.** God cannot save the sinner in his sins; but he declares that the wicked, having suffered the punishment of their guilt, shall be as though they had not been. Says an inspired writer, '**Thou shalt diligently consider his place, and it shall not be.**' [Ps. 37:10.] In consequence of Adam's sin, death passed upon all mankind. All alike go down into the grave. But through the provisions of the plan of salvation, all are to be brought forth from their graves. **Then those who have not secured the pardon of their sins must receive the penalty of transgression.** They suffer punishment varying in duration and intensity according to their works, but finally ending in the second death. **Covered with infamy, they sink into hopeless, eternal oblivion.**" *Spirit of Prophecy, Vol. 4*, 364.

THE THIRD CHURCH: PERGAMOS

REVELATION 2: 12-17

12 And to the angel of the church in Pergamos write; These things saith He which hath the sharp sword with two edges;

13 I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied My faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast 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.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

17 He that hath 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 knoweth saving he that receiveth it.

REVELATION 2:12

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.

Pergamos, Its Meaning and Time-Period.—

The condition of Christianity for two or more centuries **following the accession of Constantine the Great to the Roman throne** may be learned from the message delivered to the church of Pergamos. The ten years' persecution, which took place during the reign of Diocletian, failed to accomplish the design of its instigator, and a wonderful reaction followed. Constantine, wishing to gain favor above the very men who were foremost in the opposition to Christianity, espoused the cause of that despised sect, and through him, **Christianity was raised to the throne of Rome.** *Pergamos* means ‘*exaltation*,’ or ‘*elevation*,’ and it was when nominal Christianity became popular, and swayed the civil government, that the two-edged sword of the Word was necessary to separate between the true and the false. Naturally the number of converts increased rapidly, and church buildings multiplied. Officers in the church, under favor of the government, spread themselves like the green bay tree. The doctrine of Him who said, ‘**He that is greatest among you shall be your servant**,’ was reversed, and the papal hierarchy grew apace. This was peculiarly true of the Roman See. Other dioceses attempted the same exaltation. Constantinople, Jerusalem, Ephesus, and Alexandria—all contended for supremacy, but Rome, the seat of the dragon was finally the acknowledged head of the Christian church.” *Haskel, SSP, 53,54.*

“By a decree issued at Milan, **313 AD**, the year after the battle at Milvian Bridge, Constantine placed Christianity on **an equal footing** with the other religions of the empire. The language of this famous edict of toleration, the Magna Carta, as it has been called, of the Church, was in import as follows: ‘**We grant to Christians and to all others full liberty of following that religion which each may choose.**’ For the first time in history, the principle of universal toleration was (thus) officially laid down.

But by subsequent edicts Constantine made Christianity in effect **the state religion** and extended to it a patronage which he withheld from the old pagan worship. He granted the Christian societies the right to receive gifts and legacies, and he himself enriched the Church with donations of money and grants of land. **This marks the beginning of the great possessions of the Church, and with these the entrance into it of a worldly spirit.**” *Burnside, RWU, 42.*

“Not only does *Pergamos* carry the meaning of power and exaltation, but it also indicates union through marriage. The Greek word *gamos* means marriage. During the Pergamos period the church was exalted to royal power and kingly authority through

a union, or marriage, with the state. Satan had failed to crush the church and destroy Christianity through persecution, and he therefore changed his policy. Christianity had won in its great struggle with paganism, and **Satan, as it were, joined the church in order to ruin it from within through amalgamation with the world and union with the state.** When Satan failed to accomplish his purpose through violence, **he corrupted the church through worldly alliance.** Rome boasted of her ability to assimilate anything that contributed to her strength. In the person of Constantine, the church mounted the throne of the Caesars and reigned as queen. **The church that was ‘espoused as a chaste virgin to Christ’ was united in marriage to pagan Rome.** The Pergamos period covered about 250 years, from the so-called conversion of Constantine to Justinian the Great, whose decrees made the popes the successors of the Caesars.” *Bunch, SEOC, 150,151.*

“**For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.**” *2 Thess. 2:3.* “During this period Paul’s warnings applied and his prophecies were fulfilled. (Acts 20:29,30; 2 Thess. 2:2-7.) Pagan beliefs and practices were brought into the church, and Christianity was so changed by heathen influences that **it virtually became ‘baptized paganism.’”** *Bunch, SEOC, 151,152.*

“During this time Isaiah 2:2,3 was fulfilled, and the church was established in ‘**the top of the mountains**’ or government of Rome, and ‘**above the hills**,’ or smaller states, where she dictated the laws of the land and became so popular that ‘**all nations**’ flowed into it. ...**Isaiah’s prophecy will again be fulfilled just before the end, when the message to the church of Pergamos will again be applicable and meaningful.**” *Bunch, SEOC, 152.*

“The message to Pergamos applies in the fourth and fifth centuries; it has also been the experience of each separate Protestant denomination, and it is a warning to all churches to the end of time.” *Haskel, SSP, 57.*

The Sharp Sword With Two Edges.—

“The truth is the truth. **It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired.** The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippers feet.” *Review & Herald, 4/20/1897.*

“Most swords have one edge. This sword has two edges. **It is the Old and the New Testaments.** Heb. 4:12.” *Burnside, RWU, 45.*

REVELATION 2:13

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.

I Know Thy Works.—

"The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. **Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths.** They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, **that all might unite on the platform of belief in Christ.**

"Now the church was in fearful peril. **Prison, torture, fire, and sword were blessings in comparison with this.** Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship.

"As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. **There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of Truth, and worshipped God alone.**" *Great Controversy*, 42,43.

Where Satan's Seat Is.—

"**The dragon [Pagan Rome] gave him his power, and his seat, and great authority.**" *Rev. 13:2.*

"Here, again, we have an evidence that this church is mystical, '**dwelling in Satan's seat,**' the fourth

kingdom, the great red dragon, imperial Rome, whereon the great mystical whore of Babylon sitteth. **The church, in this age, became immediately connected with this power called Satan, which is the devil, Pagan Rome.**" *Miller, Evidence*, 138.

"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 BC, **he bequeathed both his royal and priestly offices to the Romans.** A century later Caesar became both emperor of Rome and **Pontifex Maximus** of the religion of the empire. He was given divine honors, which he handed down to his successors. **These were later assumed by the popes, 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.**'"*Bunch, SEOC, 149,150.*

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that **he as God sitteth in the temple of God**, shewing himself that he is God." *2 Thess. 2:3,4.*

"Christ declared, **where stands Satan's throne, there shall stand My cross**, the instrument of humiliation and suffering. No single principle of human nature will I violate. Clothing My divinity with humility, I will endure every temptation wherewith man is beset. I will call to My aid the powers of heaven, that men and women, imbued with My Spirit, may overcome as I overcame.... The working out of My purposes in behalf of degraded humanity **require that divine and human forces be combined....**" *Manuscript Releases, Vol. 5, 114.*

"To secure worldly gain and honor, the church was led to seek the favor and support of the great men of the earth; and **having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the Bishop of Rome.**" *Great Controversy*, 50.

Holdest Fast My Name, and Not Denied Faith.—

"**There is no union between the Prince of light and the prince of darkness, and there can be no union between their followers.** When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan

exulted that he had succeeded in deceiving so large a number of the followers of Christ. **He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God.** None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

"It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. **They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children.** To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.**

"Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ." *Great Controversy*, 45,46.

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." *Miller, Evidence*, 138,139.

"This word 'Antipas' is not a person's name, but is a term characteristic of the times. It is composed of two Greek words, (anti) and (pappas). **Anti signifies against, and pappas is our English, and also the**

universal, word for 'papa.' The word 'papa' is simply the repetition of the original root word, 'pa.' **And this word 'papa' is the original of the word 'pope.'** Therefore this word 'Antipas'—'against "pas" or "papas'"—shows the growth of the 'papa'-cy in the period immediately following A. D. 313. This was the period of Constantine, and onward, in which the 'papa'-cy itself was distinctly made, and began openly to assert its authority. And in that time the history records that while the other principal bishops of the Church bore the title of 'patriarch,' the **bishop of Rome studiously avoided the title of 'patriarch,'** 'as placing him on a level with other "patriarchs." He always preferred the title of 'papa,' or 'pope;' and this, because 'patriarch' bespeaks an oligarchical church government, that is, government by a few: **whereas 'pope' bespeaks a monarchical church government, that is, government by one.** (Schaff, 'History of the Christian Church, Vol. III, sec. 55, par 1, note.) Thus the history and the word of the counsel of Christ unite in marking, as the characteristic of that phase of the Church, the formation of the 'papa'-cy, and the assertion of the authority of the pope. This definitely brings us to the time of the making of the Papacy; and corresponds exactly, in point of time, to the facts of history following the Edict of Milan, which put an end of the '**tribulation**' mentioned in the previous letter to the Church. Thus the '**falling away**,' the leaving of the '**first love**,' mentioned in the first letter, had, in this time of the third letter, **culminated in the papacy.**" *Jones, GNOT*, 5.

"As the apostasy was now established in the church, the true people of God, who opposed this tendency, were called Anti-Pas, or anti-Popes—people who opposed this movement. **Now there is a more distinct separation from apostasy than during the Smyrna period.**" *Straw, SR*, 21.

"One of the men who led out in opposition to Rome during this time was **Aerius** of Asia Minor about 360 AD. He opposed prayers for the dead, stated fasts, celebration of Easter, and other errors creeping in. In Italy there was **Jovinianus** (390 AD) called the 'Protestant of his time', who opposed the same evils as that of Aerius and taught that salvation is by grace and not by merit. He taught that Jesus saved man completely and absolutely, and thus it was not necessary for man to work out part of his salvation by his own efforts. **Vigilantius** lived in Gaul (France) about the time Jovinianus did in Italy. He took a similar stand in that section as these others did in Italy and Asia Minor. There may be some reason for this. **Irenaeus** lived his early days in Asia Minor and was a follower of the successors of the apostles. His disciple, **Hippolytus**, went to Italy about 250 AD and opposed the lax elements coming into the church of Rome." *Straw, SR*, 23.

"Although the word **Pope** was already in general use as a respectful term, **Syriacus (398) was the first**

Roman bishop to adopt it formally as his title.’ The Rise of the Papacy, W. Ernest Beet, p. 2, publ. Chas. & Kelly, London.” *Straw, SR, 19.*

Martyr.—

“[The] Greek [word for martyr is] *martus*, [meaning] ‘witness.’ A ‘martyr’ is one whose death testifies to his faith. The Greek here rendered ‘faithful martyr’ is identical with that used of Christ in ch. 1:5 and translated ‘faithful witness.’” *7SDA Bible Commentary*, 749.

REVELATION 2:14

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

I Have A Few Things Against Thee, Because Thou Hast There Them.—

“To continue in communion with persons of corrupt principles and practices is displeasing to God, draws a guilt and blemish upon the whole society: they become *partakers of other men’s sins*. Though the church, as such, has no power to punish the persons of men, either for heresy or immorality, with corporal penalties, yet it has power to exclude them from its communion; and, if it do not so, Christ, the head and lawgiver of the church, will be displeased with it.” *Henry, 6MHC, 1128.*

Balaam and Balak.—

“God watched the church as it trod this dangerous path to worldly exaltation, and to Pergamos He sent this message: (Rev. 2:14 quoted.) **During the period of ecclesiastical history, when the message to Pergamos is applicable, the church was guilty of idolatry and fornication.** Lest Christians should misunderstand the application, and be led to deny the charge, the Spirit of God cites them to the experience of Balaam with Balac, the king of the Moabites, at a time when Israel was about to enter the promised land. The following quoted paragraphs throw light on the work of Balaam in teaching Balac to cast a stumbling-block before Israel:

“**Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness;** yet he still professed to be a servant of the Most High. He was not ignorant of God’s work in behalf of Israel; and when the messengers (from Balac) announced their errand, he well knew that it was his duty to refuse the reward of Balac, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that his

curse could not harm Israel.... The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and did not change his course when met by the angel. **While professing strict obedience to the will of God, he tried to comply with the desire of Balac.**’

“If in reading this paragraph the word ‘Balaam’ is replaced by the ‘Church,’ in the fourth and fifth centuries, and for ‘Balac’ is read ‘Constantine,’ or ‘the Roman Emperor,’ the exact history of the church is portrayed. The church had known God, but it became covetous; while it still professed allegiance to the Most High. The church, tempted by the rich offers of the government, parleyed with its ambassadors and refused to declare the statutes of Jehovah, and remain a separate and peculiar people. **The union of Church and State was formed in order to obtain the privileges and protection of the civil power.**

“The following paragraph, read in the same way, gives the second step in the transaction, when Church and State joined hands:

“Disappointed in his hopes of wealth and promotion, in disfavor with the king, and conscious that he had incurred the displeasure of God, Balaam returned to his self-chosen mission. After he had reached home, the controlling power of the Spirit of God left him, and his covetousness, which had been merely held in check, prevailed. He was willing to resort to any means to gain the reward promised by Balac. ...He immediately returned to the land of Moab, and laid his plans before the king.... **The plan pro-posed by Balaam was to separate them (Israel, the church) from God by enticing them into idolatry....** This plan was readily accepted by the king, and Balaam himself remained to assist in carrying it into effect. Balaam witnessed the success of his diabolical scheme.”

“The scheme was that Israel should be invited to a feast of the Moabites, where meats sacrificed to the heathen gods, were eaten, and that Israel should be caused to commit adultery with the inhabitants of Moab.

“**The church between 312 and 538 AD joined hands with the civil power. It took of the wealth of the State, and asked for civil protection. Then it was that the spiritual sins of idolatry and fornication were introduced. Idolatry was the love of money, the world, and all false worship which took the place of the worship of Jehovah. It is fornication in the eyes of God when His people are wedded to any power save the arm of Omnipotence.**

“Any interpretation of this period that does not correspond with the history of Balaam is not according to the mind of the Lord, for **God has given Balaam’s history as a test** by which we may know the true interpretation.” *Haskel, SSP, 57,58.*

“The spirit of compromise and conformity was restrained for a time by fierce persecutions which the church endured under paganism. But as persecution ceased, and **Christianity entered the courts and palaces of kings, she laid aside the humble simplicity**

of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century caused great rejoicing; and **the world, cloaked with a form of righteousness, walked into the church.**" *Great Controversy*, 49.

Balaam and Balak Illustrated in History.—

"Constantine wanted to have a state Church, with Christian clergy acting as civil servants. He called himself a Bishop. He said that he was the interpreter of the Word of God, and the voice which declares what is true and godly. According to historian Paul Johnson, Constantine saw himself as being an important agent of salvation, on a par with the apostles. Bishop Eusebius (Constantine's eulogist) relates that Constantine built the Church of the Apostles with the intention of having his body be kept there along with the bodies of the apostles. **Constantine's coffin was to be in the center (the place of honor), with six apostles on each side of him.** He expected that devotions honoring the apostles would be performed in the church, and he expected to share the title and honor of the apostles. [Paul Johnson, *A History of Christianity*, (Atheneum-New York, 1979), 68.]

"Constantine told Bishop Miltiades that he wanted to build two Christian basilicas, one dedicated to the Apostle Peter and one dedicated to the Apostle Paul. He offered a large, magnificent palace for the use of Miltiades and his successors. **Miltiades refused. He could not accept the idea of having Christianity be promoted by [the civil and military power of] the Roman Empire.** [Malachi Martin, *The Decline and Fall of the Roman Church*, 33-34.]

"Constantine rode off to war. By the time that he returned in 314 AD, Miltiades had died. Bishop Sylvester was Miltiades' successor. **Sylvester was eager to have the Church be spread using Roman roads, Roman wealth, Roman law, Roman power, and Roman military might.** Constantine officially approved of Sylvester as the successor of Miltiades. Then he had a coronation ceremony for Sylvester and crowned him like a worldly prince. No bishop had ever been crowned before. [*Ibid.*, 34-35]. Constantine's actions give the impression that he believed that he had authority over the Church.

"Before Constantine's "conversion," Christians were persecuted. **Now, instead of facing persecution, Bishop Sylvester lived in the lap of luxury.** He had a beautiful palace, with the finest furniture and art. He wore silk brocade robes. He had servants to wait on him. Near his palace was a basilica which served as his cathedral. This luxurious building had seven altars made of gold, a canopy of solid silver above the main altar, and 50 chandeliers. The imperial mail system and transportation system were placed at Sylvester's disposal. It was now possible to have worldwide church councils. [James G. McCarthy, *The Gospel According to Rome*, 231-232.]

"Sylvester lived in luxury, with servants waiting on him. Constantine confessed his sins to Sylvester and asked for his advice. Sylvester presided over worldwide Church councils. He had a splendid palace and a sumptuous cathedral. He had power, prestige, wealth, pomp, and the favor of the Emperor.

"Churchmen wore purple robes, reflecting the purple of Constantine's court. That was an external change. The most important change was an internal one. **The Church took on the mentality of Rome. Under Sylvester, the internal structure of the Church took on the form and practice and pomp of Rome.**

"Sylvester died in December, 335 AD. He died peacefully, in a clean, comfortable bed, in the Roman Lateran Palace. He died surrounded by well-dressed bishops and priests, and attended by Roman guards. His body was dressed in ceremonial robes, put in an elegant casket, and carried through the streets of Rome in a solemn procession. He was buried with honor and ceremony, attended by the cream of Roman society and by the Roman people.

"It is understandable that many Christians would have preferred an officially approved status for the Church. But what was the result?

"Before Constantine, the church was a band of heroic men and women who were so committed to serve the Lord Jesus Christ that they would endure any hardship. **After 314 AD, the Church became infiltrated by opportunists who were seeking power and political advancement.** Church leaders were no longer in danger of persecution. Rather, they enjoyed all the trappings of power and luxury. [Paul Johnson, *A History of Christianity*, (Atheneum-New York, 1979), 69.]

"...Sylvester takes the first step toward a genuinely universal church. He accepts an alliance between church and empire, so that the church can spread everywhere.

"The 232 successors to Sylvester will never modify or deviate from that fateful step. **From that day to this their spiritual power will be entangled in temporal alliances.** Essentially, obstinately, blindly, they will stand in Sylvester's shoes down to the late twentieth century." [Malachi Martin, *The Decline and Fall of the Roman Church* (New York: G.P. Putnam's Sons, 1981), 33-35.]

"...But he [Sylvester] commanded to call the Sabbath by the ancient term of the law, **and [to call] the first *feria* 'Lord's day,'** because that on it the Lord rose [from the dead]. Moreover **the same pope** [Sylvester] **decreed that the Sabbath rest should be transferred to the Lord's Day, in order** that on that day we should rest from earthly works to the praising of God. [Rabanus Maurus, *De Clericorum Institutione*, book 2, chap. 46, in J. P. Migne, *Patrologia Latina*, Vol. 107, col. 361, author's translation....]" *Heiks, AD538*, 230 ,231, 237.

Parallels Between Balaam & Apostate Church.—

| BALAAM | APOSTATE CHURCH |
|----------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| Balaam was once true to God. | Church was once true to God. |
| Balaam was overcome by the spirit of covetousness—wealth. | Church was overcome by the spirit of covetousness, popularity, and power. |
| Balaam was offered a rich reward by Balak, king of Moab, to ruin Israel. | Church leaders offered rich rewards by Constantine if they compromised, thus ruining the church. |
| Balaam finally fell for the reward and united with Balak. | Church compromised and accepted the support of the civil power, thus uniting church & state. |
| Balaam was warned by a special messenger, but to no avail. | Church leaders were warned and opposed by a loyal minority (Antipas), but to no avail. |
| Balaam counseled: ‘Lure Israel by an idolatrous feast and immoral pleasure.’ | Church leaders lured members from Christ by compromise with paganism, which is spiritual adultery. |
| Those who led Israel astray were slain with the sword. Num. 25, 31. | Those that lead spiritual Israel astray, Christ will fight against them ‘with the sword of his mouth.’ |
| Those who refused to eat things sacrificed to idols, etc., were saved and continue to eat of the manna from Heaven. | Those who rejected the spiritual food of the Balaamites were saved from spiritual death and continued to eat of the Hidden manna—the pure Word of God. |

From: Cooke, #2-UR, 37,38.

“Woe unto them! For they ...ran greedily after the error of Balaam for reward.” Jude 11.

“A heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” 2 Pet. 2:14,15.

“This compromise between paganism and Christianity resulted in the development of “the man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.” Great Controversy, 50.

To Cast a Stumblingblock Before Israel.—

“Son of man, these men have set up their **idols** in their heart, and put the **stumblingblock** of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, thus saith

the Lord God; Every man of the house of Israel that setteth up his **idols** in his heart, and putteth the **stumblingblock** of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his **idols**. That I may take the house of Israel in their own heart, because **they are all estranged from me through their idols**. Ezekiel 14:3-5.

“In Ezekiel 14, the ‘**stumblingblock**’ is associated with **‘idols’**. In the Pergamos period Balaam is a symbol of the worldly church. Balak is a symbol of Constantine and civil rulers. **In AD 325 at the Council of Nicea the world-loving church taught Constantine to cast a stumblingblock before the children of Israel.** The Godhead is composed of the Father, Son, and Holy Spirit—three distinct eternal Beings. **The ‘stumblingblock’ was an idol—a false concept of god, the Trinity**—that was forced upon the world.” PJ



Constantine Presides at Council of Nicea, 325AD

Eat Things Sacrificed unto Idols and to Commit Fornication.—

“The two practices here mentioned had been expressly prohibited by the council at Jerusalem. ...**These two sins led to a mixture of paganism with true religion** (see on Acts 15:29...).” 7SDA Bible Commentary, 749.

“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from **meats offered to idols**, and from blood, and from things strangled, and from **fornication**: from which if ye keep yourselves, ye shall do well.” Acts 15 :28,29.

“What attitude should be taken toward the use of meats offered to idols? Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them, and **the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs.**

“Again, the Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were

killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health. **The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin.**

“The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter.

“The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without renouncing their evil practices. **The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen.”** *Acts of the Apostles, 191,192.*

Commit Fornication.—

“The Lord has bestowed great blessings upon His church. ...But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually and almost imperceptibly. **As she began to seek the praise and friendship of the world, her faith diminished, her zeal grew languid, her fervent devotion gave place to dead formality. Every advance step toward the world was a step away from God. As pride and worldly ambition have been cherished, the spirit of Christ has departed...”** *5 Testimonies, 240.*

“The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and **allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow.”** *Great Controversy, 381.*

REVELATION 2:15

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

“It is our work to know our special failing and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? **Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness.** Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent

and immoral? Whatever it is that has been petted and cultivated until it has become strong and over-mastering, make determined efforts to overcome, else you will be lost. **It is these cherished sins, abhor-rent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form.”** *Review & Herald, 6/7/1887.*

“The doctrine of the Nicolaitans, as described under the church of Ephesus, **was a mingling of the pure teachings of Christ with the philosophy of the Greeks.** If this doctrine had not been accepted in the church which claimed to be following the Saviour; if the children and the young people had been fed on *truth* instead of the mixture of good and evil, as represented by the doctrine of the Nicolaitans, **the church would never have fallen.”** *Haskel, SSP, 57.*

(See also the notes on Revelation 2:6).

REVELATION 2:16

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Repent.—

“Either repent by separating from the apostasy, or fight against Christ and His church who wield the sword of the Spirit, the Word of God.” *PJ*

I Will Fight Against Them With the Sword of My Mouth.—

“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. **They saw that separation was an absolute necessity if they would obey the word of God.** They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children’s children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.**

“Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people.” *Great Controversy, 45,46.*

“‘These things saith He which hath the sharp sword with two edges.’ Rev. 2:12.) The ‘sword of My mouth’ is the two-edged sword. From the midst of the church, which fell because of its union with the State, **God separated, by his Spirit, a little company** whose history may be read in a part of the message sent to the

church of Thyatira.” *Haskel, SSP, 58.*

“This refers to the Nicolaitans or Balaamites. **The expression appears to be borrowed from Moses’ account of the experience of Israel in Numbers 25, where those who led Israel astray were literally slain with the sword.**

“‘And Moses said to the judges of Israel, **Slay ye everyone his men that were joined to Baal-peor.** And behold one... brought to his brethren a Midianitish woman in the sight of Moses and... all the congregation... who were weeping before the door of the tabernacle... And when **Phinehas the son of Eleazar... saw it, he rose up... and took a javelin... and thrust both of them through... so the plague was stayed...** and those that died in the plague were twenty and four thousand.’ Numbers 25:1-9.

“This is a graphic warning to spiritual Israel. All who persist in compromising with the world, which is spiritual adultery (James 4:4) are to be dealt with by the **spiritual sword of the Spirit—the word of God—and severed from among God’s people.** This is what will stay the plague of judgments of God upon spiritual Israel.

“Phinehas, the grandson of Aaron, was rewarded for his zeal by being granted the covenant of an everlasting priesthood.

“‘Phinehas...hath turned away my wrath from... Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy... **Behold I give to Him my covenant of peace... even the covenant of an everlasting priesthood;** because he was zealous for his God and made an atonement for the children of Israel.’ Numbers 25:10-14.

“In spiritual Israel, those who zealously resist the spiritual Balaamites, or Nicolaitans, likewise will be rewarded, by being granted a spiritual priesthood for eternity. **They will be made ‘kings and priests of God.’ Rev. 1:16.” Cooke, #2-UR, 33,34.**

“**The effect of this apostasy, which developed the Papacy in the Roman Empire, was the complete ruin of the Roman Empire.** And this con-sequence of the apostasy traced in these first three steps in the two lines of prophecy of the Seven Churches and the Seven Seals, is portrayed in the line of prophecy of the Seven Trumpets.” *Jones, GNOT, 6.*

REVELATION 2:17

He that hath 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 knoweth saving he that receiveth it.

He that Hath an Ear, Let Him Hear.—

“**God calls to each church, no matter how low the ebb of spirituality,** and those who have an ear turned heavenward, hear.” *Haskel, SSP, 58.*

“**‘He that hath an ear, let him hear what the Spirit saith unto the churches.’** It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do. **‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean.’** Turn quickly to Jesus.” *Review & Herald, 6/7/1887.*

“If you **‘hear what the spirit saith unto the churches,’** and meditate upon the instruction given to them, your ears will be closed to the folly and nonsense which surround you. You will neither hear and repeat these things, nor will you ever hanker after them. When Christ satisfies the soul hunger, these trivialities are to you distasteful and disgusting. **You have no desire to feast upon them, but choose instead the bread of heaven.” Manuscript 92, 1901.**

“Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of **hearing the words of the Lord.” Amos 8:11.**

The Hidden Manna—

“The **‘hidden manna’** is an allusion to the pot of manna preserved inside the ark of the covenant in the Holy of Holies of the sanctuary. Ex. 16:31-35. It was ‘hidden manna’ because no one could see it in the ark except the High Priest maybe, and then only once a year.

“It was incorruptible. It was preserved in the ark for 40 years in the wilderness and for over eight hundred years in the Promised Land until 586 BC approximately, when the ark and its contents were hidden by the prophet Jeremiah in a secret cave east of Jordan. 2 Maccabees 2:4-8. Prophet & Kings, 453.

“It was food from heaven. It was all-sufficient. **It gave life and it kept one free from disease. It represents the spiritual food of the believer** (John 6:48-63) the Word of God. This word is described in scripture as hidden...

“**‘Thy word have I hid in my heart that I might not sin against thee.’ Ps. 119:11.**

“**‘I have meat [food] to eat that ye know not of.’ John 4:32.**

“**‘I have esteemed [margin ‘hid, laid up’ Hebrew] the words of his mouth more than my necessary food.’ Job. 23:12.**

“**‘Your life [spiritually] is hid with Christ in God.’ Col. 3:3.**

“This promise to the overcomer represents the fact

that in the kingdom he will have provision to maintain life and health throughout eternity.” Cooke #2-UR, 34,35.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” 1Co 2:7-10.

“The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, ‘The bread of God is that which cometh down out of heaven, and giveth life unto the world.’ John 6:33, R.V.” *Desire of Ages*, 386.

“His Words are the manna from heaven for the soul to feed upon and receive spiritual strength.” *Counsels to Parents, Teachers, and Students*, 422.

“Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. ...But the Word of the Lord endureth for ever.” 1 Peter 1:23,25.

“As the sins of the Church of Pergamos are given in the form of a parable, so the blessings to the repentant ones of this period are offered in figure. Those who had in sin partaken of food offered to idols, are offered in exchange the ‘hidden manna.’ Manna is the bread of heaven, and as it was the only food necessary to nourish the multitudes of Israel during the forty years journey, it became a fit emblem of Christ, the bread sent down to the world. Eating flesh sacrificed to idols brings death, but hidden manna brings life. ‘Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.’ A union of Church and State crushes the spiritual life of any church. Why will men eat the food of idolatry when the bread of heaven is free to all? Why do Christians in the education of their children, cultivate in them an appetite for ‘food sacrificed to idols,’ instead of spreading the table with manna which will give life to the soul?

“The lesson for the church as a whole is total separation from the civil power. The lesson to the home and to the individual is complete separation from the world. Cling to God; for He has the hidden manna. Feed the children on hidden manna; for it is well adapted to supply every need. God is teaching in these words a wonderful lesson on the laws of physical growth by simplicity of food—food unadulterated with heathen

teachings—and a spiritual lesson of marriage with the Lamb, instead of with the dragon.” Haskel, SSP, 58-60.

“The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, ‘I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven.... If any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.’ John 6:48-51. And among the promises of blessing to God’s people in the future life it is written, ‘To him that overcometh will I give to eat of the hidden manna.’” *Patriarchs & Prophets*, 297.

A White Stone, And In It a New Name Written.—

“This white stone is absolution from the guilt of sin, alluding to the ancient custom of giving a white stone to those acquitted on trial and a black stone to those condemned.” Henry, 6MHC, 1128. [See Acts 26:10 where the same word for ‘stone’ is translated as ‘voice.’ Saul gave a black stone.]

“It is a stone free from all signs of impurity, and on it is impressed, by the power of God, the name which is known only to the individual and his Redeemer. Others may pronounce that name, it is true, but its significance is a secret between Christ and the individual. The one who receives it has been guilty of idolatry and fornication, and none other save his Lord can know the soul experience which brought the new name. Once it was Jacob, supplanter. None but the bearer knew how applicable was the name. Every time it was pronounced by friend or foe, it was an open rebuke from God. And when at the close of the night of wrestling, the angel said, ‘Thy name shall be called no more Jacob, but Israel—a prince of God—none but Israel knew the depth of meaning in that new name.

“When the Jewish nation lived near to God, and the voice of Jehovah could be heard, every child was named under the direction of the Spirit. Today heaven has a new name carved on a pure white stone for each sinner who repents, and the deeper the crimson dye of sin, the purer the stone will appear by contrast. ‘Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.’” Haskel, SSP, 60,61.

“A great name among men is as letters traced in sand, but a spotless character will endure to all eternity.” 5 Testimonies, 579.

THE FOURTH CHURCH: THYATIRA

REVELATION 2:18-29

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass:

19 I know thy works, and charity, and service, and faith, and thy

patience and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou 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.

21 And I gave her space to repent of her fornication; and she repented not.

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.

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.

24 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 ye have already hold fast till I come.

26 And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations:

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.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

"If an exact date were chosen for the beginning of the Thyatira period it would be A.D. 538, when the decree of Emperor Justinian and the arms of Belisarius elevated the Bishop of Rome to sovereign power." *Bunch, SEOC, 162.*

"The most natural division to be assigned to the church of Thyatira would be the time of the continuance of this power [Papal Rome] through the 1260 years of its supremacy, or from AD 538 to AD 1798." [See Rev. 13:5.] *Smith, DR, 377.*

The Son of God.—

"This is the only time the title 'the Son of God' is used in the seven epistles or in the entire book. During this period the place and authority of the Son of God were usurped by symbolic Jezebel, representing an apostate religious system. The backslidden and apostatized church failed to recognize His priestly service and sovereign authority, and assumed prerogatives that belonged alone to the 'Son of God.'" *Bunch, SEOC, 161.*

His Eyes Like a Flame of Fire—

"He whose eyes are 'as a flame of fire' is searching every church in the world. His gaze is piercing every heart. He is measuring the temple and the worshipers thereof, weighing all their actions in the golden scales of heaven, and registering the result in the books of record. All things are open to the eye of Him with whom we have to do. He is a 'discerner of the thoughts and intents and purposes of the heart.' No deed of darkness can be screened from his view. Sin, undetected by man, unsuspected by human minds, is noted and registered by the great Heart searcher." *Pamphlet PH028, 2.*

"Yet a little while, and He that is to come will come and will not tarry. His eyes as a flame of fire penetrate into the fast-closed dungeons and hunt out the hidden ones, for their names are written in the Lamb's book of life. The eyes of the Saviour are above us, around us, noting every difficulty, discerning every danger; and there is no place where His eyes cannot penetrate, no sorrows and sufferings of His people where the sympathy of Christ does not reach." *Last Day Events, 277.*

(See comments under Rev. 1:14,15.)

Thy Works, ...the Last to be More Than the First.—

"The re-establishment of the Christian faith in Europe after the settlement of the Gothic tribes and the destructive influence of Clovis, king of the Franks, commenced with the advent of Columbanus and thirteen companions.

"**543-615 AD: Columbanus or Columbanus**, was of the Irish church which had been established and nurtured by St. Patrick and which became a great missionary movement of the day. Columbanus was

REVELATION 2:18,19

And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass:

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

The Church of Thyatira.—

"Thyatira signifies 'sweet savor of labor,' or 'sacrifice of contrition.' This well describes the state of the church of Jesus Christ during the long period of papal triumph and persecution. **This age of dreadful tribulation for the church such as never was (Matt. 24:21)**, improved the religious condition of believers. Hence for their works—charity, service, faith, and patience—they receive the commendation of Him whose eyes are as a flame of fire. Works are again mentioned, as if worthy of double commendation, and the last were more than the first. There had been an improvement in their condition, a growth of grace, an increase in all these elements of Christianity. This progress, under such conditions, was commended by the Lord." *Smith, DR, 377.*

"Over in Philippi of Macedonia the apostle Paul brought the gospel to '**a certain woman named Lydia, a seller of purple, of the city of Thyatira.**' **Acts 16:12-14.** It is believed that the local church of Thyatira owed its origin to the labors of Lydia after she returned home." *Bunch, SEOC, 160.*

The Time of the Church.—

educated and trained for his work at the Celtic college at Bangor. [The Celtic church kept alive the truth and flourished in Ireland, Scotland, and Wales for centuries.] **In 573 AD** with thirteen companions he was inspired to commence missionary work in Gaul. He set up schools, first in Gaul, then in Belgium, Germany, Austria, Switzerland and Northern Italy. Not only did he implant the true faith amid the people, but he also brought education to benighted Europe.

“...This mission [gospel work] continued for almost 200 years when **persecution commenced (733 AD)**. This divided the Celtic church in Europe into separate units, but they retained their faith and witness. ...**The subjection of the Celtic church in Europe was completed by Charlemagne (800 AD)**. However remnants of believers continued in various areas of the continent.

“864 AD: The Bulgarians were won to Christ by Greek and Paulician believers who were opposed to Rome. The Paulicians were a large group of true believers who in this period began to migrate from Armenia and Asia Minor into various areas of Europe. The Paulicians have been grossly misrepresented by historians, but now they have been recognized as true Christians who withstood the apostasy of the day. They brought revival to the scattered remnants throughout Europe. Various incidents in Europe reveal the existence and witness of true believers.

“...1050 AD: Berengarius of Tours, an ex-Roman Catholic prelate who united with the Waldenses, made a powerful impact upon France, England and Italy. He had thousands of followers. He called the Church of Rome ‘The Congregation of the Wicked and the Seat of Satan’ as did also the Waldenses. He publicly opposed the Catholic doctrine of transubstantiation, i.e. that the priest turns the bread and wine into the flesh and blood of Jesus Christ.

“...1100 AD: The famous Waldensian ‘Nobla Lecon’ (Noble Lesson) was written. It is a sublime presentation of the origin and the story of the plan of redemption. It is a contribution to world literature in the Romaunt language, from a persecuted and martyred people.

“1104 AD: Peter de Bruys from the French Waldensian Valleys stirred Southern France by his biblical, apostolic preaching. Misrepresented as usual by Rome, finally he was martyred at the stake in 1124 AD.

“1128 AD: Henry of Lausanne, a gifted disciple of Peter de Bruys, powerfully proclaimed the gospel to the masses of people, especially in southern France. His influence was so great that he was assailed by the leading Roman figure, Bernard of Clairvaux, who relentlessly attacked him. He was finally imprisoned and disappeared.

“1150 AD: Arnold of Brescia, a powerful and eloquent preacher exposed the errors of the Papacy. He was far ahead of his age. He denounced the union of church and state. He preached in Switzerland, France, Germany and Italy. Even a church synod met to answer

Arnold. He was finally burned to death, but he left behind numerous followers.

“1175: Peter Waldo of Lyons, France. A wealthy merchant who forsook his riches and proclaimed the gospel and the doctrines of the New Testament. He exposed the Church of Rome as ‘the man of sin’ of 2 Thessalonians ch. 2 and the beast of Revelation. He greatly revived and increased the number of Waldensians throughout Europe. Upon persecution he withdrew to Bohemia and his followers to the Waldensian Valleys. He stimulated the circulation of the scriptures. Rome has fraudulently branded Waldo as the founder of the Waldenses in order to hide the truth that there were numerous Christian dissenters against Rome centuries before Waldo’s time.

“...The Waldenses first separated from the established church in the time of Sylvester, Bishop of Rome, and Constantine and the Council of Nicaea, 314-326 AD. They rapidly spread their faith throughout all Europe, but they were particularly numerous in the provinces of South France. Here they influenced the population to such a degree that this region of Narbonne—Gaul became a flourishing, enlightened and independent civilization. To their skilful land cultivation was added that of commerce, art, poetry and music, especially the troubadour or minstrel, many of who were colporteurs and missionaries. They possessed the New Testament in their own Provencal language, from the Latin ‘Itala’ Bible which had been translated from the uncorrupted Greek manuscripts of Lucian. This led to the development of a pure form of Christianity. The Albigensian civilization was in striking contrast to that of the rest of the benighted peoples of Europe. Six Roman Catholic councils were conducted to counter the Albigenses, from 1119 to 1229 AD, finally ending in the appalling crusade of extermination under Pope Innocent III. Altogether over one million were put to death.

“1215 AD: ...At the very time Innocent III was destroying the Albigenses of South France, England was beginning to revolt against the Papal yoke. **In 1215, the Magna Carta** had been signed in reaction to the Papal dominance of England. The Pope had annulled and declared void the Magna Carta. This was the beginning of England’s emancipation. As she cast off the Papal shackles she began to grow in power and wealth.

“1324-1384: John Wycliffe. ...This outstanding Englishman rose like a brilliant star amid the darkness of the Papal night. A scholar of Oxford University, he began lectures on the Bible in 1360 AD. ...He exploded with scripture the corrupt practice of indulgences and concluded that the Popes were the Antichrist of prophecy. He strongly attacked the Catholic eucharist, or transubstantiation, and brought to light many fundamentals of the gospel. ...**Probably his greatest work was the translation of the Bible into English.**

“1373-1415 AD: John Huss of Bohemia. Preached the Scriptures. Attacked the errors of Rome. As Huss’s biblical knowledge increased, he soon learned of further falsehoods of Rome and finally concluded that

'the Pope and his court were members of Antichrist.' ...At the Council of Constance (1414), Huss and Jerome were tried and dammed to the stake.

“...1452-1498: Savonarola of Florence. Aroused by the corruptions of the church, he preached with great power and conviction. He taught justification by faith and passionately uplifted the crucified Christ before the people. ...He concluded that the Papacy was Babylon and urged the people to ‘fly far from Babylon.’ Rome in her usual manner, arrested, tortured and publicly burnt this superbly gifted, scholarly and saintly man of forty-six years, casting his ashes into the river Arno.

“...1482: John of Wesalia, Doctor of Divinity of Erfurt, attacked Rome’s errors and proclaimed the Bible as the sole source of faith. ‘It is by the grace of God alone that the elect are saved,’ he boldly preached, ‘I despise the Pope, the church and the councils and I give Christ the glory.’ He communicated with the Hussites with whom he found himself in agreement. In his old age he was condemned by the Inquisition and perished in their dungeons in 1482.” *Cooke, #3-UR, 7-27.*

“The believers... are commended for their works, especially the last works. ...A change came at the end of the Thyatiran period when the great Reformation arose. Such men as Luther, Knox, Calvin, Zwingli, and scores of others came to lead the people back to God.” *Anderson, UR, 30,31.*

“The good works of the children of God are the most effectual preaching the unbeliever has.” *Spiritual Gifts, Vol. 2, 235.*

Works, Charity, Service, and Faith.—

“Faith and love [charity] are the ‘gold tried in the fire.’” (See Rev. 3:18). *Desire of Ages, 280.*

And Faith.—

“Faith is trusting God—believing that He loves us, and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness.” *Education, 253.*

“The just shall live by his faith.” *Hab. 2:4.*

“Even so **faith, if it hath not works, is dead**, being alone. ...I will shew thee my faith by my works. ...Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See thou how faith wrought with his works, and by works was faith made perfect?” **James 2:17,18, 21,22.**

“Much of the faith which we see is merely nominal; **the real, trusting, persevering faith is rare....** God will reward the man of faith and obedience. If this faith is brought into the life experience, it will enable everyone who fears and loves God to endure trials. Moses was full of confidence in

God because **he had appropriating faith.** He needed help, and he prayed for it, grasped it by faith, and **wove into his experience the belief that God cared for him.** **He believed that God ruled his life in particular.** He saw and acknowledged God in every detail of his life and felt that he was under the eye of the All-seeing One, who weighs motives, who tries the heart. He looked to God and trusted in Him for strength to carry him uncorrupted through every form of temptation.... **The presence of God was sufficient to carry him through the most trying situations in which a man could be placed.”** *5 Testimonies, 651,652.*

REVELATION 2:20

Notwithstanding I have a few things against thee, because thou 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.

Thou Sufferest.—

“Now why should the wickedness of this Jezebel be charged upon the church of Thyatira? Because that church suffered her to seduce the people of that city. But how could the church help it? ...**They had ministerial power to censure and to excommunicate her:** and it is probable that neglecting to use the power they had made them sharers in her sin.” *Henry, 6MHC, 1129.*

Jezebel.—

“Now what is this figurative Jezebel? We have learned that **a woman in symbol represents a church.** A true and pure woman represents the bride of Christ, the true church; while **a corrupt woman represents a false church.** Jer. 6:2. As Jezebel, the apostate woman, married the king of Israel and proceeded to direct the affairs of the kingdom and establish her false worship, **so the apostate church took possession of the rulers of the earth and proceeded to direct in the affairs of the nations and establish her false worship.** Any who opposed her work were either destroyed or driven out of the country.” *Straw, SR, 25.*

“In Rev. 2:20-24, the Lord employs the **symbol of ‘Jezebel’ to portray the apostasy of the Papal power.** As indicated in this prophecy, the success which came to the apostate church, was due to the fact that **she professed to be ‘a prophetess’**—assuming the garments of the servant of the Lord caused many in the past, in the present, and particularly in the near future, to be **deceived** by her false teachings.” *Were, WATB, 50.*

“Jezebel was a Zidonian princess, **a prophetess of the god Baal.** ...**Jezebel never made any pretensions of worshiping the Lord.** Ahab, the king of Israel,

married her for the sake of her influence, but found himself completely under the control of a headstrong, wicked woman. At her table, in the kingdom of Israel, sat the prophets of Baal. In the capital were erected temples, groves, and altars, to the heathen god; sun-worship took the place of the worship of Jehovah. The prophets of God were put to death by order of the queen; even Elijah fled before her face. **She was a propagator of whoredom and witchcraft**, and in the name of the king, she wrote a letter causing innocent men to be put to death. Israel had war, bloodshed, and finally captivity, as the result of the evil of this woman. **It was during her lifetime that the heavens were stayed so that it rained not for three years and a half (1260 days).** The history of Jezebel is an unerring guide to the interpretation of the prophetic history of the church during the Dark Ages.

"In every detail, even to this last period of years, the history of Jezebel is a parable of the church history during the time, times, and half a time—**the three and one half years of the papal supremacy**, the period covered by the message to Thyatira. As a result of the doctrine of justification by works, which was the stronghold of the church during this period, Europe had over a thousand years of darkness, known in all history as **the Dark Ages**. It was a tyranny of the most absolute kind—a **tyranny of theology over thought**. **Whosoever raised a hand against the church, fell as did Naboth whom Jezebel slew.** Sorcery, witchcraft, idolatry, and fornication took the place of the religion of Jesus Christ. Anti-christ, or the '**mystery of iniquity**', had full control of the world. As Jezebel wrote in the king's name, and in his name slew an innocent man, so the apostate church opposed and exalted itself above the King of heaven, and while speaking in His name, **it changed the law of Jehovah, and put to death thousands who were, indeed, followers of Christ.**" Haskel, SSP, 63,64.

"Was it not told my lord what I did when **Jezebel slew the prophets of the Lord,**" **1 Kings 18:13.**

"It came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the **whoredoms of thy mother Jezebel and her witchcrafts** are so many?" **2 Kings 9:22.**

Jezebel in History.—

"We will take one example of **the efforts of the Papacy in directing the affairs of Europe**. Innocent III was Pope at the beginning of the thirteenth century. He forced King John of England to give his kingdom to the Pope and receive it back as a fief. 'Innocent compelled Alphonso of Spain to break off a matrimonial engagement with his niece. ...He summoned Peter of Aragon to Rome, took away his crown and restored it only on condition that he should recognize the Pope's sovereignty by the payment of an annual tribute. His influential interference in political matter extended to Hungary, Poland, Norway, and even to the East.'

Newman, A Manual of Church History, p. 515. He called the Fourth Lateran Council in which the Inquisition was established as a means of ferreting out heretics, and **sent a band against the Waldenses to try to blot them out**. How completely the figure parallels the original." Straw, SR, 25,26.

Parallels Between Jezebel and Church of Rome.—

| QUEEN JEZEBEL | ROMAN CATHOLIC CHURCH SYSTEM |
|---------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| That woman Jezebel. | A religious organization. |
| Calls herself a prophetess of Baal. | Calls itself the sole teacher of truth, but is spiritual Babylon. |
| A whore and a witch | A spiritual whore and riddled with sorcery. |
| Baal—the sun-god of Babylon | Spiritual Babylon's god is same as Old Babylon's. |
| Jezebel married Ahab the king | Spiritual Babylon united with the State. |
| Jezebel dominated the king. | Spiritual Babylon dominated political rulers. |
| Through Ahab Jezebel led Israel in apostasy. | Through the state spiritual Babylon led the Church into apostasy. |
| Jezebel, haughty and intolerant. | Spiritual Babylon, haughty and intolerant. |
| Jezebel killed the true prophets of the Lord. | Spiritual Babylon killed the true teachers of the faith. |
| Jezebel installed the prophets of Baal. | Spiritual Babylon replaced true teachers with false. |
| Jezebel, mother of usurper Athaliah. | Roman Catholic Church system, Mother of harlots. |
| Jezebel influenced Israel to idolatrous feasts that led to immoral rites, etc. | Spiritual Babylon influenced the true church to accept her cup of false doctrines making them guilty of spiritual drunkenness and adultery. |
| Elijah appeared and called for repentance and reform. | Special messengers appeared, warning of apostasy, calling for repentance & reform. |
| Three and half years of literal drought. | Three and half prophetic years of spiritual drought. |
| A remnant (7000) remained true. | A faithful remnant remained true. |
| True teachers, etc. hidden in caves. | True teachers & believers hidden in wilderness. |
| Punishment of Jezebel and Ahab... | Punishment of false church and supporters. |
| Tribulation and death | Tribulation of death |
| Extinction of Ahab's family | Deadly Wound—National Ruin—Eternal Oblivion. |

From: Cooke, #3-UR, 30,31.

To Teach and to Seduce My Servants.—

“‘To teach and to seduce My servants’ implies the teaching of error as though it were the truth. It is in this way that the beast has ‘opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven’ (Rev. 13:6). To claim to be representing Christ whilst working contrary to the Bible is to commit blasphemy—especially when making the claim of being the Vicar of the Son of God, and at the same time persecuting the people of God!” *Were, WATB, 50.*

To Commit Fornication.—

“Unfaithfulness to God is called fornication because throughout the Scriptures the covenant relation between God and His people is represented by marriage. Christ represented Himself as the Bride-groom and His church as the Bride. Any transgression would therefore be a form of spiritual adultery, harlotry, or fornication. **This would especially be true of any union between the church and the state or the world.**” *Bunch, SEOC, 167.*

“The unfaithfulness of the church to Christ in permitting her confidence and **affection to be turned from Him, and allowing the love of worldly things to occupy the soul**, is likened to the **violation of the marriage vow**. See Eze. 16:8, 13-15, 32; Jer. 3:20.

“In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: (James 4:4 quoted).” *Great Controversy, 381,382.*

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.**” *Great Controversy, 443.*

And to Eat Things Sacrificed Unto Idols.—

“To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, **the adoration of images and relics was gradually introduced into the Christian worship.** The decree of a general council finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.” *Great Controversy, 52.*

“The darkness seemed to grow more dense. **Image worship became more general.** Candles were burned before images, and prayers were offered to them.” *Great Controversy, 57.*

“Vast councils were held from time to time, in which the dignitaries of the church were convened from

all the world. **In nearly every council the Sabbath which God had instituted was pressed down a little lower**, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.” *Great Controversy, 53.*

“The Scriptural ordinance of the Lord’s Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual ‘body and blood of Christ.’ ...With blasphemous presumption, **they openly claimed the power of creating God**, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. **Multitudes who refused were given to the flames.**” *Great Controversy, 59.*

REVELATION 2:21,22

And I gave her space to repent of her fornication; and she repented not.

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

Space.—

“Gr. *chronos* = time.”

I Gave Her Space to Repent; She Repented Not.—

“Observe, **First**, Repentance is necessary to prevent the sinner’s ruin. **Secondly**, **Repentance requires time**, a course of time, and time convenient; it is a great work, and a work of time. **Thirdly**, Where God gives space for repentance, he expects fruits meet for repentance. **Fourthly**, Where the space for repentance is lost, the sinner perishes with a double destruction.” *Henry, 6MHC, 1129.*

“God gave Jezebel space to repent at the beginning of her rise to power **during the Pergamos church period when ‘Antipas’,** the faithful followers of Christ, protested the rise of the papal power.” *PJ*

“For more than a hundred years before the Reformation of the sixteenth century began, God called the Church of Rome, and especially the leaders in it, to repentance. For one hundred years and better he gave her space to repent.

“This calling of the church of Rome to better ways **began under Wycliffe, and continued under Matthias of Janow, Conrad of Waldhausen, Militz of Prague, Huss, Jerome, and a host of others.** The work of these men, in many ways, was primarily for the church. It was an effort to have the church adopt different and better

principles and policies. It was an attempt to have her abandon devious and tortuous paths, to let affairs of state alone and trust them with the secular rulers.” *Magan, Vatican & the War*, 66,67.

“God gave her opportunity to repent. The Reformation of the sixteenth century was God’s appeal to His people, but ‘**she repented not**’ (**chapter 2:21**); **that is, those symbolized by Jezebel refused to heed. The Counter Reformation was launched in opposition to the Protestant Reformation**; thus the minds of many were blinded to God’s real message for that time.” *Anderson, UR*, 31,32.

“There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of Grace. **The most common manifestation of the sin against the Holy Spirit is in persistently slighting heaven’s invitation to repent.** Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.” *Desire of Ages*, 324.

“We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.” *Jer. 51:9*.

Cast into a Bed.—

“What is the significance of being cast into a bed? **This expression appears to denote affliction or tribulation.**

“‘He is chastened also with pain upon his bed.’ *Job 33:19*. ‘For the bed is shorter than a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.’ *Isa. 28:20*.

“The imagery is borrowed from the Old Testament account of the family of Ahab and Jezebel. In response to the message of doom pronounced by Elijah, Ahab displayed a form of repentance and humility, and God delayed the visitation of justice.

“‘I will not bring the evil in his [Ahab’s] days: but in his son’s days will I bring the evil upon his house.’ *1 Kings 21:27-29*.

“This was fulfilled upon Ahaziah the son of Ahab who took the throne upon Ahab’s death. (*II Kings 22:51-53*.) **The manner of fulfillment of the prediction was in Ahaziah being injured by a fall and being confined to his bed—his deathbed.** In his affliction Ahaziah planned to consult the pagan god Baalzebub, but Elijah declared in response, ‘Thou shalt not come down from that bed... but shalt surely die.’ This was repeated three times. (*II Kings 1:4,6,16*).” *Cooke, #3-UR*, 34,35.

“Western Europe was ‘**cast into a bed**’ of **sickness**, experiencing recurrent dreadful epidemics of the Plague, or Black Death.” *Maxwell, God Cares*, 301.

Them That Commit Adultery With Her.—

“This would be a warning to all church systems in the future that would commit adultery with the papacy by joining themselves to the state.” *PJ*

Judgment Executed.—

“The punishment of this seducer, this Jezebel, v. 22,23, in which is couched a prediction of the fall of Babylon. (1.) *I will cast her into a bed, into a bed of pain, not of pleasure, into a bed of flames;* and those who have sinned with her shall suffer with her; but this may yet be prevented by their repentance. (2.) *I will kill her children with death; that is, the second death,* which does the work effectually, and leaves no hope of future life, no resurrection for those that are killed by the second death, but only to shame and everlasting contempt.” *Henry, 6MHC*, 1130.

“But as there was a day or recompense with Jezebel, so there will be with the oppressive power of the papacy. Jezebel was thrown from a window and dashed to pieces, and dogs ate her body. Ahab was slain, and dogs licked up his blood, and his sons were also killed. Of the ‘mystery of iniquity’ it is recorded, (verses 22,23 quoted). Herein is given the final destruction of the apostate church. **The civil power of the papacy was broken in 1798**, when Pope Pius VI was taken prisoner by the French; but the influence continues. Thyatira is Babylon itself, and the churches spoken of elsewhere as ‘daughters of Babylon,’ will meet with the fate of the mother, Thyatira; for when the history of all churches is over, **Babylon and her daughters will be destroyed in the lake of fire.** The time of trouble spoken of by Daniel, the prophet (*Daniel 12:1*), will be the time of tribulation for Thyatira. Of this the dreadful death of Jezebel is a symbol; as her life and deeds are taken to typify the church itself.” *Haskel, SSP*, 65,66.

“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.” *Rev. 19:20*.

Great Tribulation.—

“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.” *Dan. 12:1*.

“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.” *Rev. 14:9,10*.

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.—

“...In the light of the Old Testament type where God decreed the extermination of the family of Ahab, we suggest that **the thought indicated is extermination**. If this application is correct, what a warning this is as to where we place our religious allegiance. **The man who clings to a false system of religion is warned in the above scripture that for him there is no future—no eternal life, but ultimate extermination.**

“It is informative to notice that **the church period of Thyatira corresponds with the fourth or pale horseman of Revelation 6:8**. Upon the pale horse death rode and hell (grave) followed and power was given to kill with sword, hunger, death and beasts. This was abundantly fulfilled in the same period—Thyatira—of Papal supremacy when millions of believers were martyred. It was literal death to the saints, but **it was spiritual death for the followers of the false church.**” Cooke, #3-UR, 36,37.

The Black Death 1348-1351, Killed 1/3 of Europe.—

“Although this doubtless has reference to the seven last plagues in which is ‘filled up the wrath of God’ against Babylon and her family, **it may also have an application to the plagues and pestilences which swept Europe between the fourteenth and eighteenth centuries.** Besides the pneumonic plague which destroyed millions of lives, there was the terrible plague known as The Black Death. It was reported to Pope Clement at Avignon that throughout the East, with the exception of China, 23,840,000 people had died of the plague. ...Hecker estimates a total of **25,000,000 deaths in Europe**, and this is considered conservative. **These terrible visitations were at the time considered judgments from God because of the corruptions that existed in the church and among the nations.**” Bunch, SEOC, 170.

All the Churches Shall Know.—

“The thought appears to be that **all the churches have witnessed, or know of the visitation of ‘death’ upon the followers of Jezebel, and realize it is a display of God’s justice.** He reads the motives of men and metes out justice according to their works. This suggests that an experience has befallen the followers of Jezebel in which ‘death’ in some drastic form has overtaken them. Some believe that this may refer to **the terrible visitation of the ‘Black Death’ during 1348-51 AD.**” Cooke, #3-UR, 37.

“God is known by *the judgments that he executes*; and, by this revenge taken upon seducers, **He would make known:** (1.) **His infallible knowledge of the hearts of men**, of their principles, designs, frame, and temper, their formality, their indifference, their secret inclinations to symbolize with idolaters. (2.) **His impartial justice, in giving every one according to his work**, that the name of Christian should be no protection, their churches should be no sanctuaries for sin and sinners.” Henry, 6MHC, 1130.

Searcheth the Reins and Hearts.—

“These things saith the Son of God, who hath his eyes like unto a flame of fire....” Rev. 2:18.

“**I the Lord search the heart**, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jeremiah 17:10.

“God is a searcher of hearts and a trier of the reins, and will accept nothing less than **entire devotion to the work and consecration to Himself.**” 3 Testimonies, 191.

I Will Give Every One According to Your Works.—

“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.**” Rev. 20:12.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, **according to that he hath done**, whether it be good or bad.” 2 Corinthians 5:10.

“Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judges the wicked dead, comparing their acts with the Statute Book, the Word of God, and **deciding every case according to the deeds done in the body.** Then they meted out to the wicked the portion which they must suffer, **according to their works;** and it was written against their names in the Book of Death.” Early Writings, 290,291.

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.

But that which ye have already hold fast till I come.

The Rest.—

“In the NT it is primarily the word *loipos* and its derivatives that are used to express the remnant idea.

The OT remnant concept is found only in Ro-mans 9-11 and in the book of Revelation. In the book of Revelation John uses *loipos* eight times. **The ‘rest’ in Thyatira are the faithful ones who have not accepted the teachings of Jezebel (2:24).**” Biblical Research Inst., 2SOR, 297.

You and the Rest in Thyatira.—

“Mention has already been made of a separation from the church as a church in the days of Pergamos and the early days of Thyatira. Individuals, who recognized the leadings of the Spirit, gathered in little companies, hidden away in the caves, mountain fortresses, and dens, like the prophets of God in the days of Jezebel. In these secluded spots were thousands who did not bow the knee to Baal. Among these were the Waldenses of Italy, and others scattered all through Europe, who retained the Word of God, and trusted in His promises. Of these scattered, yet faithful ones, the message speaks in the following words: **‘But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine (of Jezebel), and which have not known the depths of Satan, as they speak; I will put upon you none other burden.’**

“The name *Thyatira* means ‘sacrifice of contrition,’ and appears to have direct application to those, who, in the eyes of their persecutors and the world, were looked upon as heretics and outlaws—fit subjects for the stake. Their sacrifice was in truth a ‘sacrifice of contrition.’ The contrite heart is the heart which God honors. As the ages passed, much of the light and truth which shone upon the Apostolic Church had been lost, but the Saviour does not rebuke the ones who were sacrificing for the truth which they knew and lived out, because they did not have the light of the first centuries.

“Justification by faith was the doctrine which broke the power of the papacy. Christ and Him crucified, a truth so long forgotten, or replaced by faith in the head of the church, was given to the people of the world in the sixteenth century. Many other truths, long hidden by the darkness, or buried under the traditions of the church, were brought forward in the early days of the Reformation. The Sabbath of the Decalogue was acknowledged; some preached upon the true meaning of baptism, and others made known the proper relation of the church to the state; but these subjects were too strong for minds so long held in subjection. The age was not ripe for the fullness of truth. **But as watchmen of the night hail the dawn when the morning star arises, so the early Reformers, from Wycliffe to Luther and his contemporaries, opened the Scriptures, and the first rays of light brought joy and gladness to those who sat in darkness.**” Haskel, SSP, 66,67.

The Three Groups in Thyatira.—

“First there are the faithful ones who are distinguished by all the Christian virtues mentioned but who tolerate Jezebel.

“Second, there is ‘that woman Jezebel, which

calleth herself a prophetess’ and who teaches and seduces ‘my servants to commit fornication, and to eat things sacrificed unto idols’ (2:20). Here she personifies the supposedly infallible and all-powerful Papacy.... The expressions ‘fornication’ and ‘adultery,’ here repeated three times, perfectly describe the false teaching, idolatry, and immorality that the symbolic Jezebel endeavored to bring into the church, seducing the very servants of Christ.

“Third, there are ‘the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan.’ (2:24). ...The history of the church teaches us that there have always been devoted men and women who through the centuries have called for a reform in the church and a return to the teaching of the gospel. We can think of the Waldenses, the Albigenses, the Hussites, the Huguenots, the Moravian brethren, Peter Waldo, Savonarola, Wycliffe [and his followers], John Huss and Jerome of Prague, and others as well.” Zurcher, COR, 44,45.



**Martin Luther posts 95 theses
against the sale of indulgences—1517.**

The Depths of Satan.—

“In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. **In their secret councils Satan and his angels controlled the minds of evil men**, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of **deeds too horrible to appear to human eyes.** ‘Babylon the great’ was ‘drunken with the blood of the saints.’ The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.” Great Controversy, 59,60.

“When Rome at one time determined to exterminate the hated sect [the Waldenses], a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced ‘the sheep of the true fold.’ Therefore the pope ordered ‘that malicious and abominable sect of malignant,’ if they ‘refuse to abjure, to be crushed like

venomous snakes.' Wylie, b. 16, ch. 1. Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? '**Inasmuch as ye have done it unto one of the least of these My brethren,'** said Jesus, '**ye have done it unto Me.**' **Matthew 25:40.**' *Great Controversy*, 77.

"His [Satan's] agents, disguised in the robes of priests and rulers, joined hands with the lowest and most degraded, in an effort to take the life of the Son of God. How could the beings He had created, the beings He loved so well that He left His heavenly home to come to this earth in their behalf, sink to such **depths of wickedness** that they would personate Satan in fighting against Him." *Manuscript Releases*, Vol. 18, 94,95.

"The forces of the powers of darkness will unite with human agents who have given them-selves unto the control of Satan, and the same scenes that were exhibited at the trial, rejection and crucifixion of Christ will be revived. Through yielding to satanic influences men will be merged into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, **and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image.**" (*Manuscript 39, 1894*). *5BC*, 1136.

I Will Put Upon You None Other Burden.—

"I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second veil; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844, and had not kept the true Sabbath, now rest in hope; **for they had not the light, and the test on the Sabbath,** which we now have since the door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about its being a test for us now." *Early Writings*, 42,43.

"Christ says, '**I will put upon you none other burden. But that which ye have already hold fast till I come.**' How merciful is our God. He measures out to humanity its burdens of life, and no burden is made heavier than can be borne. '**Only hold fast till I come,**' are his words of encouragement. To others, more accustomed to the light greater truths would be made known." *Haskel, SSP*, 66-68.

Hold Fast Till I Come.—

"In the history of this church we reach a point when the end is drawing so near that the attention of the people could properly be called more particularly to that event. Christ has ever said to His followers, '**Occupy till I come.**' *Luke 19:13*. Now He says, '**Hold fast till I**

come.'" *Smith, DR*, 380.

"But Christ [was faithful] as a son over his own house; whose house are we, **if we hold fast** the confidence and the rejoicing of the hope firm unto the end." **Heb. 3:5,6.**

REVELATION 2:26,27

And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: 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.

Keepeth My Works.—

"Let no one say that your works have nothing to do with your rank and position before God. **In the judgment the sentence pronounced is according to what has been done or to what has been left un-done** (Matt. 25:34-40).

"Effort and labor are required on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. **Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify [to] the worthiness of the doer to inherit eternal life.** That which is considered morality in the world does not reach the divine standard and has no more merit before Heaven than had the offering of Cain." *Manuscript 26a, 1892.*

Unto the End.—

"**This must denote the end of the Christian age. 'He that shall endure unto the end,' ... 'the same shall be saved.'** *Matthew 24:13*. Is there not here a like promise to those who keep the works of Christ, do the things He has enjoined, and keep the faith of Jesus? (Revelation 14:12.)" *Smith, DR*, 380.

Power Over the Nations.—

"Our Lord being thus inducted into his kingly office, [Psalm 110:1] and proceeding to the exercise of his power against his enemies, the next verse [Psalm 110:2.] states the sympathy of his people with this work: '**Thy people shall be willing in the days of thy power; in the beauties of holiness from the womb of the morning thou hast the dew of thy youth.**' Instead of 'the day of thy power,' Martin's French Bible reads, 'The day that thou shalt assemble thy army in holy pomp.' This is the time when the Son of man descends in power and great glory, and the armies of Heaven, i.e., all the holy angels, attend and surround him. Matt.24:30,31; 1Thess.4:16-18; Rev.19:11-21. **The people of God are to unite with Christ in his rule over the nations of wicked men.** *Rev.2:26,27; Ps.2:6-*

9. The morning of this verse must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev.20:4-6; Luke 20:35,36; Col.1:18; Hosea 13:13,14; 1Cor.15:42-44,51-54.” Andrews, JEO, 41.

“In the Thyatiran period the nations dominated by spiritual Jezebel had power over the saints. **One day the tables will be turned and the saints will have power or authority over those who have so cruelly misused them.** Here is revealed the justice of God. ...The saints will have power over the unsaved during the millennium when they engage in a work of judgment upon the lost.” Cooke, #3-UR, 40.

“In this world the wicked bear rule, and the servants of Christ are of no esteem. **But the time is coming when righteousness will be in the ascendancy; when all ungodliness will be seen in its true light, and be at a heavy discount; and when the scepter of power will be in the hands of the people of God.** This promise will be explained by the following facts and scriptures: **The nations are to be given by the Father into the hands of Christ, to be ruled with a rod of iron, and dashed in pieces like a potter's vessel.** (Psalm 2:8,9.) Associated with Christ when He thus enters upon His own work of power and judgment, are to be His saints. (Rev. 3:21.) They are to reign with Him in this capacity for one thousand years. (Rev. 20:4.) During this period, the degree of judgment upon the wicked men and evil angels is determined. (1 Corinthians 6:2,3.) **At the end of the one thousand years, they have the honor of sharing with Christ in the execution of the sentence written.** (Psalm 149:9.)” Smith, DR, 380.

“Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; **To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written:** This honour have all his saints. Praise ye the Lord.” Psalm 149:5-9.

He Shall Rule Them With a Rod of Iron; As the Vessels of a Potter Shall They be Broken to Shivers.—

“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: ‘I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**’ Psalm 2:7-9.

“These identical promises reveal that Christ shares his ultimate victory with His faithful people, especially those of Thyatira.” Cooke, #3-UR, 41.

Even as I Received of My Father.--

“For as **the Father** hath life in himself; so hath he given to **the Son** to have life in himself; **And hath given him authority to execute judgment also,** because he is the Son of man.” John 5:26, 27.

REVELATION 2:28

And I will give him the morning star.

The Morning Star.—

“Christ says in Rev. 22:16 that He is Himself the morning star, the immediate forerunner of the day. What is here called the ‘morning star,’ is called the ‘day-star’ in 2 Peter 1:19, where it is associated with the dawn of the day: **‘Until the day dawn, and the daystar arise.’** During the saints' weary night of watching, they have the Word of God to shed its needful light upon their path. **But when the daystar shall arise in their hearts, or the morning star be given to the overcomers, they will be taken into so close a relationship to Christ that their hearts will be fully illuminated with His Spirit, and they will walk in His light.** Then they will no longer need the sure word of prophecy, which now shines as a light in a dark place. Hasten on, O glorious hour, when the light of heaven's bright day shall rise upon the pathway of the faithful!” Smith, DR, 380,381.

“Christ is the ‘bright and morning star.’ He is the Christian's light. ‘They that follow me, he says, ‘shall not walk in darkness.’ They are to receive their light from the morning star; and as they catch his bright beams, they are actively, interestedly, to transmit to others the light received.” Review & Herald, 10/6/1896.

“The promise of the morning star indicates that a night, or period of darkness, was coming to a close. The morning star is the sign and promise of greater light. It does not disperse the darkness but is a sign that the soon-rising sun will scatter the darkness of night and usher in the dawn of day, that will be followed by the ‘perfect day’ of noon tide glory.” Bunch, SEOC, 176.

“In the fourteenth century arose in England ‘the morning star of the Reformation.’ John Wycliffe was the herald of reform, not for England alone, but for

all Christendom. ...He lived to place in the hands of his countrymen the most powerful of all weapons against Rome—to give them the **Bible, the heaven-appointed agent** to liberate, enlighten, and evangelize the people. ...**In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.** ...The great movement that Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. **Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century.**" *Great Controversy*, 80,88,93.



An Original Wycliffe Bible
Wycliffe, the Morning Star of the Reformation,
gave the Word of God to the English people.

REVELATION 2:29:

He that hath an ear, let him hear what the Spirit saith unto the churches.

"It should be remembered that, **as the experiences of Ephesus, Smyrna, and Pergamos, will be repeated in the last church before the second coming of Christ, so the history of Thyatira will have its counterpart in the last generation.** The power of Jezebel will again be

felt. What was once done by a church in days of intellectual darkness will be repeated in days of great light. The union of the church and state will be followed by laws compelling obedience to man-made laws, instead of the laws of God. The law of God will be trampled underfoot; for a church with civil power always works the works of Jezebel. ...This message is impressed upon the minds of those living in the latter days by the oft-repeated words, '**He that hath an ear, let him hear what the Spirit saith unto the churches.**'" *Haskel, SSP*, 69.

"Again and again the true Witness says, '**He that hath an ear let him hear what the Spirit saith unto the churches.**' But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting their God-given work. '**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.**' When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message, and say to others, 'Come,' they are laborers together with God." *Manuscript Releases, Vol. 21*, 452.

"To whom shall I speak, and give warning, that they may hear? Behold, **their ear is uncircumcised**, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it." **Jeremiah 6:10.**

"It should be noticed that the call to hear for the church of Thyatira is the last item to come to this church, following the promise. **For the first three churches the call to hear had preceded the promise. For the last four churches the call to hear follows the promise.**" *Thiele, OSIR*, 52.

REVELATION 3

THE FIFTH CHURCH: SARDIS

REVELATION 3:1-6

1 And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.

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.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION 3:1

And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

Sardis, Its Time Period and Meaning.—

“The period covered by the church of Sardis must begin about 1798. ‘Sardis’ signifies ‘prince of joy,’ or ‘that which remains.’ We then have the reformed churches before us as constituting this church, from the date above named to the great movement which marked another era in the history of the people of God.” *Smith, DR, 383.*

“**The message to Sardis is addressed to Protestantism.** The period covered by Thyatira was the era of papal persecution. ... The darkness was first broken when Wycliffe, ‘the morning star of the Reformation,’ translated the Bible into the English language. The first streaks of dawn lighted up the sky, and in the course of two hundred years, the sun had arisen in its splendor. **The church came out of the wilderness, leaning on the arm of her Beloved.** The twelve hundred and sixty years of darkness ended. It was like the return of spring after a severe winter. Life of every kind sprang into existence. ... God was preparing a cradle for the newborn cause of Protestantism. Germany might have nourished it; England had an opportunity to cherish it; **but it was in**

America that the new church found congenial environments for growth: and while all nations receive the Sardis message, it is particularly applicable in the United States, or at least, the United States becomes the center for the movement therein mentioned.

“*Sardis* means ‘prince of joy’; and the name is most appropriate for those who received the light of the eighteenth century, and the first half of the nineteenth century. Protestantism is an active, living principle, based upon eternal truths. **It came as the result of the opening of the Scriptures to the common people.** The doctrine of justification by faith makes every man responsible to God alone, and necessitates freedom of conscience. When it is once made known that every man is equal in the sight of God, a deathblow is struck to all tyranny in government; and with freedom of conscience, comes also a government by the people and for the people. In the days of Luther, Germany and the other countries of Europe, had an opportunity to develop this twofold nature of Protestantism. For a time it seemed that all Europe would be transformed; but **gradually, there was a return to papal principles in Germany, and nearly all of the other countries, which had espoused the cause of Protestantism, followed her example.** The return was largely due to the educational work of the Jesuits, who arose to counteract the teachings of the Reformers.

“Since the days of Wycliffe, there had been in England followers of God, walking in all the light which they had received. ... So strong were the principles of Protestantism that her government has been, since the days of the Commonwealth, a government by the people. It was in England that the first Anglo-Saxon branches of Protestantism had birth, and it was **because of lack of freedom in the mother country, that separatists from the English church sought homes in America.**

“...The very ones who crossed the ocean because of oppression at home, oppressed, in America, those who did not worship God in the prescribed way. Nevertheless, America was destined to be the home of Protestantism; and gradually, the shackles of the Dark Ages were dropped off, and the equal rights of mankind were acknowledged. **The Constitution of the United States was the first document ever granting complete freedom of worship, and placing in the hands of the people the sole power of the government.**” *Haskel, SSP, 70-73.*

“As the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. **Absorbed in worldliness and pleasure seeking, the**

professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away....

"The condition of the church at this time is pointed out in the Saviour's words in the Revelation: 'Thou hast a name that thou livest, and art dead.' And to those who refuse to arouse from their careless security, the solemn warning is addressed: 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Rev. 3:1, 3.

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. ...To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and **in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.** This warning is brought to view in Revelation 14...." *Great Controversy*, 308-311.

He That Hath the Seven Spirits of God.—

"Why does Christ in addressing Sardis remind His people that he HATH the Holy Spirit?

"1. To declare His Godhead. As God the Son, He is equal with the Father in His person, but in office or position, He is the second Person of the Godhead. The Holy Spirit, likewise, as the third Person of the Godhead, is equal with the Father and the Son, but in office or authority, He is third; He is subject to the Father and the Son. Thus, Christ having the Holy Spirit, He may send Him wheresoever He and the Father determine.

"I will pray the Father and he shall give you another Comforter that he may abide with you forever." John 14:16. **"But when the Comforter is come, whom I will send unto you from the Father, ...he shall testify of me."** John 15:26.

"2. The seven Spirits represent the Holy Spirit in His fullness and only through the power of the Spirit would it be possible to bring spiritual life to Sardis. However, because Christ has the Spirit in his fullness—**He is able to bring hope and comfort to the Sardians.**" Cooke, #4-UR, 1,2.

"This epistle being sent to a languishing ministry and church, they are very fitly put in mind that **Christ**

has the seven spirits, the Spirit without measure and in perfection, to whom they may apply themselves for the reviving of his work among them." Henry, 6MHC, 1131.

"These things saith He that hath the **seven** Spirits of God...." Rev. 3:1. "Let him hear what the **Spirit saith** unto the churches." **Repeated seven times.**" Burnside, RWU, 62.

And the Seven Stars.—

"The seven stars' represent the human guides and teachers of the church, including '**the angel of the church in Sardis.**' Here is shown the relation between Christ as the giver of the Holy Spirit and as the head of a ministry of human agents. **The success of Christ's ministers depends upon the gift of the Holy Spirit.** Here is positive proof that the seven Spirits and the seven angels are not the same, as some contend. **It is the seven Spirits who make the seven stars shine.**" Bunch, SEOC, 182.

I Know Thy Works.—

"During the fifty years following the adoption of the principles of Protestantism in America, the various branches of the Protestant church had their period of probation. One by one the denominations arose, separating farther and farther from the physical, intellectual, and spiritual tyranny of the papacy. **To each denomination was offered the law of God and the faith of Jesus.** The time came when each had an opportunity to accept or reject, as seemed good to them; but the decision then made, decided their eternal destiny.

"In the early days of the nineteenth century God took a man, hitherto unacquainted with the Bible, and opened to him the beauties of the prophecies. As Luther found in Christ a Saviour, and with the light that entered his mind, attacked the papacy, so **William Miller, in 1818, saw light in the books of Daniel and Revelation.** He studied with care the twenty-three hundred days, spoken of by Daniel, and became convinced that the second coming of Christ was near at hand. He applied every test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ, was now repeated;** when the time approached for the message of His second coming, the world lay in ignorance: and not the world only, but the church which bore the name of Christian. Nay, more! The very churches which in their zeal for truth had faced hardship and persecution, in protesting against the errors of the papacy—**these churches were quiet when great changes were right upon them.** But unto the church of Sardis, John was bidden write: **"These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."**

"He, who walked among His churches, and who sought diligently for signs of life, searching among the seven stars—the leaders of the churches—found that,

although Sardis claimed to have life, it was dead. Strange condition! So quietly had this life been lost, that, looking back upon the activity of the past, and priding itself upon what great things had been done by Protestantism, **this church had allowed the very principles of the papacy to twine about it until its life was choked.**" *Haskel, SSP, 73-75.*

"The reformers were men of God, but their followers, thinking that all was won, settled down to organized religion. Many became state religions supported by government funds." *Burnside, RWU, 53.*

A Name that Thou Livest, and Art Dead.—

"The Reformation churches had discovered what it means to live by faith in Jesus Christ, but for the most part they eventually lapsed into a state resembling, in certain ways, that of the organization from which they had withdrawn.... **Their name—Protestant—implied opposition to the abuses, errors, and formalism of the Roman Catholic Church, and the name Reformation implied that none of these faults were to be found within the Protestant fold.**" *7SDA Bible Commentary, 756.*

"Many have a name to live while they have become spiritually dead. These will one day say: '**Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.'**' (*Mt. 7:22,23.*)" *5 Testimonies, 73.*

"Having a form of godliness, but **denying the power thereof.**" *2 Tim. 3:5.*

"Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. **They may be joined to the church, but they are not united to the Lord.** They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have '**a name that thou livest, and art dead.**'" *4BC, 1166.*

"A hundred years later [late 1700's], in a **day of great spiritual darkness**, Whitefield and the Wesleys appeared as light bearers for God. **Under the rule of the established church the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism.** Natural religion was the favorite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant and abandoned to vice, while **the church had no courage or faith any longer to support the downfallen cause of truth.**" *Great Controversy, 253.*

"If you fail to shine as lights in the world, some will rise in judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. **You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it.**" *Review & Herald, 8/16/1898.*

"Like Samson of old the modern church is spiritually dead and '**wist not that the Lord was departed from him.**' (*Jg. 16:19.*)" *Bunch, SEO, 183.*

Cause of Corporate Spiritual Death.—

"How, then, did the churches of the Reformation begin to lose their spiritual life and decline? It is considered that there were **five causes** of decline of the church of that period. These were:

1. The union of the main church bodies with the state.
2. The formation of rigid creeds.
3. Their adherence to certain unscriptural doctrines.
 - a. Sacramentalism.
 - b. Predestination
 - c. Original Sin
 - d. False Justification
 - e. Antinomianism. [Law abolished.]
4. The influence of the Counter-Reformation.
5. The rise of Deism or the Age of Reason."

From: *Cooke, #4-UR, 4,6.*

REVELATION 3:2

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Be Watchful.—

"There are three watchwords in the Christian life which must be heeded if we would not have Satan steal a march upon us. **Watch, pray, work.**" *2 Testimonies, 283.*

"He advises them to be upon their watch. **The cause of their sinful deadness and declension was that they had let down their watch.** Whenever we are off our watch, we lose ground, and therefore must return to our watchfulness against sin, and Satan, and whatever is destructive to the life and power of godliness." *Henry, 6MHC, 1131.*

Strengthen Things Which Remain, Ready to Die.—

"There was a time in the history of Pergamos,

when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated.** Protestantism thought itself free from the principles of the Dark Ages; but the plant was sturdy and long lived, and although Protestantism reared itself aloft like a mighty oak, the rootlets of the papacy were planted with the oak, and soon the vine encircled the tree, and sapped its very life. Protestantism reared the structure, and the papacy is supported by it. ‘Be watchful,’ says the divine message to Sardis, ‘and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.’ There was, at the time this message came, some life still in the oak, but unless haste was made to ‘strengthen the things which remain,’ death would follow.” *Haskel, SSP, 75,76.*

“(Revelation 3:1,2 quoted.) **Here the problem is solved.** The persons here described have had light that would have prompted them to altogether different works, if they had followed the light and had strengthened the things that remained that were ready to die. The light which was glowing in their own hearts when Jesus spoke to their souls, “Thy sins be forgiven thee,” **they might have kept alive by helping those who needed help.**

“The work to be done is plainly specified: ‘Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Many have heard and received the word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practice. The truth which is not put in practice, loses its power. The heart is closed to its divine influence, and those who should be workers for Christ are idle, and **souls whom they might help are left in discouragement and darkness and despair.**” *Testimonies to Ministers, 352,353.*

“Let our prosperous institutions see to it that they strengthen the things that remain which are ready to die. How easily might the large church in Battle Creek appropriate some of its means for the aid of the poorer churches, which are nearly crushed under a load of debt! Why is it that these sister churches are left from year to year to struggle with poverty and debt? Selfishness brings spiritual death. **What great good our more able churches might accomplish if they would aid their sister churches, bringing them to a condition of prosperity!**” *8 Testimonies, 136.*

I Have Not Found Thy Works Perfect Before God.—

“*Perfect* as used here means ‘fulfilled,’ or ‘up to the mark or standard.’ ‘I have found no works of thine perfected before my God’ is the American Revised Version, and ‘fully performed’ is the rendering in the Emphatic Diaglott. This indicates that the Reformation was started but not completed. It came to a standstill, and was not carried to its consummation. ...Sir Robert Peel, while Prime Minister of England, in 1840, said: ‘The day is not far distant, and it may be very near, when we shall have to fight the battle of the Reformation over again.’ The Reformation cannot be completed until God’s people are brought all the way back to the faith once delivered to the church by Christ and His apostles.” *Bunch, SEOC, 186,187.*

“Protestantism started well, but it did not continue to advance in light. John Robinson, pastor of the English refugee flock in Holland, emphasized this in his farewell counsel to the Pilgrims as they were setting forth in the ‘Mayflower’ for New England in 1620. **He charged them that the reformation meant walking in the ever-increasing light to shine forth from Holy Scripture. The Reformation was only begun, not ended.** He said:

“I charge you, before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. **The Lord has more truth yet to break forth out of His holy word.** I cannot sufficiently bewail the condition of the reformed churches, **who are come to a period in religion, and will go at present no farther than the instruments of their reformation.** Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you remember it—‘tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written word of God.”” *Burnside, RWU, 54.*

“(Rev. 3:2 quoted). You need to offer always the sacred fire; for then Christ’s works, His love, His mercy, His righteousness, will ascend before God, as a cloud of holy, fragrant incense, wholly acceptable. But strange fire has been offered in the use of harsh words, in self-importance, **in self-exaltation**, in self-righteousness, in arbitrary authority, **in domineering**, in oppression, **in restricting the liberty of God’s people, binding them about by your plans and rules**, which God has not framed, neither have they come into His mind. **All these things are strange fire, unacknowledged by God, and are a continual misrepresentation of His character.**” *Testimonies to Ministers, 357,358.*

REVELATION 3:3

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I

will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Remember How Thou Hast Received and Heard.—

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” **Colossians 2:6.**

Hold Fast, and Repent.—

“‘Hold fast.’ This does not mean, Hold fast to your sins; but, **hold fast to the comfort, the faith, the hope, that God has given you in His Word.** Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But ‘what shall it profit a man, if he shall gain the whole world, and lose his own soul?’ You may have worldly pleasure at the expense of the future world; but can you afford to pay such a price?

“We are to ‘hold fast’ and live up to all the light we receive from heaven. Why? **Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them.** When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit—the three great personal Dignitaries of heaven. ‘Hold fast’ to this pledge.

“**And repent.**” The life we live is to be one of continual repentance and humility. **We need to repent constantly, that we may be constantly victorious.** When we have true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!

“A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession. We are to be cheerful, not sorrowful. **But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our life to the powers of darkness. We are to feel sorrow of heart as we remember that** after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name’s glory. **We are to repent because** we have not endeavored in every way possible to become acquainted with the precious truth, which enables us to exercise that faith which works by love and purifies the soul.

“**As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance.** If we do everything we can for them, and yet they do not repent, the sin lies at their door; but we are still to feel sorrow of heart because of

their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ.” *Manuscript 92, 1901.*

“Because Protestants have lost much of what the pioneers had, they are admonished to remember the past glorious history and experience, and **to return to ‘the faith once delivered to the saints,’** but forgotten by their children.” *Bunch, SEOC, 189.*

If Not Watching, I Will Come On Thee As a Thief.—

“The Sardis church seems to have been brought out by the Reformation, after the dark period of the work of ‘Jezebel’—the apostate church. The church of Sardis was told that she had been a live church; **but when she heard and rejected the doctrine of the Lord’s coming, she placed herself where she was liable to be overtaken by that event as by a ‘thief in the night.’** So, it is stated by the apostle Paul in 1 Thess. 5:1-5, will be the condition of those who cry, ‘Peace and safety,’ when the Lord’s coming is near. Those who follow the light of truth are called the ‘children of the day,’ and the Lord will not come on them as a thief. *Loughborough, GSAM, 172.*

“‘Remember, therefore, how thou hast received and heard, and hold fast, and repent.’ The truths already received were indeed life; but **a church, as well as an individual, must make constant progress, or they will suffer spiritual death.**

“For nine years William Miller was convinced that he ought to give his message to the churches; but he waited, hoping that some recognized authority would proclaim the glad news of a soon-coming Saviour. In thus waiting, he but proved the truth of the message; there was a name that they lived, but they were fast dying. In 1831 Miller gave his first discourse on the prophecies. He was a member of the Baptist church, **and in 1833, he received from this church, license to preach.** This was the very year in which appeared another sign in the heavens—the third spoken of by the Saviour in Matthew 24:29. **In November, 1833, ‘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.’** God was calling to the dying church of Sardis by the voice of man and by signs in the heavens. **‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’** *Haskel, SSP, 77.*

“But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in his coming had grown cold. **Absorbed in worldliness and pleasure-seeking, the professed people of God were blinded to the Saviour’s instructions concerning the signs of His appearing.** The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation until it was, to a great extent, ignored and forgotten. The condition of the church at this time is

pointed out in the Saviour's words in the Revelation, '**Thou hast a name that thou livest, and art dead:**' and to those who refuse to arouse from their careless security, the solemn warning is addressed, '**If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**' *Great Controversy*, 309,310.

"Jesus has left us word: '**Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.**' We are waiting and watching for the return of the Master, who is to bring the Morning, lest coming suddenly he find us sleeping. **What time is here referred to?** Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to **His return from His ministration in the most holy place of the heavenly sanctuary, when he lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: '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.'**" *2 Testimonies*, 190,191.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. **Soon—none know how soon—it will pass to the cases of the living.** In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: '**Watch and pray: for ye know not when the time is.**' *Mark 13:33.* '**If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**' *Rev. 3:3.* When the work of the investigative judgment closes, the destiny of all will have been decided for life or death." *Great Controversy*, 490.

"(Rev. 3: 3 quoted). The advent of Christ will surprise the false teachers. They are saying, '**Peace and safety.**' Like the priests and teachers before the fall of Jerusalem, they look for the church to enjoy earthly prosperity and glory. The signs of the times they interpret as foreshadowing this. But what saith the word of Inspiration? '**Sudden destruction cometh upon them.**' *1 Thess. 5:3.* **Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief.**

"The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, '**All things continue as they were from the beginning.**' '**Tomorrow shall be as this day, and much more abundant.**' *2 Peter 3:4;* *Is.*

56:12. We will go deeper into pleasure loving. But Christ says, '**Behold, I come as a thief.**' *Rev. 16:15.* At the very time when the world is asking in scorn, '**Where is the promise of His coming?**' the signs are fulfilling. While they cry, '**Peace and safety,**' sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief." *Desire of Ages*, 635.

"**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. **For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always,** 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.*

Thou Shalt Not Know What Hour I Will Come.—

"But ye, brethren, **are not in darkness, that that day should overtake you as a thief.** Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that **sleep in the night;** and they that be **drunken** are drunken in the night." *1 Thess. 5:4-7.*

REVELATION 3:4

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Thou Hast a Few Names Even in Sardis.—

"**'A few names even in Sardis,'** would seem to imply a period of **unparalleled worldliness** in the church. But even in this state of things, there are some whose garments are not defiled, some who have kept themselves free from this contaminating influence. James 1:27 says, '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.**'" *Smith, DR*, 393.

"At this time Bible Societies were established to spread the Bible all around the world. Also, there began to be a great missionary movement. William Carey and others carried the light of God's Word to distant parts of the world." *PJ*

"As the time, which was supposed to be the time of the second advent approached, men of learning and position helped spread the message. The light of this

message flashed throughout the world. ‘**Thou hast a few names even in Sardis which have not defiled their garments.**’ Three years after Miller was convinced of the near coming of Christ, that is, in 1821, **Joseph Wolff**, known as the ‘missionary to Asia,’ began to give the same message. He visited Egypt, Abyssinia, Palestine, Syria, Persia, Bokhara, and India—everywhere proclaiming the soon coming of the Messiah. In 1837 ...he visited Washington, where, in the presence of all the members of the Congress of the United States, he preached on the personal reign of Christ.

“...**Gaussem**, gave the message of the soon coming of Christ to the children of Geneva. In Scandinavia, the truth was proclaimed by children; for God used **child-preachers**, when older persons were restricted by law.

“In 1838 **Josiah Litch and William Miller** published an exposition of the ninth chapter of Revelation, in which it was predicted that the Ottoman Empire would fall in 1840. The exact fulfillment of this prophecy on August 11, 1840, when the Turkish government surrendered its independence, ...was a startling proof to many that prophecy could be understood, and that men were living in the end of time.” *Haskel, SSP, 77-79.*

“But there are ‘**a few names even in Sardis which have not defiled their garments,**’ etc.. To this church the message of the coming of the Lord is given, and the cry, **Come out of her My people. A few hear, believe and obey. These came out of all the several denominations, and united upon the glorious theme of Jesus’ coming**, leaving their denominational tenets behind, and formed the sixth church.” *White, James, The Seven Churches, R&H, 10/16,1856.*

Not Defiled Their Garments.—

“There will be a remnant in decadent Protestantism who will repent and **carry the Reformation to completion.** They will be watching and waiting when Jesus returns. **Their character garments** will not be defiled by sin. While Christendom as a whole will be unready for the crisis, a remnant will be prepared and saved. (*Joel 2:32; Rev. 12:17.*)” *Bunch, SEO, 190.*

“(Rev. 3:4,5 quoted). These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them **will not leave one spot or stain upon their garments.** They **will walk with Christ. They will pray and believe and work to save the souls that are ready to perish.** These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if, by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, **but if he trusts in God, if he is humble and**

meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, ‘**He shall walk with me in white (with unsullied garments), for he is worthy.**’” *Spalding & Magan, 206.*

They Shall Walk With Me in White.—

“**The fifth state or the Sardis Church looks just like the nominal church in 1844,** when the [first and second] third angel in Rev. 14. were giving their messages: ‘The hour of his judgment is come,’ ‘Babylon has fallen,’ ‘Come out of her, my people.’ connected with the overpowering, soul-stirring Cry at Midnight, ‘Behold the Bridegroom cometh, go ye out to meet him.’ **Here the Sardis Church was shaken to its centre; and all those who really believed these messages began to move out.** It is true some were drove out; but no matter, the work was done. Those whose fear of God rather than man prevailed, cleared themselves from the different orders and sects, and with all their various views, they here merged and united together as in apostolic times. Creeds and formulas passed away like smoke from the chimney. They gloried in this heavenly union, while rallying under these flying messages. And every feature denoted the true state of the Philadelphia Church, which signifies brotherly love of the fraternity. **They read the promises of Jesus, ‘that there were a few names in Sardis which had not defiled their garments, and they shall walk with me in white, for they are worthy.’** We thought then there was more than a few, but we are pretty well convinced now that Jesus was right.” *Bates, Waymarks, 76.*

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. **When men see their own nothingness,** they are prepared to be clothed with the righteousness of Christ.” *Review & Herald, 9/16/1902.*

“Let the children be taught that **as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garment of character.** This apparel will make them beautiful and beloved here and will hereafter be their title of admission to the palace of the King. His promise is: ‘**They shall walk with Me in white: for they are worthy.**’” *Education, 249.*

“Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father ‘**a glorious church, not having spot, or wrinkle, or any such thing.**’ Eph. 5:27. Their names stand enrolled in the book of life, and concerning them it is written: ‘**They shall walk with Me in white: for they are worthy.**’ Rev. 3:4.” *Great Controversy, 484.*

For They Are Worthy.—

“Watch ye therefore, and pray always, **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 21:36.

"He that loveth father or mother more than me is **not worthy** of me: and he that loveth son or daughter more than me is **not worthy** of me. And he that taketh not his cross, and followeth after me, is **not worthy** of me." **Matthew 10:37,38.**

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.—

"Self is difficult to conquer. Human depravity in every form is not easily brought into subjection to the Spirit of Christ. But all should be impressed with the fact that unless this victory is gained through Christ, there is no hope for them. **The victory can be gained; for nothing is impossible with God. By His assisting grace, all evil temper, all human depravity may be overcome.**" *4 Testimonies*, 349.

"Let no one say, 'I cannot overcome my defects of character,' for if this is your decision, then you cannot have eternal life. The impossibility is all in your will. If you will not, that constitutes the can-not. The real difficulty is the corruption of an un-sanctified heart, and an unwillingness to submit to the will of God. **When there is a determined purpose born in your heart to overcome, you will have a disposition to overcome, and will cultivate those traits of character that are desirable, and will engage in the conflict with steady, persevering effort.** You will exercise a ceaseless watchfulness over your defects of character; and will cultivate right practices in little things. The difficulty of overcoming will be lessened in proportion as the heart is sanctified by the grace of Christ. Earnest, persevering effort will place you on the vantage-ground of victory; **for he who strives to overcome in and through the grace of Christ, will have divine enlightenment, and will understand how great truths can be brought into little things, and religion can be carried into the little as well as into the large concerns of life.**" *Youth Instructor*, 9/7/1893.

"**We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we cannot do of ourselves.** No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us." *5 Testimonies*, 472.

White Raiment.—

"Being clothed with white raiment is explained in

other scriptures to be **a symbol of exchanging iniquity for righteousness.** (See Zechariah 3:4,5.) '**Take away the filthy garments from him,**' is explained by the language that follows, '**Behold, I have caused thine iniquity to pass from thee.**' '**The fine linen,**' or the white raiment, '**is the righteous-ness of saints.**' **Revelation 19:8.**' *Smith, DR*, 384.

"Then, mothers, teach your children, line upon line, and precept upon precept, that the righteousness of Christ is the only dress in which they can be admitted into heaven and that **robed in this apparel they will be constantly doing duties in this life which will glorify God.**" *Child Guidance*, 418.

"Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and **His robe of righteousness.** **He presents us to the Father clothed in the white raiment of His own character.** He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me." *Mount of Blessing*, 9.

"According to vs. 4 the white raiment appears to represent moral purity. ...**It may also represent the literal clothing of the saints in the kingdom.** This is described as a **garment of light [Ps. 104:2]** and is a part of the spiritual body which the saints shall possess in eternity. [1 Cor. 15:42-44. Phil. 3:20,21.]" *Cooke, #4-UR*, 19.

I Will Not Blot Out His Name Out of Book of Life.—

"It is only by being overcomers to the end that our names can be retained in that book (of Life). But all will not gain the victory. Their names, of course, will be blotted out. Reference is here made to some definite point of time in the future for this work. '**I will not,**' says Christ, blot out the names of the overcomers, which is also saying, by implication, that at the same time **He will blot out the names of those who do not overcome.** Is not this the same time mentioned by Peter? '**Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.**' *Acts 3:19.*

"To say to the overcomer that his name shall not be blotted out of the book of life, is to say also that his sins shall be blotted out of the book wherein they are recorded, to be remembered against him no more forever. (*Hebrews 8:12*). **It means that either his name or his sins will be blotted out from the heavenly records.** What a precious thought it is that *now* we are forgiven if we confess our transgressions! Then if we remain faithful to God these sins will be blotted out at the coming of Jesus.

"When that hour of decision shall come, which cannot now be a great way in the future, how, reader, will it be with you? **Will your sins be blotted out, and**

your name be retained in the book of life? Or will your name be blotted out of the book of life, and your sins be left to bear their fearful record against you?"
Smith, DR, 385.

"Very little self-denial and sacrifice is necessary in order to put on a form of godliness and have the name upon the church book; but to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part." *I Testimonies, 405.*

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." **Isaiah 4:3.**

"Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, **neither shall they be written in the writing of the house of Israel**, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God." **Ezekiel 13:9.**

"Concerning the name of the non-overcomer whose name had been originally registered in the book of life, his name will be blotted out from that register.

"**Let them be blotted out of the book of the living [of life] and not be written with the righteous.**" **Ps. 69:28.**

"**Whosoever hath sinned** [and not repented and forsaken] **against me, him will I blot out of my book.**" **Ex. 32:32.**

"**Let their name be blotted out.**" **Ps. 109:13.**

"**Let me alone, that I may destroy them and blot out their name from under heaven.**" **Dt. 9:14.**

"**The Lord shall blot out his name** [who turns from Christ to other gods] **from under heaven.**" **Dt. 29:30.**" *Cooke, #4-UR, 22,23.*

I Will Confess His Name Before My Father, and Before His Angels.—

"Christ taught that as men confessed or denied, despised or honored Him here, they would be confessed or denied by Him before His Father in heaven and before the holy angels. (Matthew 10:32,33; Mark 8:38; Luke 12:8,9.) Who can fathom the honor of being approved before the heavenly hosts! Who can conceive of the bliss of that moment when we shall be owned by the Lord of life before His Father as those who have done His will, fought the good fight, run the race, honored Him before men, overcome, and whose names are worthy through His merits to stand upon the imperishable record of the book of life forever and ever!" *Smith, DR, 385,386.*

"Whosoever therefore shall confess me before men, **him will I confess also before my Father which is in heaven.** But whosoever shall deny me before men,

him will I also deny before my Father which is in heaven." **Matt. 10:32,33.**

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed**, when he cometh in the glory of his Father with the holy angels." **Mark 8:38.**

"**'He that overcometh, the same shall be clothed in white raiment; and I will not'**—Oh, how precious is that 'not'!—"**'I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels.'** When the gates of the city of God swing back on their glittering hinges, and the nations who have kept the truth shall enter in, Christ will be there to welcome us, to call us the blessed of the Father, because we have overcome. He will welcome us before the Father, and before His angels. As we enter the kingdom of God, there to spend eternity, **the trials and the difficulties and the perplexities that we have had here will sink into insignificance.** Our life will measure with the life of God." *Gen. Conf. Bulletin, 4/6/1903.*

REVELATION 3:6:

He that hath an ear, let him hear what the Spirit saith unto the churches.

He That Hath an Ear.—

"All will hear His voice who are willing to be corrected; but those who have been deceived by the enemy are not willing to come to the light, lest their deeds shall be reproved." *5 Testimonies, 74.*

"Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience. **God's voice is addressing this class, which are not few:** '**He that hath an ear, let him hear what the Spirit saith unto the churches.**' It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do." *Review & Herald, 6/7/1887.*

"Christ calls upon us to hear His words, that we may know Him. **'He that hath ears to hear, let him hear.'** We are not to hear as did those of whom the apostles said, '**The Word preached did not profit them, not being mixed with faith in them that heard it.**' **Those who hear savingly are those who hear in faith,** and who give earnest heed to the things which

they have heard, lest at any time they should let them slip." *Signs, 1/27/1898.*

"Christ is ever sending messages to those who listen for His voice. Thus today the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven." *Ministry of Healing, 509.*

THE SIXTH CHURCH: PHILADELPHIA

REVELATION 3:7-13

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

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 thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

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.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

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 hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth:

The Church in Philadelphia.—

"In this prophetic description of the seven churches, we see the fall of the Sardis church is immediately followed by the Philadelphia, or (as the word signifies) brotherly love, church. Such, indeed, were the **50,000 believers who, by the second angel's message, were brought out from all the varied churches, and united in one bond of brotherly love** on the great cardinal truth of the immediate advent of Christ." *Loughborough, GSAM, 172.*

"The word 'Philadelphia' signifies 'brotherly love,' and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. The great religious awakening in the early part

of the nineteenth century which resulted from a study of the prophecies, culminated in this advent movement. Men from all denominations were convinced that the coming of Christ was near. **As they came out of the various churches, they left sectarian names and feelings behind, and every heart beat in unison as all joined to give the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believer's true hope.** Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and His praise upon every tongue. **Those who were not in that movement cannot fully realize how great was the searching of heart, the consecration to God, the peace and joy in the Holy Spirit, and the pure, fervent love for one another which true believers enjoyed.**" *Smith, DR, 386,387.*

"It has been supposed that the Philadelphia church reached to the end. This we must regard as a mistake, as the seven churches in Asia represent seven distinct periods of the *true church*, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time.

"The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state, and overcome." *White, James, The Seven Churches, R&H, 10/16/1856.*

"The message to the Philadelphian period reaches to the end of time, and **all who receive the crown will have passed through its experiences.** ... The messages to Sardis and to Philadelphia, separately cover a period extending to the second coming of Christ; but in addition to the experiences portrayed in the fifth and sixth messages, that which is directed to Laodicea is also applicable." *Haskel, SSP, 86,87.*

He That is True.—

"When God gave Jesus to our world, He gave all heaven. This gift has secured for us our adoption into God's family. The Father's promise is Yea and Amen in Christ Jesus. **Never will He falsify. Never will He alter the thing that has gone out of His mouth.** The clouds of uncertainty and unbelief rolled back as the Saviour cried out upon the cross, '**It is finished.**' No longer had the enemy power to tempt or annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, and righteousness and peace kissed each other. **Jesus had testified that God is true.** Faith demands no more. The doubting soul need not ask, Has God forgotten to be gracious? Has He in anger shut up His tender mercies? The answer comes clear and strong, '**God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.**' God's word is

immutable." *Bible Echo*, 7/23/1900.

He That Hath The Key of David.—

"**A key is a symbol of power.** The Son of God is the rightful heir to David's throne; and He is about to take to Himself His great power and to reign; hence He is represented as having the key of David. **The throne of David, or of Christ, on which He is to reign, is included in the capital of His kingdom, the New Jerusalem, now above, but which is to be located on this earth, where He is to reign forever and ever.** (Revelation 21:1-5; Luke 1:32,33.)" *Smith, DR*, 387.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." **Isaiah 22:22.**

"For unto us a child is born, unto us a son is given: **and the government shall be upon his shoulder:** and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, **and to establish it with judgment and with justice from** henceforth even for ever. The zeal of the LORD of hosts will perform this." **Isaiah 9:6,7.**

"With the key Jesus opens the door through which he will enter upon a work of judgment to receive and establish His government or kingdom. Jesus entered the Most Holy Place of the heavenly sanctuary to begin this work of judgment in 1844. See Dan. 7:13,14." *Stephen Bohr, Sermon.*

He That Openeth, and No Man Shutteheth.—

"Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has **opened a door into the most holy place** and entered in to cleanse the sanctuary." *Early Writings*, 250.

"The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, **which He opened in 1844**, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah." *Early Writings*, 43.

"A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral....

"The True Witness declares: '**Behold, I have set before thee an open door.**' Let us thank God with heart and soul and voice; and **let us learn to approach unto him as through an open door**, believing that we

may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory." *Review & Herald*, 7/9/1908.

REVELATION 3:8

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.

I Know Thy Works.—

"**Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844.** Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth, still felt the holy influence of that blessed work, and bear witness that it was of God." *Great Controversy*, 401.

Door.—

"**I am the door:** by me if any man enter in, he shall be saved..." **John 10:9.**

I Have Set Before Thee an Open Door [to the Most Holy Place].—

"**To understand this language, it is necessary to look at Christ's position and work as connected with His ministry in the sanctuary, or true tabernacle above.** (Heb. 8:2.) A figure, or pattern, of this heavenly sanctuary once existed here upon earth in the sanctuary built by Moses. (Exodus 25:8, 9; Acts 7:44; Hebrews 9:1,21, 23,24.) The earthly building had two apartments—the holy place and the most holy place. (Exodus 26:33,34.) ...**In like manner the sanctuary in which Christ ministers in heaven has two apartments,** for it is clearly stated in Hebrews 9:21-24 that 'both the tabernacle and all the vessels of the ministry' were 'patterns of things in the heavens.' As all things were made after their pattern, the heavenly sanctuary has also furniture similar to that of the earthly. For the antitype of the golden candlestick and altar of incense, in the first apartment, see Revelation 4:5; 8:3; and for the antitype of the ark of the covenant, with its ten commandments, see Revelation 11:19. In the earthly sanctuary the priests ministered. (Exodus 28:41,43; Hebrews 9:6,7; 13:11.) The ministry of these priests was a **shadow** of the ministry of Christ in the sanctuary in heaven. (Hebrews 8: 4, 5.)

"A complete round of service was performed in the earthly tabernacle once every year. (Hebrews 9: 7.) But in the tabernacle above the service is performed once for all. (Hebrews 7: 27; 9: 12.) **At the close of the yearly**

typical service, the high priest entered the second apartment, the most holy place of the sanctuary, to make an atonement; and this work is appropriately called the cleansing of the sanctuary. (Leviticus 16:20, 30, 33; Ezekiel 45:18.)

When the ministry in the most holy place began, that in the holy place ceased; and no service was performed there so long as the priest was engaged in the most holy place. (Leviticus 16:17)

"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. The time did come for this service to begin at the close of the 2300 days, in 1844. To this event the opening and shutting mentioned in the text under consideration can appropriately apply, **the opening being that of Christ's in the most holy place, and the shutting, its cessation in the first apartment, or holy place.**" *Smith, DR, 386-388.*

"In the service of the earthly sanctuary, which ...is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: '**There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out.**' Lev. 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, **He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began.** When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners....

"While it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, **another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy.** One part of His ministration had closed, only to give place to another. There was still an 'open door' to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.

"Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: '**These things saith He that is holy, he that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.**' Revelation 3:7,8.

"**It is those who by faith follow Jesus in the great work of the atonement who receive the been-bfits of His mediation in their behalf,** while those who reject the light which brings to view this work of ministration

are not benefited thereby." *Great Controversy, 428,429,430.*

The Door is Open.—

"(Rev. 3:8,9 quoted). Whenever tempted, we have this open door to behold. No power can hide from us the light of the glory which shines from the threshold of heaven along the whole length of the ladder we are to climb; for the Lord has given us strength in His strength, courage in His courage, light in His light. When the powers of darkness are overcome, when the light of the glory of God floods the world, we shall see and understand more clearly than we do today. **If we only realized that the glory of God is round about us, that heaven is nearer earth than we suppose, we should have a heaven in our homes while preparing for the heaven above."** *Manuscript 92,1901.*

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, '**I have set before thee an open door, and no man can shut it.**' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time." *Testimonies to Ministers, 107.*

"I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that **the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place.** This door was not opened until the mediation of Jesus was finished in the holy place ...in 1844." *Early Writings, 42.*

"The temple of God **was opened** in heaven, and there was seen in his temple the ark of his testament." **Rev. 11:19.**

No Man Can Shut It.—

"Many and earnest were the efforts made to overthrow their [Sabbathkeepers'] faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. **Men sought to close the door which God had opened, and to open the door which He had closed. But 'He that openeth, and no man shutteth; and shutteth, and no man openeth,' had declared: 'Behold, I have set before thee an open door, and no man can shut it.'**

Revelation 3:7,8. Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, **no man could overthrow.**" *Great Controversy*, 435.

"How hard men work to close that door; but they are not able. John's testimony is, '**And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament**' (**Rev. 11:19**). Beneath the mercy seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. **And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it.** Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it." *Faith & Works*, 46.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and **not till then, probation will close, and the door of mercy will be shut.**" *Great Controversy*, 428.

"There was a shut door in Noah's day. ... There was a shut door in the days of Abraham. ... There was a shut door in Christ's day. ... I was shown in vision, and I still believe, that there was a shut door in 1844. **All who saw the light of the first and second angels' messages and rejected that light, were left in darkness.** And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and He no longer pleaded with them." *Selected Messages*, Vol. 1, 63.

Thou Hast a Little Strength.—

"A little that a righteous man hath is better than the riches of many wicked." Ps. 37:16.

"If there are but **one or two** in a place, they can, **although few in number**, so conduct themselves before the world as to have an influence which will impress the unbeliever with **the sincerity of their faith.**" 2 *Testimonies*, 633.

Hast Kept My Word.—

"The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The wide-spread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But

while 'they that were foolish took their lamps, and took no oil with them,' 'the wise took oil in their vessels with their lamps.' The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. **These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay.**" *Great Controversy*, 394.

"I have manifested thy name unto the men, which thou gavest me out of the world: thine they were, and thou gavest them me; and **they have kept thy word.**" **John 17:6.**

"The good-ground hearers, having heard the word, keep it. Satan with all his agencies of evil is not able to catch it away. Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the spirit of the holy oracles." *Christ's Object Lessons*, 60.

"(Rev. 3:8 quoted.) Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are **keeping the truth** in simplicity and love, bear this in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, **if they cherish a 'Thus saith the Lord,' be drawn into the secret pavilion of the Most High.** His promises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will place their trust in God, He will be their resting place." *Manuscript Releases*, Vol. 13, 7.

Hast Not Denied My Name.—

"A spirit contrary to the spirit of Christ would deny Him, whatever the profession. **Men may deny Christ by evil speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behaviour, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness.** In all these ways they declare that Christ is not in them. And '**whosoever shall deny Me before men,**' He says, '**him will I also deny before My Father which is in heaven.**'" *Desire of Ages*, 357.

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 thy feet, and to know that I have loved thee.

Synagogue of Satan.—

“Assemblies that worship God in spirit and in truth are the Israel of God; assemblies that either worship false gods, or the true God in a false manner, are the synagogues of Satan: though they may profess to be the only people of God, their profession is a lie.” *Henry, 6MHC, 1133.*

“The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet these theories are affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing them-selves as the dead. Satanic agencies personate the dead and thus bring souls into captivity. **Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees, he used all manner of deception.**” *Undated Manuscript 66.*

“I saw that since the second angel pro-claimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ’s followers; yet it is impossible to distinguish them from the world. Ministers take their texts from the Word of God, but preach smooth things. To this the natural heart feels no objection. It is only the spirit and power of the truth and the salvation of Christ that are hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. **Wicked men are generally pleased with a form of piety without true godliness, and they will aid and support such a religion.**

“Said the angel, ‘Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. Satan has taken full possession of the churches as a body. **The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God.** The spirit and friendship of the world are at enmity with God. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution. Very many who profess to be Christians have not known God. **They are Satan’s faithful servants, notwithstanding they have assumed another name.**’” *Early Writings, 273,274.*

Which Say They Are Jews, and Are Not, But Lie.—

“To substitute external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as it was in the days of these

Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan’s studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. **In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity.** It is the duty of every servant of God to withstand firmly and decidedly **these perverters of the faith** and by the word of truth fearlessly to expose their errors.” *Acts of the Apostles, 387.*

“**As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of opposition.** By uniting with the world and partaking of its spirit, they have 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. **They become the most bitter enemies of their former brethren.** When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” *Great Controversy, 608.*

I Will Make Them to... Worship Before Thy Feet.—

“The sons also of them that afflicted thee shall come bending unto thee; and **all they that despised thee shall bow themselves down at the soles of thy feet;** and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.” *Isaiah 60:14.*

“You think that **those who worship before the saint’s feet**, will at last be saved. Here I must differ with you; for God showed me that **this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh, and put him to an open shame.’** And in the ‘hour of temptation’, which is yet to come, **to show out every one’s true character, they will know that they are forever lost;** and overwhelmed with anguish of spirit, **they will bow at the saint’s feet.**” *A Word to the Little Flock, 12.*

“The 144,000 were all sealed and perfectly united. On their foreheads was written, 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. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet." *Early Writings*, 15.

And to Know That I Have Loved Thee.—

"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. Then it was that the synagogue of Satan knew that God had loved us...." *I Testimonies*, 59.

"No language can express the longing which the disobedient and disloyal feel for that which they have lost forever—eternal life. Men whom the world has worshipped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them." *Great Controversy*, 655.

REVELATION 3:10

Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Because Thou Hast Kept the Word.—

"If ye continue in My word, then are ye My disciples indeed." *John 8:31*.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." *John 14:23*.

The Word of My Patience.—

"(Rev. 3:10 quoted). Before His second coming, there will be such a time as the world has never seen. God's people will be saved from this; for He will hide them in His 'pavilion.' 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Patience will be developed by keeping the commandments and by clinging to the faith of Jesus." *Haskel, SSP*, 84,85.

"The language of our text seems to indicate a delay of the Second Advent beyond the expectation of the church. Christ's Advent was indeed very near at the close of the Philadelphian period proper, when the faithful of Christendom were expecting that great event and had made preparation for it. But His coming has been delayed by the entrance of the church into the terrible Laodicean condition of lukewarmness in

affection and flagging missionary zeal. In the parable the ten virgins, who represent the people of God who are expecting the coming of the Bridegroom, 'all slumbered and slept' while 'the bridegroom tarried.' (*Matt. 25:1-5*.)

"According to Hebrews 10:35-37, 'the word of my patience' seems to have to do with the attitude of the church during the delay of the Second Advent. It is because of this delay that many cast away their confidence and lose their reward. They do not live and walk by faith but say in their hearts, 'My Lord delayeth His coming,' which leads them to smite their fellow servants and to eat and drink with the drunken. (*Matt. 24: 48-51*)." *Bunch, SEOC*, 206.

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." **Hebrews 10:35-38.**

I Also Will Keep Thee.—

"In the time of trial before us God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones: '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.' *Isaiah 26:20*. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal." *6 Testimonies*, 404.

"For those who in the midst of conflict should maintain their faith in God, the prophet was given the words of commendation and promise: (Rev. 3:8-10 quoted.)" *Acts of the Apostles*, 587,588.

"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. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation." **Psalm 91:14-16.**

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." **Psalm 27:5.**

From.—

"If the church endures, it will be kept from the hour of trial to come on the earth. Does it mean that they will be taken out and thus protected, or that they will be kept

within and shielded during that time? There are two words in Greek translated ‘from’. One is **ek**, the other is **apo**. The word here is **ek**. Nunn’s Short Syntax of New Testament Greek explains these words as follows: ‘**ek**—‘root meaning: out of, from inside.’

“‘**apo**’—‘root meaning: away from, to depart from . . . to be away, to be distant.’

“The use of the word **ek** here shows that **they will be protected from the trials, but will be within and near by.** If the expression meant to convey the idea that they were taken out of the world the word that would have expressed that idea was **apo**; but that word was not used.” *Straw, SR, 37.*

The Hour of Temptation.—

“True Christians will be kept from falling, because they have kept His word. In Deuteronomy 4:34 the plagues of Egypt are called ‘**temptations**.’ Those who keep the Word of Christ’s patience during the last crisis will be kept from the **seven last plagues**. The language indicates that pressure will be used to compel God’s faithful remnant to let go their hold on His truth. It is to this time that Rev. 12:17 applies.” *Bunch, SEOI, 205.*

“Though God’s people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth’s sake; **they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour’s promise: I ‘will keep thee from the hour of temptation, which shall come upon all the world.’** *Rev. 3:10.* If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God’s holy name would be reproached.

“On every hand they hear the plottings of treason and see the active working of rebellion; and there is aroused within them an intense desire, an earnest yearning of soul, that this great apostasy may be terminated and the wickedness of the wicked may come to an end. But while they plead with God to stay the work of rebellion, it is with a keen sense of self-reproach that they themselves have no more power to resist and urge back the mighty tide of evil. They feel that had they always employed all their ability in the service of Christ, going forward from strength to strength, Satan’s forces would have less power to prevail against them.

“They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour’s promise: ‘Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.’ *Isaiah 27:5.* Their faith does not fail because their prayers are not immediately answered. **Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions.** They lay hold of the strength of God as Jacob laid hold of the Angel; **and the language of their souls is: ‘I will not**

let Thee go, except Thou bless me.’” *Great Controversy, 619,620.*

“Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils.

“Just before us is the ‘**hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.**’ All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan ‘works with all deceivableness of unrighteousness’ to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. **Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense.** ‘Because thou hast kept the word of My patience, I also will keep thee’ (vs. 10), is the Saviour’s promise. He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.” *Great Controversy, 560.*

“None but those who have **fortified the mind with the truths of the Bible** will stand through the last great conflict.” *Great Controversy, 593.*

“**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. ...He declared 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.**” *Great Controversy, 624.*

Them That Dwell Upon the Earth.—

“By profession you say to the world: My citizenship is not here but above; **while your works decidedly say that you are a dweller on the earth.**” *4 Testimonies, 51.*

“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.” **Rev. 13: 8.**

(See notes under Rev. 11:10.)

The Philadelphia Experience.—

“Verse 10 pictures a world crisis. (Rev. 3:10 quoted.) It is evident that this is still future, which fact is proof that **the Philadelphian condition will be revived and continue to the very end.** It seems that the last four of the seven churches continue in some respects till the coming of Christ.” *Bunch, SEOC, 204.*

REVELATION 3:11

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Behold, I Come Quickly.—

“The second coming of Christ is here again brought to view, and with more startling emphasis than in any of the preceding messages. The nearness of that event is here urged upon the attention of believers. The message applies to a period when this great event is impending. In this we have indubitable evidence of the prophetic nature of these messages. What is said of the first three churches contains no allusion to the second coming of Christ, from the fact that they do not cover a period in which that event could be Scripturally expected. But with the Thyatira church, the time had come when this great hope was just beginning to dawn upon the church. The mind is carried forward to this hope by a single allusion: ‘**Hold fast till I come.**’

“The next state of the church, the Sardis period, finds the church occupying a position still nearer that event, and the great proclamation is brought to view which was to herald Christ’s coming, and the duty of watching is enjoined upon the church: ‘**If thou shalt not watch, I will come on thee as a thief.**’ We reach the Philadelphia church still later, and the nearness of the same great event then leads Him who ‘is holy and true’ to utter the stirring declaration, ‘**Behold, I come quickly.**’

“It is evident from this that these churches occupy positions successively nearer the great day of the Lord....” *Smith, DR, 389.*

“Jesus says, ‘**Behold, I come quickly.**’ We should keep these words ever in mind, **and act as though we do indeed believe that the coming of the Lord is nigh,** and that we are pilgrims and strangers upon the earth.” *5 Testimonies, 266.*

Thy Crown.—

“Blessed is the man that endureth temptation: for when he is tried, he shall receive **the crown of life,** which the Lord hath promised to them that love him.” *James 1:12*

“Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” *2 Timothy 4:8.*

“**The crown is the reward of character, and he who receives one, will have been faithful to all the light which shone upon his pathway.** Heaven can be enjoyed by those only, who have developed a character in harmony with the truth. Every man is a candidate, but only he who striveth lawfully, will inherit the crown.” *Haskel, SSP, 85.*

“When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. **Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.**” *5 Testimonies, 96.*

Let No Man Take Thy Crown.—

“**By our faithfulness we are not depriving anyone else of a crown.** The verb rendered ‘to take’ has a number of definitions, one of which is ‘to take away, snatch from, *deprive of.*’ **Let no one, and no thing, induce you to yield the truth, or pervert you from the right ways of the Lord, for by so doing it will cause you to lose the reward.**” *Smith, DR, 389.*

“God forbid that I should justify you: till I die **I will not remove mine integrity from me.**” *Job 27:5.*

“I saw one approaching you with firm tread and grieved countenance. He said: ‘**Let no man take your crown.**’ Have you forgotten the humiliation endured by the Son of God in coming to our world, how He suffered abuse, reproach, insult, hatred, mockery, and betrayal, how He endured the shameful trial in the judgment hall after having suffered the superhuman assaults of Satan in the Garden of Gethsemane? Have you forgotten the wild cry from the mob, ‘Crucify Him, crucify Him,’ and how He died as a malefactor? **Is the servant greater than His Lord? The followers of Jesus will not be popular, but will be like their Master, meek and lowly of heart.**” *5 Testimonies, 501,502.*

“I saw that some of God’s professed people are like the man who hid his talent in the earth. They keep their possessions and means from doing good to God’s cause. They claim that it is their own, and that they have a right to do what they please with their own; and souls are not saved by any judicious effort they make with their Lord’s money. As judgment passes upon the house of God, the angels keep a faithful record of every man’s work, their sentence is re-recorded by their name, and the angel is commissioned to spare them not, but to cut them down at the time of slaughter. And that which was committed to their trust is taken from them. Their earthly treasure is then swept away, and they have lost all. **And the crowns they might have worn, had they**

been faithful, are put upon the heads of those saved by the faithful servants whose means were constantly in use for God. And everyone they have been the means of saving, adds stars to their crown in glory, and increases their eternal reward.” *1 Testimonies, 197.*

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.

My God.—

“Notice that Jesus, who is God, says that **the Father is his God four times in this verse.** The Philadelphian church will have a true concept of the Godhead, composed of the Father, the Son, and the Holy Spirit—three distinct eternal Beings.” *PJ.*

“Jesus saith to her [Mary Magdalene], Touch me not; for I am not yet ascended to my Father: But go to my brethren, and say to them, I ascend to My Father, and your Father; **and to My God, and your God.**” *John 20:17.*

“And ye are Christ’s, and **Christ is God’s.**” *1 Corinthians 3:23.*

“But I would have you know, that **the head of every man is Christ;** and the head of the woman is the man; **and the head of Christ is God.**” *1 Corinthians 11:3.*

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God,** hath anointed thee with the oil of gladness above thy fellows.” *Hebrews 1:8,9.*

“There are **three living persons of the heavenly trio;** in the name of these **three great powers—the Father, the Son, and the Holy Spirit**—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” *Evangelism, 615.*

A Pillar in the Temple of My God.—

“The overcomer is to be a pillar in the temple of God, and go out no more. **The temple here must denote the church, and the promise of being made a pillar in it is in the promise of a place of honor,**

permanence, and safety in the church, under the figure of a heavenly building. When the time comes for this part of the promise to be fulfilled, probation is past, and the overcomer is fully established in the truth, and sealed.” *Smith, DR, 390.*

“It may be that much work needs to be done in your character building, that you are a rough stone, which must be squared and polished before it can fill a place in God’s temple. **You need not be surprised if with hammer and chisel God cuts away the sharp corners of your character until you are prepared to fill the place He has for you.** No human being can accomplish this work. **Only by God can it be done.** **And be assured that He will not strike one useless blow.** His every blow is struck in love, for your eternal happiness.” *7 Testimonies, 264.*

“The precious stones represent the most perfect Christians, who have been refined and polished by the grace of God, and by affliction which they have endured with much prayer and patience. **Their obedience and love resemble those of the great Pattern. Their lives are beautified and ennobled by self-sacrifice.** They will endure the test of the burning day, for they are living stones. **‘Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.’**” *Life of Paul, 155.*

And He Shall Go No More Out.—

“**There is no more danger of his falling away,** he is the Lord’s forever, and his salvation is sure.” *Smith, DR, 390.*

“**Just as the pillar cannot be moved as long as the building stands,** so the Christian victor in the closing crisis shall ‘**go no more out**’ of the temple of God. His triumph is permanent. ...There will be no more backslidings.” *Bunch, SEOC, 207.*

“Those that **overcome the world, the flesh, and the devil,** will be the favored ones who shall **receive the seal of the living God.**” *Testimonies to Ministers, 445.*

I Will Write Upon Him.—

“From the moment the Christians overcome and are sealed for heaven, **they are labeled, if we may so express it, as belonging to God and Christ, and addressed to their destination, the New Jerusalem.** They are to have written upon them the name of God, whose property they are, the name of the New Jerusalem, to which place they are going, not old Jerusalem where some are vainly looking. They also have upon them the new name of Christ, by whose authority they are to receive everlasting life, and enter the kingdom. Thus sealed and labeled, the saints of God are safe.” *Smith, DR, 390.*

“**The 144,000 were all sealed and perfectly united.** On their foreheads were the words God, New

GEMS FROM REVELATION

Jerusalem, and a glorious star containing Jesus' new name." *I Testimonies*, 59.

My God.—

"Jesus is talking. He is telling us that His God is His Father. Jesus told Mary before He ascended to heaven: 'Go to my brethren, and say unto them, I ascend unto my Father, and your Father; **and to my God, and your God.**' **John 20:17.** God the Father—the Creator of all things—is the God of the Bible. We are commanded to worship Him as the true God in Rev. 14:7." *PJ.*

The Name of My God.—

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty *and* four thousand, having **his Father's name written in their foreheads.**" **Rev. 14:1.**

"All who enter will have the robe of Christ's righteousness, and the name of God will be seen in their foreheads. **This name** is the symbol which the apostle saw in vision, and **signifies the yielding of the mind to intelligent and loyal obedience to all of God's commandments.**" *Son & Daughters*, 370.

"Even unto them will I give in mine house and within my walls a place and **a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off.**" *Isa. 56:5.*

The Name of the City of My God.—

"Promising us '**the name of the city of my God**' means that we can become **citizens of New Jerusalem, the capital of God's universal kingdom....** It reminds us of the promise in **Daniel 7: 27, 'The kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High.'**" *Maxwell, God Cares*, 111.

"**And of Zion it shall be said, This and that man was born in her:** and the highest himself shall establish her. The Lord shall count, when he writheth up the people, that this man was born there. Selah." **Psalm 87:5,6.**

"But **Jerusalem which is above** is free, which **is the mother of us all.**" **Gal. 4:26.**

"And even after the saints are sealed with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed. The indelible mark of God is upon them. **God can plead that His own name is written there. The Lord has shut them in. Their destination is inscribed—'GOD, NEW JERUSALEM.' They are God's property, His possession.**" *Testimonies to Ministers*, 446.

My New Name.—

"To have written on him **the new name of Jesus means** that the overcomer **will reflect perfectly Christ's character.**" *Zurcher, COR*, 55.

"We know that, when he shall appear, **we shall be like him;** for we shall see him as he is." **1 John 3:2.**

"Wherefore God also hath highly exalted him, and given him **a name which is above every name.**" **Phil 2:9**

REVELATION 3:13

He that hath an ear, let him hear what the Spirit saith unto the churches.

"He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. **The Lord GOD hath opened mine ear,** and I was not rebellious, neither turned away back." **Isaiah 50:4,5.**

"The Holy Spirit flashes conviction into the mind. **It is not the conviction that logical reasoning produces;** deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart." *Christ's Object Lessons*, 24.

"In ancient times God spoke to men by the mouth of prophets and apostles. **In these days he speaks to them by the Testimonies of His Spirit.** There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue." **4 Testimonies**, 147,148.

"Those who **not only hear but do** the words of Christ, **make manifest in character the operation of the Holy Spirit.** The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, '**Ye are my witnesses.**' They testify that divine power is influencing their hearts and shaping their conduct. **Their works give evidence that the Spirit is moving upon the inward man;** those who are associated with them are convinced that they are making Jesus Christ their pattern." *Review & Herald*, 4/12/1896.

THE SEVENTH CHURCH: LAODICEA

REVELATION 3: 14-22

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.

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 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:

18 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.

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

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.

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.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

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.

The Church of Laodicea.—

“‘Laodicea’ signifies ‘the judging of the people,’ or, according to Cruden, ‘a just people.’ The message to this church brings to view the closing scenes of probation. It reveals a period of judgment. It is the last stage of the church. Consequently it applies to believers under the third angel’s message, the last message of mercy before the coming of Christ. (Rev. 14:9-14.) While the work of the great Day of Atonement is in progress, and the investigative judgment is going forward upon the house of God, there is a period during which the just and holy law of God is taken by the waiting church as their rule of life.” Smith, DR, 391.

“Whatever the meaning given to the name Laodicea—‘a judged people,’ ‘judgment of the people,’ ‘separation of the people,’ or ‘rejection of the people’—it is always in relation to the final work of the church. Therefore the period represented by Laodicea began in 1844 at the beginning of the investigative judgment (see Dan. 8:14).” Zurcher, COR, 56.

“I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen [vs. 14-18 quoted].” Review & Herald, 9/20/1903.

“It has been supposed that the Philadelphia church reached to the end. This we must regard as a mistake, as the seven churches in Asia represent seven distinct

periods of the *true church*, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the **Laodicean church represents the church of God at the present time.**

“The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state, and overcome.

“But, dear brethren, **how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is;** and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. **What language could better describe our condition as a people, than this addressed to the Laodiceans?”** White, James, *The Seven Churches, R&H*, 10/16/1856.

“The Laodicean message applies to all **who profess to keep the law of God, and yet are not doers of it.**” (Review & Herald, 10/17/1899). 7BC, 962.

“The state of the Church represented by the **foolish virgins**, is also spoken of as **the Laodicean state.** The True Witness declares, [Rev. 3:15-21 quoted.]” Review & Herald, 8/19/1890.

These Things Saith the Amen.—

“The Amen, **one that is steady and unchangeable** in all his purposes and promises, which are all yea, and all amen.” Henry, 6MHC, 1135.

“For all the promises of God in him are yea, **and in him Amen**, unto the glory of God by us.” 2 Corinthians 1:20.

“This is, then, the final message [the Amen] to the churches before the close of probation. The description given of the indifferent Laodiceans is fearful and startling. Nevertheless, it cannot be denied, for the Witness is **‘faithful and true.’**” Smith, DR, 391.

The Faithful and True Witness.—

“And from Jesus Christ, **who is the faithful witness.**” Rev. 1:5.

“A **true witness delivereth souls:** but a deceitful witness speaketh lies.” Prov. 14:25.

“In hope of eternal life, which God, that **can-not lie**, promised before the world began.” Titus 1:2.

“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.**” Rev. 21:5.

“The word, the word revealed by God, this is to be the foundation of your faith. Study the commandments

of God and **the testimony that Jesus has borne to the truth.** He is the faithful and true Witness.” *Spalding & Mangan*, 323.

“Christ’s way of introducing Himself to the Laodicea Christians was especially appropriate.... **He chose this title because He was talking to people who were self-deceived.** He wanted them to trust His unpleasant diagnosis.” *Maxwell, God Cares*, 114.

“The Holy Spirit comes to the world as Christ’s representative. It not only speaks the truth, but It is the truth—the faithful and true Witness. **It is the great Searcher of hearts and is acquainted with the characters of all.** The Holy Spirit has often come to our schools and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly Guest.” *Counsels to Parents, Teachers, and Students*, 68.

“I asked the meaning of the shaking I had seen and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.** This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. **Some will not bear this straight testimony.** They will rise up against it, and this is what will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.” *Early Writings*, 270.

“Jesus Christ **the same** yesterday, and today, and for ever.” **Heb. 13:8.**

The Beginning of the Creation of God.—

“Some attempt by this language to uphold the error that Christ is a created being, dating His existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not imply that He was created; for **the words, ‘the beginning of the creation,’ may simply signify that the work of creation, strictly speaking, was begun by Him. ‘Without Him was not anything made.’** Others, however, and more properly we think, take the word, *arche*, to mean the ‘agent’ or ‘efficient cause,’ which is one of the definitions of the word, understanding that **Christ is the agent through whom God has created all things.**” *Smith, DR*, 391.

“Is there significance in the emphasis on Christ as Creator in the introduction to this final church? **It is in this final age of history that man has rejected the truth of creation and accepted the alternative concept of evolution. Therefore it is most relevant.**” *Cooke, #6-UR*, 3.

REVELATION 3:15,16

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of My mouth.

I Know Thy Works.—

“Keep ever before you this truth: ‘Wherever I am, whatever I do, Thou, God, seest me.’ It is not possible for the least item of our conduct to escape the observation of the One who says ‘I know thy works.’ The depths of every heart are open to the inspection of God. Every action, every purpose, every word, is as distinctly marked as though there were only one individual in the whole universe and all the watchfulness and scrutiny of God were employed on his deportment.” *5 Testimonies*, 627.

“Says the True Witness: ‘**I know thy works.**’ **Angels of God who minister unto those who shall be heirs of salvation are acquainted with the condition of all and understand just the measure of faith possessed by each individual.** The unbelief, pride, covetousness, and love of the world, which have existed in the hearts of God’s professed people, have grieved the sinless angels. As they have seen that grievous and presumptuous sins exist in the hearts of many professed followers of Christ, and that God has been dishonored by their inconsistent, crooked course, they have been caused to weep. And yet those most at fault, those who cause the greatest feebleness in the church and bring a stain upon their holy profession, do not seem to be alarmed or convicted, but seem to feel that they are flourishing in the Lord.” *2 Testimonies*, 125.

“**The motives, the purposes, the unbelief, the suspicions and jealousies** may be hid from men, but not from Christ.” *3 Testimonies*, 256.

“The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word, put away the unholy thought; for **the True Witness weighs every word, sets a value on every action, and declares, ‘I know thy works.’**” *Signs, 11/14/92.*

“Children and youth should never feel that it is something to be proud of to be indifferent and careless in meetings where God is worshiped. **God sees every irreverent thought or action, and it is registered in the books of heaven.** He says, ‘I know thy works.’ Nothing is hid from His all-searching eye.” *Child Guidance*, 546,547.

Thou Art (Lukewarm) Neither Cold nor Hot.—

"The only hope for Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. **They are neither cold nor hot; they occupy a neutral position**, and at the same time flatter themselves that they are in need of nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons. Said He: '**I would thou wert cold or hot.**' Like lukewarm water they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; but **they hold aloof and are ready to leave their posts when their worldly personal interests demand it**. The internal work of grace is wanting in their hearts." *4 Testimonies*, 87,88.

"Says the True Witness: (Rev. 3:15,16 quoted). Satan is willing that you should be a Christian in name, for you can suit his purpose better. **If you have a form and not true godliness, he can use you to decoy others into the same self-deceived way.** Some poor souls will look to you, instead of looking to the Bible standard, and will come up no higher. They are as good as you, and are satisfied." *1 Testimonies*, 162.

"It would be more pleasing to the Lord if lukewarm professors of religion had never named His name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling block to unbelievers...." *1 Testimonies*, 188.

"Halfhearted Christians are worse than infidels; for their deceptive words and non-committal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do. (*Letter 44, 1903*). *7BC*, 963.

"The church is composed of imperfect, erring men and women, who call for the continual exercise of charity and forbearance. **But there has been a long period of general lukewarmness; a worldly spirit coming into the church**, has been followed by alienation, fault-finding, malice, strife, and iniquity." *5 Testimonies*, 104.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, **until He will refuse to acknowledge them as His children.**" *Review & Herald*, 2/25/1902.

I Would Thou Wert Cold or Hot.—

"Three spiritual conditions are brought to view in this message—the cold, the lukewarm, and the hot. It is important to determine what condition they each denote, in order to guard against wrong conclusions. Three spiritual conditions which pertain to the church, not to the world, are to be considered. What the term

'hot' means it is not difficult to conceive. The mind at once calls up a state of intense zeal, when all the affections, raised to the highest pitch, are drawn out for God and His cause, and manifest themselves in corresponding works. To be **lukewarm** is to lack this zeal, to be in a state in which heart and earnestness are wanting, in which there is no self-denial that costs anything, no cross-bearing that is felt, no determined witnessing for Christ, and no valiant aggression that keeps the armor bright. Worst of all, it implies entire *satisfaction* with that condition. But to be **cold**—what is that? Does it denote a state of corruption, wickedness, and sin, such as characterizes the world of unbelievers? We cannot so regard it, for several reasons:

"It would seem harsh and repulsive to represent Christ as wishing under any circumstances that persons should be in such a condition, but He says, '**I would thou were cold or hot.**'

"No state can be more offensive to Christ than that of the sinner in open rebellion, with a heart filled with every evil. It would therefore be incorrect to represent Christ as preferring that state to any position which His people can occupy while they are still retained as His.

"The threat of rejection in verse 16 is *because* they are *neither* cold nor hot. It is as much as to say that if they were *either* cold or hot, they would not be rejected. **But if by cold is meant a state of open worldly wickedness, they would be rejected very speedily.** Hence such cannot be its meaning.

"We are brought to the conclusion that by this language our Lord has no reference whatever to those outside His church, but that He refers to three degrees of spiritual affections, two of which are more acceptable to him than the third. Heat and cold are preferable to lukewarmness. But what kind of spiritual state is denoted by the term 'cold'? We may remark first that it is a state of *feeling*. In this respect it is superior to lukewarmness, which is a state of comparative insensibility, indifference, and supreme self-satisfaction. To be hot is also to be in a state of *feeling*. As 'hot' denotes joyous fervor, and a lively exercise of all the affections, with a heart buoyant with the sensible presence and love of God, so '**cold**' would seem to denote a spiritual condition characterized by a destitution of these traits, yet one in which the individual *feels* such destitution. This state is well expressed by the language of Job, '**Oh that I knew where I might find Him!**' *Job 23:3*.

"In this state there is not indifference, nor is there content: **but there is a sense of coldness, unfitness, and discomfort, and a groping and seeking after something better. There is hope for a person in this condition.** What a man feels that he lacks and wants, he will earnestly strive to obtain. The most discouraging feature of the lukewarm is that they are conscious of no lack, and feel that they have need of nothing. Hence it is easy to see why our Lord should prefer to behold His church in a state of comfortless coldness, rather than in a state of comfortable, easy, indifferent lukewarmness. **A person will not long remain cold. His efforts will soon**

lead him to the fervid state. But if lukewarm, there is danger of his remaining till the faithful and true Witness is obliged to reject him as a nauseous and loathsome thing.” *Smith, DR, 391-394.*

I Will Spue Thee Out of My Mouth.—

“**The figure of spewing out of his mouth means that He cannot offer up your prayers or your expressions of love to God.** He cannot endorse your teaching of His Word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you.” *6 Testimonies, 408.*

“Unless they heed the counsel of the ‘**faithful and true Witness**,’ and zealously repent and obtain ‘gold tried in the fire,’ ‘white raiment,’ and ‘eyesalve,’ He will spew them out of His mouth.” *Early Writings, 108.*

“God will prove His people. **Jesus bears patiently with them, and does not spew them out of His mouth in a moment.** ...If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character.” *1 Testimonies, 186,187.*

“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, **until He will refuse to acknowledge them as His children.**” *Selected Messages, Vol. I, 128.*

REVELATION 3:17

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:

Because Thou Sayest.—

“**Yet thou sayest,** Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, **because thou sayest,** I have not sinned.” *Jeremiah 2:35.*

Rich, Increased With Goods, & Needing Nothing.—

“Such the Laodiceans think is their condition. **They are not hypocrites,** because they *know not* that they are poor, miserable, blind, and naked.” *Smith, DR, 394.*

“He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person. **Those who are rich and honorable**

in their own eyes do not ask in faith, and receive the blessing of God.” *Mount of Blessing, 7.*

“**We must not for a moment think that there is no more light, no more truth, to be given us.** We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and com-posing ourselves with the thought, ‘**I am rich, and increased with goods, and have need of nothing.**’ While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send.” *Gospel Workers, 310.*

“**The professors of religion of the present day, in every church, are lovers of the world, con-formers to the world, lovers of creature comfort, and aspirers after respectability.** They are called to suffer with Christ, but they shrink from even reproach.... *Apostasy, apostasy, apostasy,* is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! They cry, “**We are rich, and increased in goods, and stand in need of nothing.**”—Second Advent Library, tract No. 39.” *Great Controversy, 388.*

“There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. **Of all sins it is the most hopeless, the most incurable.**” *Christ’s Object Lessons, 227.*

“It is by their actions, doubtless, not by their words, that they say they are rich and increased with goods. Having so much light and so much truth, what can they want besides? If they defend the theory, and as far as their outward life is concerned, conform to the increasing light upon the commandments of God and the faith of Jesus, is not their righteousness complete? Are they not rich, and increased with goods, and in need of nothing? Here is their failure. **Their whole being should cry out for the spirit, the zeal, the fervency, the life, the power, of a living Christianity.**” *Smith, DR, 397-398.*

Knowest Not That Thou Art Wretched, Miserable, Poor, Blind, and Naked.—

“**As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted.** The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God. He may observe the forms of religion and zealously maintain its doctrines, while destitute of its spirit. **His condition is that described by the True Witness:** (Rev. 3:17 quoted.) When the Spirit of God, by message of reproof, declares this to be his condition, **he cannot see that the message is true.** Is he therefore to reject the warning? No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and, having acknowledged them to

be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late.” *5 Testimonies*, 682.

“A religion of vanity, words devoid of vitality, a character destitute of moral strength—these are pointed out in the solemn message addressed by the True Witness to the churches, warning them against pride, worldliness, formalism, and self-sufficiency. (Rev. 3:17 quoted.)” *5 Testimonies*, 484.

“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. We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are ‘wretched, and miserable, and poor, and blind, and naked.’ Now is the time to heed the admonition of the True Witness: (Rev. 3:18 quoted.)” *5 Testimonies*, 214,215.

“What, then, is the reason that God, contemplating the condition of the church of Laodicea, sees one thing, while Laodicea, considering her own status, beholds an entirely different condition? The reason lies in the fact that God and Laodicea are really looking at two different things. **Laodicea gazes upon material things. ...But God, the infinite Father of all, ...looks beyond all this. His awful gaze penetrates past Laodicea’s schools, sanitariums, publishing institutions; past her fine buildings and worthwhile equipment; past her growing membership and constantly widening sphere of influence, and looks only down upon Laodicea’s heart.**” *Dalrymple, “The Church of Laodicea,” Signs*, 11/14/1933.

“Rather than give up some cherished idea, or discard some idol of opinion, many refuse the truth which comes down from the Father of light. They trust in self, and depend upon their own wisdom, and do not realize their spiritual poverty. ...As it was in the days of Christ, so it is now; the Pharisees do not know their spiritual destitution. **To them comes the message,** (Rev. 3:17,18 quoted.)” *Desire of Ages*, 280.

Wretched.

“Only one other place is this word used in the NT Scriptures: **‘O wretched man that I am! Who shall deliver me from the body of this death.’ Rom. 7:24.** ‘Wretched’ describes one who wants to overcome sin, but can’t.” *Prewitt, Worship Talk*, 12/2003.

“What is it that constitutes **the wretchedness**, the

nakedness of those who feel rich and increased with goods?—It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ’s righteousness. Could deception be greater? As is represented by the prophet, they may be crying, ‘The temple of the Lord, the temple of the Lord are we,’ **while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul-temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism.** Christ looks mournfully upon his professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character and unconscious of their destitute condition.” *R&H*, 8/7/1894.

Miserable.

“Only one other place is this word used in NT: **‘If in this life only we have hope in Christ, we are of all men most miserable.’** ‘Miserable’ describes one who wants to go to heaven, but in his present condition, cannot.” *Prewitt, Worship Talk*, 12/2003.

Poor.

“**Hath not God chosen the poor of this world rich in faith,** and heirs of the kingdom, which He hath promised to them that **love Him?**” **James 2:5.** To be ‘rich’ is to have faith that works by love. **The Laodicean ‘poor’ is one who lacks this faith and love.”** *Prewitt, Worship Talk*, 12/2003.

Blind.

“**To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,** that they may receive **forgiveness of sins**, and inheritance among them which are sanctified by faith that is in Me.” **Acts 26:18. The blind are those who are still under the power of sin, and whose sins are still unforgiven.”** *Prewitt, Worship Talk*, 12/2003.

“**The greatest reason why** the people of God are now found in this state of spiritual blindness **is that they will not receive correction.** Many have despised the reproofs and warnings given them.” *3 Testimonies*, 255.

“Intellectual and earthly riches were powerless to remove the defects of the Laodicean church, or to remedy their deplorable condition. They were blind, yet felt that they were well off. **The Spirit of God did not illumine their minds, and they did not perceive their sinfulness;** therefore they did not feel the necessity of help.” *4 Testimonies*, 88.

“In whom the god of this world hath blinded the minds of them that **believe not.”** **2 Cor. 4:4.**

“**No stronger delusion** can deceive the human mind than that which makes them believe that they are

right, and that God accept their works, when they are sinning against Him.” *1 Testimonies*, 407.

Naked.—

“Laodicea is deceived because of her blindness and self-deception. If her eyes could be opened, there would quickly follow the confession of **Isaiah 64:6**: ‘**But we all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like wind, have taken us away.**’” *Bunch, SEOC*, 238.

“‘**Put on** therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, ... And above all these things, **put on** charity.’ **Col. 3:12,13.** One who is ‘naked’ lacks this clothing.” *Prewitt, Worship Talk*, 12/2003.

REVELATION 3:18

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.

I Counsel Thee to Buy of Me.—

“This shows at once to the deceived Laodiceans **the things they lack**, and the **extent** of their destitution. It shows, too, **where they can obtain** those things in which they are so fearfully poor, and brings before them the **necessity of speedily obtaining them**. The case is so urgent that our great Advocate in the court above sends us special counsel on this point. The fact that He who has condescended to point out our lack and counsel us to buy, is the One who has these things to bestow and invites us to come to Him for them, is the best possible guarantee that **our application will be respected and our requests granted**.

“But by what means can we buy these things?—Just as we buy all other gospel graces. ‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ **Isaiah 55:1.** **We thus buy by the asking, buy by throwing away the worthless baubles of earth** and receiving priceless treasures in their stead, buy by simply coming and receiving, buy, giving nothing in return.” *Smith, DR*, 395.

“Christ virtually says to the Laodiceans, ‘Thou hast nothing to give, but thou must give all that thou hast.’ The price is one that even the beggar can pay. It places all on an equality as far as spiritual riches are concerned. **The price is penitence, confession, and self-surrender.**

The gifts of God can be purchased only at the cost of **moral endeavor, humble repentance, and courageous faith**. All the truth and wisdom and understanding we have acquired have cost us something in **time and effort, if not in actual money**. The person who is not willing to **sacrifice** and endure to attain the heavenly treasure, must remain without it, for it will be given to no one without a price.” *Bunch, SEOC*, 235.

“‘God does nothing for man without his cooperation.... **We are to strive, wrestle, agonize, watch, pray**, lest we shall be overcome by the wily foe.... His power awaits the demand of those who would overcome.’ *Manuscript 26a*, 1892.

“This is the significance of the Lord’s counsel given in the message to the Laodiceans: ‘**I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich.**’ (Rev. 3:18). The price paid is to strive with **all our power to overcome to obtain the greatest treasure on earth—a character that will stand the test. Then, when we have done all within our power**, the Lord will graciously pour out His Spirit in the latter rain, ‘the *perfecting* latter rain.’” *Were, 144,000 Sealed!*, 65,66.

“Heed the counsel of the True Witness. Buy gold tried in the fire, that thou mayest be rich, white raiment that thou mayest be clothed, and eyesalve that thou mayest see. **Make some effort. These precious treasures will not drop upon us without some exertion on our part.** We must buy—‘be zealous and repent’ of our lukewarm state. We must be awake to see our wrongs, to search for our sins, and to zealously repent of them.” *1 Testimonies*, 142.

“The purchase which Christ recommends to us is only complying with the conditions He has given us. True grace, which is of inestimable value, and which will endure the test of trial and adversity, **is only obtained through faith and humble, prayerful obedience.** Graces that endure the proofs of affliction and persecution, and evidence their soundness and sincerity, **are the gold** which is tried in the fire and found genuine. Christ offers to sell this precious treasure to man: ‘**Buy of Me gold tried in the fire.**’ The dead, heartless performance of duty does not make us Christians. We must get out of a lukewarm condition and experience a true conversion, or we shall fail of heaven.” *4 Testimonies*, 89.

Gold Tried in the Fire.—

“That **the trial of your faith** being much more precious than of gold that perishes, though it be **tried with fire**, might be found unto praise and honor and glory at the appearing of Jesus Christ.” **1 Peter 1:7.**

“Gold literally considered is the comprehensive name for all worldly wealth and riches. Figuratively, it must denote that which constitutes spiritual riches.

What grace, then, is represented by the gold, or rather, what graces? Doubtless no one single grace can be said to answer to the full import of that term. The Lord said to the church of Smyrna that He knew their poverty, but they were rich. That testimony shows that their riches consisted of that which was finally to put them in possession of a crown of life. Says James, ‘Hearken, my beloved brethren, Hath not God chosen the poor of this world, *rich in faith*, and heirs of the kingdom which He hath promised to them that love Him?’ James 2:5. ‘Faith,’ says Paul, ‘is the substance of things hoped for, the evidence of things not seen.’ Heb. 11:1. To be ‘rich toward God,’ rich in the spiritual sense, is to have a clear title to the promises, to be an heir of that ‘inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.’ 1 Peter 1:4. ‘If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ Galatians 3:29. How do we obtain this heirship?—In the same way that Abraham obtained the promise, that is, through faith. (Romans 4: 13,14.)

“No wonder, then, that the entire eleventh chapter of Hebrews should be devoted to this important subject, setting forth the mighty achievements that have been obtained, through faith. In Hebrews 12:1, the grand conclusion of the argument is given when Christians are exhorted to lay aside every weight, and the sin (of unbelief) that so easily besets them.

“Nothing will sooner dry up the springs of spirituality, and sink us into utter poverty in reference to the things of the kingdom of God, than to let faith go out and unbelief come in. Faith must enter into every action that is pleasing in his sight. In coming to Him, the first thing is to believe that He is. It is through faith, as the chief agent under the grace which is the gift of God, that we are to be saved. (Hebrews 11:6; Eph. 2:8.)

“From this it would seem that faith is a principal element of spiritual wealth. But if, as already remarked, no one grace can answer to the full import of the term ‘gold,’ so doubtless other things are included with faith. ‘Faith is the substance of things hoped for.’ Hence hope is an inseparable accompaniment of faith. (Hebrews 11:1; Romans 8:24,25.) Again Paul tells us that **faith works by love**, and speaks in another place of being ‘rich in good works.’ (Galatians 5:6; 1 Timothy 6:18.) Hence love cannot be separated from faith. We then have before us the three things associated together by Paul in 1 Corinthians 13—**faith, hope, and charity, or love;** and the greatest of these is charity, which is ‘rich in good works.’ **Such is the gold tried by fire which we are counseled to buy.**” Smith, DR, 395-397.

“The gold mentioned by Christ, the True Witness, which all must have, has been shown me to be **faith and love combined, and love takes the precedence of faith.** Satan is constantly at work to remove these precious gifts from the hearts of God’s people. All are engaged in playing the game of life. Satan is well aware that if he can remove love and faith, and supply their

place with selfishness and unbelief, all the remaining precious traits will soon be skillfully removed by his deceitful hand, and the game will be lost.” 2 Testimonies, 36,37.

“Jacob’s history is also an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord’s eye is upon His people, and His ear listens to their cries. **Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire.** God’s love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; **but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.**” Great Controversy, 621.

“The gold tried in the fire is **faith that works by love.** Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven.” Christ’s Object Lessons, 158.

“It is contrition and **faith and love** that enable the soul to receive wisdom from heaven. **Faith working by love is the key of knowledge,** and everyone that loveth “knoweth God.” 1 John 4:7.” Desire of Ages, 139.

White Raiment.—

“He that overcometh, the same shall be clothed in **white raiment.**” Revelation 3:5.

“Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, **our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character.** He pleads before God in our behalf, saying: I have taken the sinner’s place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power.

“‘Surely, shall one say, in the Lord have I righteousness and strength. ...In the Lord shall all the seed of Israel be justified, and shall glory.’ Isaiah 45:24,25.” Mount of Blessing, 9.

“Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ

will put upon every repenting, believing soul. (Rev. 3:18 quoted). **This robe, woven in the loom of heaven, has in it not one thread of human devising.** Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. By His perfect obedience He has made it possible for every human being to obey God's commandments. **When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to him; we live His life.** This is what it means to be clothed with the garments of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." *Christ's Object Lessons*, 311,312.

Eyesalve, That Thou Mayest See.—

"**The eyes of your understanding being enlightened; that ye may know** what is the hope of your calling, and what the riches of the glory of his inheritance in the saints. **And what is the exceeding greatness of His power to us-ward who believe,** according to the working of His mighty power." *Ephesians 1:18,19.*

"The eyesalve must denote that by which our spiritual discernment is quickened. There is but one agent revealed to us in the word of God by which this is accomplished, and that is the Holy Spirit. In *Acts 10:38* we read that '**God anointed Jesus of Nazareth with the Holy Ghost.**' ...[John] wrote to the church in his first epistle as follows: '**But ye have an unction from the Holy One, and ye know all things.... But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.**' *1 Jn. 2:20,27.* By referring to His Gospel, it is found that the work which John here sets forth as accomplished by the anointing is exactly the same that he there attributes to the Holy Spirit. '**The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**' *Jn. 14:26.* (See also *Jn. 16:13.*)" *Smith, DR*, 395-396.

"**The eye is the sensitive conscience, the inner light, of the mind.** Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. **The 'eyesalve,' the Word of God,** makes the conscience smart under its application, for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God." *Review & Herald*, 11/23/1897.

"**Beholding Jesus in His loveliness, in His self-denial and self-sacrifice,** the self-sufficient rich man will see himself in contrast as wretched, and miserable,

and poor, and blind, and naked, and will become so small in his own estimation that he will prefer Christ to himself, and will lay hold on eternal life." *6 Testimonies*, 82.

"**The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise.** God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly." *4 Testimonies*, 88,89.

"In His work on this earth, Christ **saw** how, by a disregard of the injunctions of God, in regard to righteousness and true doctrines, **evil would be made almost indistinguishable from good.** At times He **looked upon** the deceiving power of Satan, and **saw** that the wrong-doing of evil workers **must be met.**" *Special Testimonies, Series B*, 7.

When This Counsel is Heeded.—

"**When the truth begins to purify them and purge away their dross and sin,** as it surely will when it is received in the love of it, **the one who has this great work done for him will not feel that he is rich and increased in goods and has need of nothing.**" *Early Writings*, 118.

"We thank God that there are souls who realize that they are in need of something which they do not possess—gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. **If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine.**" *Selected Messages, Vol. 1*, 358.

"**When this counsel is heeded,** the 'loud cry' of *Revelation 18:1* will sound throughout the world." *Haskel, SSP*, 89.

"God leads His people on, step by step. **He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next.** At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. ...**Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.**" *1 Testimonies*, 187,188.

REVELATION 3:19

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

As Many As I Love, I Rebuke and Chasten.—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

"But if ye be without chastisement, whereof all are partakers, than are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" **Hebrews 12: 5-9.**

"In this last vision I was shown that which fully justifies my course in publishing personal testimonies. When the Lord singles out individual cases and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is reproved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed and wherein they have been guilty of the same sin.... In rebuking the wrongs of one, He designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors because He does not especially single them out, they deceive their own souls and will be shut up in darkness and be left to their own ways to follow the imagination of their own hearts." **2 Testimonies, 112,113.**

"As many as I love, I rebuke and chasten.' But many will not receive the message that Heaven in mercy sends them. They cannot endure to be told of their neglect of duty and of their wrongs, their selfishness, their pride and love of the world.

"Those who are reproved by the Spirit of God [in the Testimonies for the Church] should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God." **3 Testimonies, 257.**

"But He says, 'As many as I love, I rebuke and chasten' (with messages of reproof and warning) (Rev. 3:19). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church." (1893) *Selected Messages, Vol. 2, 67.*

Be Zealous and Repent.—

"The people of God must see their wrongs and

arouse to **zealous repentance** and a **putting away of those sins** which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproved, **sin must be called sin**, and iniquity must be met promptly and decidedly, **and put away from us as a people.**" **3 Testimonies, 260.**

"We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. **Real sorrow for sin is the result of the working of the Holy Spirit.** The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin Jesus is wounded afresh; **and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.**" *Desire of Ages, 300.*

"The sin against the Holy Ghost is the sin of persistent **refusal to respond to the invitation** to repent." *Review & Herald, 6/29/1897.*

"Turn you at my reproof: behold, I will **pour out my spirit** unto you, I will make known my words unto you." **Proverbs 1:23.**

"I asked the meaning of **the shaking** I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the **True Witness to the Laodiceans.** This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. **They will rise up against it, and this is what will cause a shaking among God's people.**

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. **This testimony must work deep repentance; all who truly receive it will obey it and be purified.**" *Early Writings, 270.*

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. ...It is designed to arouse the people of God, to discover to them their backslidings, **and to lead to zealous repentance**, that they may be favored with the presence of Jesus, **and be fitted for the loud cry of the third angel.**" **1 Testimonies, 186.**

What Might Have Been.—

"We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and

prayer was again offered. **Most earnest supplication was made to God.** The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud.

"One arose from his bowed position and said that in the past he had not been in union with certain ones and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church:

"Because thou sayest, I am rich, and in-creased with goods, and have need of nothing." In my self-sufficiency this is just the way I felt,' he said. '**"And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."** I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and com-passionate and loving are the words, **"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."**' Rev. 3:17,18.

The speaker turned to those who had been praying, and said: 'We have something to do. We must confess our sins, and humble our hearts before God.' **He made heartbroken confessions and then stepped up to several of the brethren, one after another, and extended his hand, asking forgive-ness.** Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. **The spirit of confession spread through the entire congregation.** It was a Pentecostal season. **God's praises were sung, and far into the night, until nearly morning, the work was carried on.**

"The following words were often repeated, with clear distinctness: '**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.**' Verse 19, 20.

No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins. There was rejoicing such as never before had been heard in the Tabernacle.

"Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: '**This might have been. All this the Lord was waiting to do for His people.** All heaven was waiting to be gracious.' I thought of where we might have been had thorough work been done at the last General Conference, and an agony of disappointment came over me as I realized that what I had witnessed was not a reality." 8 *Testimonies*, 104-106.

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.—

"Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief places of concourse, **in the openings of the gates:** in the city she uttereth her words, saying, **How long,** ye simple ones, will ye love simplicity? And the scorners delight in the their scorning, and fools hate knowledge? **Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."** Proverbs 1:20-23.

"The church is in the Laodicean state. **The presence of God is not in her midst.**" *Last Day Events*, 49.

"Every warning, reproof, and entreaty in the Word of God, or through His messengers, is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth." *Desire of Ages*, 489,490.

"So great is the unwillingness of the Lord to leave you, and such is His love toward you, that notwithstanding your life has not been in accordance with His will, and your works and ways have been offensive to Him, **the Majesty of heaven condescends to beg the privilege of making you a visit and leaving you His blessing:** 'Behold, I stand at the door, and knock.' The mansions in glory are His, and the joy of that heavenly abode; **yet He humbles Himself to seek an entrance at the door of your heart,** that He may bless you with His light and make you to rejoice in His glory." 2 *Testimonies*, 224.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1 Cor. 3:16,17. No man can of himself cast out the evil throng that have taken possession of the heart. **Only Christ can cleanse the soul temple. But He will not force an entrance.** He comes not into the heart as to the temple of old; but He says, (Rev. 3:20 quoted.)" *Desire of Ages*, 161.

"I saw that many have **so much rubbish piled up at the door of their heart that they cannot get the door open.** Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in." *I Testimonies, 143.*

"Jesus will not force open the door. You must open it yourselves and show that you desire His presence by giving Him a sincere welcome. **If all had made thorough work in clearing away the world's rubbish and preparing a place for Jesus,** He would have entered and abode with you, and would have done a great work through you for the salvation of others." *2 Testimonies, 217.*

"The church is in the Laodicean state. **The presence of God is not in her midst.**" *Last Day Events, 49.*

If Any Man Hear My Voice, And Open the Door.—

"Remember that the Lord of life never forces an entrance. He condescends to come and knock, and seek admittance; but He takes up His abode in those hearts only where He is then a welcome and invited guest. *Smith, DR, 401,402.*

"To the lowly, the suffering, the faithful, the patient, who are alive to their weakness and insufficiency, are given **words of encouragement:** (Rev. 3:20 quoted.)" *5 Testimonies, 484.*

"Your work will be made wholly successful if Jesus is abiding with you, for He has said, '**Without Me ye can do nothing.**' Jesus stands knocking at the door of your hearts, and yet, for all this some say continually, 'I cannot find Him.' Why not? He says, '**I stand here knocking.**' **Why do you not open the door and say, 'Come in, dear Lord'?** I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find Him whose presence I desire so much. **Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in.**" *Review & Herald, 9/28/1888.*

I Will Come in to Him.—

"If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, 'Come in, Lord Jesus, that I may sup with Thee, and Thee with me,' the heavenly Guest will enter. **When this element, which is all divine, abides with you, there is peace and rest.**" *Adventist Home, 350.*

"**The light will gain no admission into the soul unless the door of the heart is open to welcome the**

Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love." *Review & Herald, 7/19/1887.*

"**'Know ye not that ye are the temple of God,** and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1 Cor. 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. **Only Christ can cleanse the soul temple. But He will not force an entrance.** He comes not into the heart as to the temple of old; but He says, '**Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.**' Rev. 3:20. He will come, not for one day merely; for He says, 'I will dwell in them, and walk in them; ...and they shall be My people.' 'He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.' 2 Cor. 6:16; Micah 7:19. **His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.'** Eph. 2:21, 22." *Desire of Ages, 161,162.*

"**The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal.** What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. The teacher must be baptized with the Holy Spirit. **Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life.** He will give evidence that the truth he has received has not been merely in theory, but that he has been sanctified through the truth. He can talk of Christ and him crucified in language that savors of heaven. He can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The sun of righteousness is risen upon him, that he may reflect its brightness to the world." *Review & Herald, 2/9/1892.*

And Will Sup with Him, and He with Me.—

"**How forcible and touching is the figure!** Friend with friend, partaking of the cheerful and social meal! Mind with mind, holding free and intimate converse! **What a festal scene must that be where the King of glory is a guest!** ...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." *Smith, DR, 402.*

"**A banquet** has been prepared for us. The Lord has spread before us the **treasures of His word.**" *Manuscript 70, 1901.*

“There is neither hope in Sardis nor Laodicea; out of this experience must the victors come into that of Philadelphia...brotherly love. He has no promise for Laodicea as a whole (corporately)...**but the individual who opens the heart’s door and lets Christ in, who comes into that wonderful communion with the divine Lord, will by that very process come into the condition of brotherly love (Philadelphia). They will constitute the remnant.**” (M.C. Wilcox) *Signs of the Times*, 1/17/1911.

“Jesus Christ offers us something very special to eat as He sups with us. It is the ‘little book open’ mentioned in **Rev. 10:2, 8-10**. The book of Daniel was unsealed in 1798, and for eating was offered to John, who represents the Second Advent movement. Not only are we commanded to eat it, but Jesus holds it out to us in His own hand. ‘**And he said unto me, Take it, and eat it up....’ Rev. 10:8,9.**’ PJ

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.

Him that Overcometh Will Sit with Me.—

“The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body [Jesus] will I set upon thy throne. **If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore.**” Psalm 132:11,12.

“In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. **The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ.**

“Long afterward, when John had been brought into sympathy with Christ through the fellowship of His sufferings, the Lord Jesus revealed to him what is the condition of nearness to His kingdom. (Rev. 3:21 quoted.) The one who stands nearest to Christ will be he who has drunk most deeply of His spirit of self-sacrificing love—love that ‘vaunteth not itself, is not puffed up... seeketh not her own, is not easily provoked, thinketh no evil’ (1 Cor. 13: 4,5)—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice even unto death, for the saving of humanity.” *Acts of the Apostles*, 543.

“They [the redeemed] shall reign for ever and ever.” **Rev. 22:5.**

Two Thrones.—

“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.’ Ps. 110:1.** (See also 1 Cor. 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.’** (Eze. 21:27; Luke 1:31-33; Matt. 25:31; Isa. 9:6,7.) **This is the throne Christ promises to share with the victors over the Laodicean condition of lukewarmness and self-righteousness.**” *Bunch, SEOC*, 252,253.

“In this verse there is not only a glorious promise, but there is also an important doctrine. We learn by this that **Christ reigns consecutively upon two thrones. One is the throne of His Father, the other is His own throne.** He declares ...that He has overcome, and is now set down with His Father in his throne. He is now associated with the Father in the throne of universal dominion, placed at His right hand, far above all principality, power, might, and dominion. (Ephesians 1:20-22.) While in this position, He is a priest-king. He is a priest, ‘**a minister of the sanctuary;**’ but at the same time He is ‘**on the right hand of the throne of the Majesty in the heavens.**’ **Hebrews 8:1,2.** This position and work of our Lord was thus predicted by the prophet Zechariah: **‘Speak unto him, saying, Thus speaketh the Lord of hosts (God), saying, Behold the man whose name is The Branch (Christ); and He shall grow up out of His place, and he shall build the temple of the Lord: ...and He (Christ) shall bear the glory, and shall sit and rule upon His (God’s) throne; and He (Christ) shall be a priest upon His (God’s) throne: and the counsel of peace (in the sacrifice and priestly work of Christ in behalf of repenting man) shall be between them both.’ Zech. 6: 12,13.**

“But the time is coming when He is to change His position, and leaving the throne of His Father, take His own throne. This must be when the time comes for the reward of the overcomers, for when they enter upon their reward, they are to sit with Christ on His throne, as He has overcome, and is now seated with the Father upon His throne. This change in the position of Christ is set forth by Paul:

“**Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet.** The last enemy that shall be destroyed is death. **For He hath put all things under His feet. But when he saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.’ 1 Cor. 15:24-28.**

“...From this it will be seen that the kingdom which Christ delivers up to the Father is that which he holds at the present time upon His Father’s throne, where He tells us He is now seated. He delivers up this kingdom at the end of His priestly mediation, when the time comes for Him to take His own throne. After this He reigns on the throne of His father David, and is subject only to God, who still retains His position upon the throne of universal dominion. In this reign of Christ the saints participate. **‘To him that overcometh will I grant to sit with Me in My throne.’** ‘They live,’ says John, dating from the first resurrection, **‘and reigned with Christ a thousand years.’** Rev. 20:4. This we understand to be a special reign, or for a special purpose, as will be noticed in that chapter, for the actual reign of the saints is to be **‘forever and ever.’** Daniel 7: 18, 27. How can any earthly attraction divert our gaze from this enduring and heavenly prospect? *Smith, DR, 403-405.*

“He **‘shall sit and rule upon His throne; and He shall be a priest upon His throne.’** Not now **‘upon the throne of His glory;**’ the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God **‘give unto Him the throne of His father David,’** a kingdom of which **‘there shall be no end.’** Luke 1:32,33. As a priest, Christ is now set down with the Father in His throne. Rev. 3:21. Upon the throne with the eternal, self-existent One is He who **‘hath borne our griefs, and carried our sorrows,’** who **‘was in all points tempted like as we are, yet without sin,’** that He might be **‘able to succor them that are tempted.’** **‘If any man sin, we have an advocate with the Father.’** Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.” *Great Controversy, 416.*

Even As I Also Overcame.—

“[Jesus] was in all points tempted like as we are, yet without sin.” Hebrews 4:16.

“There hath no temptation taken you **but such as is common to man** [Jesus]; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13.

“Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. **But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome.** Made “in the likeness of sinful flesh” (Rom. 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even

as our “Father which is in heaven is perfect.” *Desire of Ages, 311,312.*

“(Rev. 3:21 quoted.) **We can overcome. Yes; fully, entirely.** Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him.” *1 Testimonies, 144.*

“Everyone who enters the pearly gates of the city of God will enter there as a conqueror, and **his greatest conquest will have been the conquest of self.**” *9 Testimonies, 183.*

“Those who would overcome must put to the tax every power of their being. **They must agonize on their knees before God for divine power.** Christ came to be our example, and to make known to us that we may be partakers of the divine nature.” *Selected Messages, Vol. 1, 409.*

“Christ was a perfect overcomer; and we must be perfect and entire, wanting nothing, without spot or blemish. The redemption which Christ achieved for man was at infinite cost to Himself. **The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer;** and we shall then not only reap the reward, which is the gift of eternal life, but shall increase our happiness on earth by a consciousness of duty performed, and by the greater respect and love of those about us.” *4 Testimonies, 39.*

“The apostle declares that he who would gain special victories and make higher attainments in righteousness must be **‘temperate in all things.’ Temperance in eating and drinking at our tables, as well as the exercise of temperance in every other respect, is essential if we would overcome as Christ overcame.”** *4 Testimonies, 215.*

“When a man is earnestly engaged day by day in overcoming the defects in His character, he is cherishing Christ in his soul-temple; the light of Christ is in him. Under the bright beams of the light of Christ’s countenance **his entire being becomes elevated and ennobled.** He has the peace of heaven in his soul. ...By resisting or enduring temptation, **circumstances are controlled by the might of the will in the name of Jesus.** This is overcoming as Christ overcame. **‘This is the victory that overcometh the world, even our faith.’** (1 John 5:4).” *4 Testimonies, 346.*

“The means by which we can overcome the wicked one is that by which Christ overcame—the power of the Word.” *Desire of Ages, 258.*

“The lower passions have their seat in the body and work through it. The words ‘flesh’ or ‘fleshly’ or ‘carnal lusts’ embrace the lower, corrupt nature; the

flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. **How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ.** All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.” *Adventist Home, 127,128.*

Eighth Promise to Overcomer in Revelation.—

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Rev. 21:7.

REVELATION 3:22

He that hath an ear, let him hear what the Spirit saith unto the churches.

Let Him Hear.—

“The Saviour bade His disciples: ‘**Take heed therefore how ye hear.**’ And he speaks of a certain class that hear and will not understand lest they should be converted and be healed. Again He said: ‘**Take heed what ye hear.**’ ‘**He that is of God heareth God’s words.**’

“Those who listen to the words of Christ heard and reported His teaching just according to the spirit that was in them. It is ever thus with those who hear God’s word. The manner in which they understand and receive it depends upon the spirit which dwells in their hearts.

“...If persons listen to God’s message of reproof, warning, or encouragement while their hearts are filled with prejudice, they will not understand the true import of that which was sent them to be a savor of life unto life. Satan stands by to present everything to their understanding in a false light. **But the souls that are hungering and thirsting for divine knowledge will hear aright, and will obtain the precious blessings that God designs to convey to them.** Their minds are under the influence of His Holy Spirit, and they hear aright. When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. ‘**He that is of God heareth God’s words.**’” *5 Testimonies, 695,696*

“Hear ye, and give ear; **be not proud:** for the LORD hath spoken.” **Jer. 13:15.**

“Enter your closets with the Bible in your hand, and there commune with God, **having an ear to hear what the Spirit saith unto you.** Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; **for when God speaks in His Word, our preconceived opinions must be yielded up and our ideas brought into harmony with a ‘Thus saith the Lord.’** Christ said, ‘**Sanctify them through thy truth; thy word is truth.**’ With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God.” *Southern Work, 47.*

“Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. **Your ears are to listen for the commands of God.** Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God’s commandments. Thought, effort, talent, should be put into exercise that you may be prepared to graduate into the school above and hear from the lips of One who has overcome all temptations in our behalf the words: ‘**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.**’” *6 Testimonies, 298.*

“The final appeal is made by the Holy Spirit for all who have ears to listen to the message of Christ to the church of the Laodiceans. **It indicates that the voice of Christ is also the voice of the Holy Spirit, because they always speak in unison.**” *Bunch, SEOC, 253.*

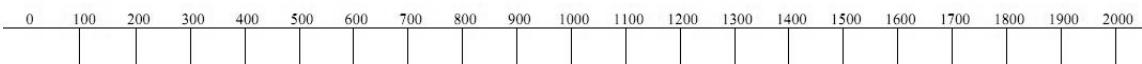
“And **thine ears shall hear a word behind thee** saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” *Is. 30:21.*

Summary.—

“The seven churches mentioned by John in Revelation 1 and 2 signify

- (1) the Active Church, sound in doctrine but deficient in love;
- (2) the Poor but Rich Church;
- (3) the Heretical Church;
- (4) the Church of the False Prophetess;
- (5) the Dying Church;
- (6) the Loyal Church (*Re.3:8 - thou has a little strength;*)
- (7) the Lukewarm, Self-Satisfied Church.” From: hubpages.com/hub/prophecy-isaiah

To Whom was the Letters of the Seven Churches Written?



1

**THE SEVEN CHURCHES
INDIVIDUALLY THEN**

John to the seven churches
which are in Asia: Rev 1:4

2

**THE SEVEN PERIODS
OF HISTORY**

Write the things which thou
hast seen, and the things
which are, and the things
which shall be hereafter.
Rev 1:19

3

**THE SEVEN MESSAGES
TO US NOW**

For I testify unto **EVERY**
MAN that heareth the words
of the prophecy of this book
Rev 22:18

| | EPHESUS "Desirable" | SMYRNA "Myrrh" | PERGAMOS "Exalted" | THYATIRA "Sacrifice of Contrition" | SARDIS "That Which Remains" | PHILADELPHIA "Brotherly Love" | LAODICEA "Judging of the People" | THE END |
|----------|------------------------|-------------------|-----------------------|------------------------------------------|-----------------------------------|----------------------------------|----------------------------------------|------------|
| 31 AD | 100 AD | 313 AD | 538 AD | 1798 AD | 1833 AD | 1844 AD | | |

EAT OF THE TREE OF LIFE IN PARADISE OF GOD.

RECEIVE CROWN OF LIFE; NOT HURT BY SECOND DEATH.

EAT OF HIDDEN MANNA; RECEIVE A WHITE STONE WITH NEW NAME.

SEVEN PROMISES TO EVERY OVERCOMER!
SEVEN CHURCH PERIODS—SEVEN CHURCH CONDITIONS

POWER OVER NATIONS; RECEIVE THE MORNING STAR.
CLOTHED IN WHITE RAIMENT.
NAME IN BOOK OF LIFE.

MADE TEMPLE PILLAR;
RECEIVES THREE NAMES.

SIT WITH CHRIST
ON THRONE

I know thy works.
Dwell in Satan's Seat.
Balaam-Apostate Church.
Balac—Constantine, State.
Church elevated in the world.
Antipas-Martyr.
Nicolaitanes.

I know thy works.
Faith, Works, Love.
No other Burden.
1260 Days Drought.
Waldenses, Early Reformers.

I know thy works.
Name that lives (Protestant)
But is Dead.
Strengthen the things that remain, that are ready to die.
Hold fast. Watch.
Few Garments not defiled. They are worthy.

I know thy works.
Has a little Strength.
Door opened.
Kept My word.
I will keep thee from the hour of temptation.
Brotherly Love.

I know thy works.
Rich, much Goods;

In need of nothing.
Lukewarm.
Buy heavenly Eyesalve.

Gold tried in fire.
White Raiment.
Judgment time.
Jesus knocks.

Repent

FALSE JEWS

Repent

Repent

Repent

Repent

REVELATION 4

A VIEW IN THE HOLY PLACE

REVELATION 4:1-11

1 After this I looked, And, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting. Clothed in white raiment; and they had on their head crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever end ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

REVELATION 4:1

After this I looked, And, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

After This.—

“A new scene and a new vision now open before us. The expression ‘**after this**’ does not denote that what is recorded in Revelation 4 and onward was to take place after the *fulfillment* of everything recorded in the three preceding chapters. It means only that **after the prophet had seen and heard what is there recorded, he had the new view which he now introduces.**” Smith, DR, 407.

A Door Was Opened in Heaven.—

“Let it be noticed that John says, ‘**A door was**

opened in heaven,’ not *into* heaven. This expression reads literally in the Greek, ‘Behold a door open in heaven.**’ It was not an opening of heaven itself before the mind of John, as in the case of Stephen (Acts 7:56), but some place in heaven was open before him, and he was permitted to behold what was taking place within. **That what John saw open was the heavenly sanctuary,** will plainly appear from other parts of the book.” Smith, DR, 407.**

“The first apartment is identified by the things which it contains. When John was called in vision to ascend to the place of God’s throne, the heavenly temple, a door was opened in heaven, and the throne of God was revealed to his view. This is manifestly the door of the heavenly temple, for the throne of God which it discloses to view is within that temple. Ps.11:4; Rev.16:17. That it was the first apartment of that temple into which he looked, is evident from what he saw therein. ‘And out of the throne proceeded lightnings and thundering and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.’ Rev.4:5. Here is a plain reference to the seven lamps which burned in the first apartment of the earthly sanctuary. Lev.24:2-4.” Andrews, JEO, 67.

“The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘**seven lamps of fire burning before the throne.**’ Rev. 4:5. ...Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the ‘**seven lamps of fire**’ and ‘**the golden altar,**’ represented by the golden candlestick and the altar of incense in the sanctuary on earth.” Great Controversy, 414,415.

“**The door was opened to the Holy Place of the heavenly sanctuary in 31 AD for Christ’s ascension to heaven.** Chapter 4 is a presentation of the Holy Place of the heavenly sanctuary. The Father, in His movable throne and all heaven are there waiting for the arrival of Jesus Christ, the Lamb of God, who had just been slain.” PJ

The First Voice As It Were of a Trumpet.—

“This is the voice of Jesus, whose voice is like a trumpet—the same voice he heard when he saw Jesus on the seventh-day Sabbath in Ch. 1:10.” PJ

Come Up Hither.—

“And the two disciples heard him speak, and they

followed Jesus. [John was one of these two disciples.]

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

"He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour." **John 1:37-39.**

"John had followed Jesus withersoever He went while He was on earth. But Jesus was just a pilgrim and a stranger on the earth, and had no where to lay his head. John, too, a prisoner on Patmos island, had no where to lay his head. Now John hears the voice of Jesus again, saying, 'Come up here John, and see where I dwell. I will shew you things.'

"This invitation is given to us and repeated continually till we reach the heavenly abode of Jesus. Thus, in the first four seals, depicting every stage of church apostasy, we have the invitation given to God's people four times to 'Come, and see.'" **PJ**

"Infinite Love has cast up a pathway upon which the ransomed of the Lord may pass from earth to heaven. **That path is the Son of God.** Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. **He must trample upon a crucified Redeemer ere he can pass onward to a life of sin.** Our heavenly Father's voice is calling us, **Come up hither....** The humble, trusting ones are guided and protected in the way of peace. But He who is infinite in wisdom compels none to accept Heaven's most precious gift—compels none to walk in the path which has been cast up at such a cost. **Every one is permitted to choose for himself the narrow, shining steep path that leads to heaven,** or that broader and easier way which ends in death." *Our High Calling, 11.*

"**The temple of God is opened in heaven, and the threshold is flushed with the glory of God which is for every church that will love God and keep His commandments.** We need to study, to meditate, and to pray. **Then we shall have spiritual eyesight to discern the inner courts of the celestial temple.** We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assemblies of the saints." *6 Testimonies, 368.*

I Will Shew Thee Things.—

"**These events are portrayed in symbols.** We must not forget that the last book of the Bible is 'God's picture book' in which the whole message of the Scriptures is summarized and dramatized. **The figures and symbols of the Apocalypse are drawn largely from the Old Testament.** It has been said that of the 404 verses in the Revelation, 265 contain expressions drawn from the Old Testament, and that there are at least

550 references made to Old Testament passages." *Bunch, TR, 3.*

Things Which Must Be Hereafter.—

"**I am he that liveth, and was dead;** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." **Revelation 1:18,19.**

"Compare this with Revelation 1:1. **The great object of the Revelation seems to be the presentation of future events** which will inform, edify, and comfort the church." *Smith, DR, 407.*

"**And now I have told you before it come to pass,** that, when it is come to pass, ye might believe." **John 14:29.**

REVELATION 4:2

And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

Immediately.—

"**In a moment, in the twinkling of an eye,** at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." **1Cor. 15:52.**

In the Spirit.—

"Once before in this book we have had the expression, '**I was in the Spirit on the Lord's day**' (Revelation 1:10), where it was taken to express the fact that John had a vision upon the Sabbath, or true Lord's day. If it there expressed the state of being in vision, it would denote the same thing here. **Consequently the first vision ended with Revelation 3, and a new one is here introduced.** Nor is it any objection to this view that previous to this, as is learned from the first verse of this chapter, John was in such a spiritual state as to be able to look up and see a door open in heaven, and to hear a voice like a mighty sound of a trumpet calling him up to a nearer prospect of heavenly things. Stephen, also, full of the Holy Ghost, looked up and saw the heavens open, and the Son of man on the right hand of God. To be in the Spirit denotes a high state of spiritual elevation." *Smith, DR, 408.*

A Throne Was Set in Heaven.—

"**God's throne ...is a living, moving throne.** Sometimes it was seen at the 'threshold of the house'—at the door—and again it 'stood over the cherubim.' **Eze. 9:3; 10:18; Rev. 4:1-6.** 'Whither the Spirit was to go,' that is, wherever God desired to go, the throne went. **Eze. 1: 12,20.** We must therefore conclude that **when** Christ at his ascension entered the holy place to begin His work as High Priest in the

heavenly sanctuary, God with His living throne, moved to ‘the threshold of the house,’ that is, to the door of the holy place, to welcome His Son.” Peck, PATH, 94.

One Sat on the Throne.—

“John’s reverent reticence to describe the Ruler of the universe in terms that might seem in any way anthropomorphic is apparent from the fact that he describes Him simply by the participle *kathemenos*, ‘sitting,’ without stating what or who was sitting. He implies only that a presence was upon the throne. Such a reference to the Father stands in striking contrast with the detailed description of the Son (ch. 1:13-16); but the Son is human as well as divine, and can therefore be described appropriately in human terms.” 7SDA Bible Commentary, 767.

“The Lord is in his holy temple, the Lord’s throne is in heaven: his eyes behold, his eyelids try, the children of men.” Psalm 11:4.

“A glorious high throne from the beginning is the place of our sanctuary.” Jeremiah 17:12.

“...I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.” Isaiah 6:1.

“The Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.” Daniel 7:9.

“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.’” Early Writings, 54.

Only One Being on the Throne.—

“Only God the Father is seen on the throne. Rev. 3:21 says that Jesus would sit with His Father on that throne. The fact that only the Father is seen would mean that Jesus Christ had not yet ascended in this prophetic view given to John.” P.J.

Location of the Throne.—

“It is informative to notice that even in the first apartment of the earthly tabernacle, sometimes the presence of God was manifested in such a way that the priests were unable to enter into the sanctuary at all.

“This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.” Exodus 29:42,43.

“God met them at the door of the tabernacle—the door of the first apartment. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.” Exodus 40:34,35.

“And the Lord spoke suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle and called Aaron and Miriam and they both came forth.” Numbers 12:4,5.

“Isn’t it remarkable? God stood in the door of the tabernacle of the congregation.

“And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses.” Number 20:6,7.

“...This shows that at times God did dwell in the first apartment of the earthly tabernacle; and so in the great antitypical heavenly temple, we can expect the presence of God to preside in the first apartment as well as in the second apartment.” Cooke, #7-UR, 5.

“Inside the sanctuary, the first room was called the holy place. The table of the bread of the Presence (the ‘table of shewbread,’ Numbers 4:7, KJV) was located there. It represented God’s heavenly throne, and the bread on it represented our living Saviour.”

“...The assumption that God’s celestial throne is located only in the heavenly most holy place overlooks the fact that in Old Testament times God’s presence was not always confined to the most holy place but was sometimes represented in the holy place. See, for example, Exodus 33:9 and Ezekiel 9:3. It also overlooks the symbolic purpose of the table of the bread of the Presence (the table of shewbread, KJV).

“Hebrews 8:1, 2, written in the first century AD, unequivocally portrays Jesus as High Priest already seated on the Father’s throne in the heavenly sanctuary. Revelation 4 and 5, also written in the first century, likewise locates the Lamb at the throne of God.

“By contrast, Daniel 7:9-14 foretells an occasion after the close of the 1260 year-days (that is, sometime after 1798), when thrones would be set up in a new location, the Father would move to these thrones and take His seat upon one of them, and numerous other living beings would join Him there. After books were opened and the judgment was set, the Son of man would move to the new location in order to resume His position close to His Father.

“The simple and logical conclusion to be drawn is that at His ascension in AD 31 Jesus went at once to the side of the Father, seated on heaven’s celestial equivalent of the table of the bread of the Presence (the table of shewbread) in the heavenly sanctuary’s

vast and glorious ‘holy place.’ In that location, John saw Him break open the seven seals.” Maxwell, *God Cares*, 163,171,172.

“The throne ...might correspond to the table of shewbread **in the holy place**, since the table is the only article of sanctuary furniture not mentioned explicitly in Revelation.” *Biblical Research Inst., ISOR*, 208.

A Moveable Throne.—

“His throne was like the fiery flame, and his wheels as burning fire.” Daniel 7:9.

“When Christ at His ascension entered the holy place to begin His work as High Priest in the heavenly sanctuary, **God with His living throne, moved to ‘the threshold of the house,’ that is, to the door of the holy place, to welcome His Son.**” Peck, *PATH*, 94.

The Throne Scene.—

“The throne scene is **not** the investigative judgment of Daniel 7:9,10.

“a. The Revelation scene is **not designated a judgment**; the Daniel scene is (Dan. 7:10,26).

“b. The Revelation scene has **only one book**: It is in the Father’s hand; **it is closed and sealed**; no being in the universe except the Lamb can open it; the book is never opened in the vision. By contrast, in the Daniel scene there are two or more books. They are open, and it is implied that they were opened for the Ancient of days by the attending holy beings (Dan. 7:10).” *Biblical Research Inst., ISOR*, 178.

“The sanctuary scene in chapters 4-5 is **the first view of the heavenly sanctuary in the book**. It is best identified with the inauguration or dedication service of the ancient sanctuary. The central focus is on the consequences of the cross, one of which was the establishment of Christ’s reign in the heavenly sanctuary.

“The portrayal is definitely not a judgment scene as one might expect if the Day of Atonement were in view. In fact, the explicit language of judgment is totally absent from the scene. **The only time a Greek word for judging appears in the first half of the book is in Revelation 6:10, and there the assertion is that God has not yet begun to judge!** Since the sanctuary scene in Revelation 5 precedes the opening of the seals, the evidence that the fifth seal occurs in a time of ‘not judging’ is decisive in locating the seals in the **general Christian Era.**” *Biblical Research Inst., ISOR*, 187,188.

The Framework of the Seven Seals Vision.—

“The best starting point for a study of the seals and their context is Revelation 3:21. Although the passage functions as the climax of all the promises to the overcomer (Rev. 2-3), its language provides a summary overview of the content of the seven seals:

“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.

“...The Father’s throne (4:2ff.), the overcoming of Christ (5:5), and Christ’s joining the Father on His throne (5:6ff.) are the central themes of Revelation 4 and 5. Not until Revelation 7 are the redeemed explicitly permitted to join in the rejoicing and the worship of the heavenly court (7:9-12). Just as the reward of the saints is related to Christ’s in Revelation 3:21, so the two throne scenes of Revelation 5 and 7:9ff. are related, although separated chronologically.

“The introductory scene of the seals (Rev 4-5) is, therefore, an elaboration of the latter part of 3:21 (concerning Christ’s overcoming and enthronement). The praise scene of 7:9-17 fulfills the promise that the overcomer will join Christ on His throne. Between the two throne scenes is chapter 6. Therefore, **the seals of chapter 6 correspond to the assertion of 3:21 [‘to him that overcometh’]; they span the time from the overcoming of the Lamb to the reward of the sealed.**

“The seals of chapter 6 have to do with the ongoing period in which God’s people are in the process of overcoming.” *Biblical Research Inst., ISOR*, 202,203.

REVELATION 4:3

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

He That Sat Was to Look Upon.—

“Being again in heavenly vision, John first beheld a throne set in heaven, and the Divine Being seated upon it. The description of the appearance of this personage, **clothed in garments of mingled colors, is such as at once to suggest to the mind a monarch vested with his royal robes.** About the throne there was a rainbow, which added grandeur to the scene, and reminds us that though He who sits upon the throne is an almighty and absolute ruler, **He is nevertheless the covenant-keeping God.**” Smith, *DR*, 408.

A Jasper.—

“Japer is noted for its purity and brilliancy and is **thought by some to be the modern diamond.** It is called ‘**a stone most precious**’ and has a crystalline clearness with a purple hue.” Bunch, *TR*, 4.

“[The New Jerusalem] Having the glory of God. Her light was like unto a stone most precious, even like a jasper stone, **clear as crystal.**” Rev. 21:11.

“And he shewed me a pure river of water of life, **clear as crystal**, proceeding out of the throne of God and of the Lamb.” **Revelation 22:1**

A Sardine Stone.—

"The **sardius** is also exceedingly precious and beautiful and is of a **bright red** or carnation color." *Bunch, TR, 4.*

"Pliny ...notes that this stone was to be found at Sardis, and accordingly took the name of that city. Here it describes a **brilliant red light.**" *7SDA Bible Commentary, 767.*

A Jasper and a Sardine Stone.—

"The colors of the jasper and sardine stone, clear and red, **remind us of the water and blood that flowed from Jesus' side.** And thus, with John we see that the Father's heart of love to us is **the same as Christ's that was pierced for us at Calvary.**

"**The jasper and the sardine stones were also the last and first stones set in the high priest's breastplate.** And on each of these stones were engraved the names of the children (the twelve tribes) of Israel. (See Ex. 28:15-21.) This tells us, too, that **we are continually thought of and cared for in God's heart of love.**" *PJ*

A Rainbow.—

"I do set my bow in the cloud, and it shall be for a **token of a covenant between me and the earth.** And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my **covenant,** which is between me and you and every living creature of all flesh." **Gen. 9:13-15.**

"As the **appearance of the bow** that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." **Ezekiel 1:28.**

"The rainbow spanning the heavens with its arch of light is a token of '**the everlasting covenant between God and every living creature.**' **Genesis 9:16.** And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace." *Education, 115.*

"As the bow in the cloud is formed by the union of the sunlight and the shower, **so the rainbow encircling the throne represents the combined power of mercy and justice.** It is not justice alone that is to be maintained; for this could eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. **It is the mingling of judgment and mercy that makes salvation complete.** It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, '**Thy gentleness hath made me great.**'" *Review & Herald, 12/13/1892.*

"When man by his great wickedness invites the

divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, **to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner.**

"With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace: '**As I have sworn that the water of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed,** saith Jehovah that hath mercy on thee.' Is. 54:9,10." *Patriarchs & Prophets, 107.*

About the Throne.—

"As a token of the covenant between Father and Son, the bow was placed about the throne. '**Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face,**' for '**mercy and truth are met together; righteousness and peace have kissed each other.**' After the flood, the rainbow in the cloud was but a faint reflection of the constant reminder in heaven of the everlasting covenant made for the salvation of man before the foundation of the world." *Haskel, SSP, 95.*

"**The rainbow about the throne is an assurance that God is true;** that in Him is no variableness, neither shadow of turning. We have sinned against Him and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas: '**Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us.**' **Jeremiah 14:21.** He has pledged Himself to give heed to our cry when we come to Him confessing our unworthiness and sin. **The honor of His throne is staked for the fulfillment of His word to us.**" *8 Testimonies, 23.*

"The rainbow of promise encircling the throne on high is an everlasting testimony that '**God so loved the world....**' It testifies to the universe that **God will never forsake His people in their struggle with evil.** It is an assurance to us of strength and protection as long as the throne itself shall endure." *Desire of Ages, 493.*

"By faith let us look upon the rainbow round about the throne, **the cloud of sins confessed behind it.** The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in Him. God Himself has declared, '**When I see the blood, I will pass over you.**' '**The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.**'" *Testimonies to Ministers, 157,158.*

“The rainbow was round about the throne. **No matter which direction God looked, He could see this token of His promise to us, assuring us that the floods of His wrath will never overwhelm his children**, even when His enemies are swept away with the deluge of destruction.” *Feyerabend, RVBV, 42.*

“When we study the divine character **in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice**. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. **The cloud of vengeance that threatened only misery and despair**, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom.” *Acts of the Apostles, 333.*

“The ruling principles of God's throne are justice and mercy. **It is called the Throne of Grace**. Would you have divine enlightenment, go to the Throne of Grace. You will be answered from the Seat of Mercy. A compact entered into by the Father and the Son to save the world through Christ, who would give Himself that whosoever believeth in Him should not perish, but have eternal life. No human power or angelic power could make such a covenant. **The rainbow above the Throne is a token that God through Christ binds Himself to save all who believe on Him. The covenant is as sure as the throne. Then why are we so unbelieving, so distrustful?**” *Manuscript Releases, Vol. 1, 109.*

A Brilliant Scene.—

“John employs the names of three precious stones—jasper, carnelian (sardius), and emerald—to convey the majestic presence of God, the brilliance that emanates from His throne. The scene brings to mind the psalmist's characterization of God as one **enveloped in light** (Ps. 104:2), and the apostle Paul's portrayal of Him as dwelling ‘**in unapproachable light**’ (1 Tim. 6:16).” *Battistone, God's Church, 63.*

“For with thee is the fountain of life: **in thy light shall we see light.**” **Psalm 36:9.**

REVELATION 4:4

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting. Clothed in white raiment; and they had on their head crowns of gold.

Twenty four Seats (Thrones) Around Throne.—

“For by him were all things created, that are in

heaven, and that are in earth, visible and invisible, whether they be **thrones, or dominions, or principalities, or powers**: all things were created by him, and for him.” **Colossians 1:16.**

“I beheld till the **thrones** were cast down (placed), and the Ancient of days did sit....” **Dan. 7:9.**

Elders.—

“These are apparently the **oldest** and wisest among created beings in the government of God, closely associated with the angels.” **PJ**

Four and Twenty Elders.—

“King David divided the typical priesthood into 24 courses, and this order was still in vogue at the time of Christ. See Luke 1: 5,8,9. Each of these 24 courses was under the direction of a ‘prince,’ ‘elder,’ or ‘governor.’ ...The earthly sanctuary and its priest-hood and services were typical of the heavenly. The author of the book of Hebrews declares that the typical were the ‘**figures of the true**’ and ‘**the patterns of the things in the heavens.**’ (Heb. 9: 9,23,24). **The twenty-four elders seated on thrones encircling the throne of God in the heavenly temple, are therefore doubtless princes in charge of the 24 courses of the heavenly service.** They doubtless each have many assistants as in the typical service.” *Bunch, TR, 6,7.*

Four and Twenty Elders.—

“Some interpreters see the 24 elders as **angels**, not as human beings. They point out that the **elders are portrayed as ministering the prayers of the saints** (ch. 5:8), a work, they say, that would hardly be committed to humans.” *7SDA Bible Commentary, 768.*

“The four and twenty elders are always associated with the angelic class in the Scriptures:

“And when those **beasts** give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty **elders** fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne.” **Rev. 4:9,10.** (Here, as in Rev. 4:4, **the 24 elders are seen before Christ arrives** in Rev. 5:6.)

“And I beheld, and I heard the voice of many **angels** round about the throne and the **beasts** and the **elders**: and the number of them was ten thousand times ten thousand, and thousands of thousands.” **Rev. 5:11.**

“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.” **Rev. 7:11.**

“And the four and twenty **elders** and the four **beasts** fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.” **Rev. 19:4.** In this last mention of the 24 Elders, they are not counted with the group of “much people” in Rev.19: 1, or with the “great multitude” of Rev. 19: 6.

“Angels have white robes and crowns, but more

importantly, they are the ones that bear our prayers up to heaven. (Remember Jacob's ladder, John 1: 51.) **The Spirit of Prophecy writings confirms the identity of the 24 elders as angels. See comments under Rev. 5:5 and Rev. 7:13,14 for evidence.**" PJ

"There is the throne, and around it the rainbow of promise. There are cherubim and seraphim [ed. note: the four beasts]. **The commanders of the angel hosts** [ed. note: the 24 elders], the sons of God, the representatives of the unfallen worlds, are assembled. **The heavenly council before which Lucifer had accused God and His Son**, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King." *Desire of Ages*, 834.

"The angels were marshaled in companies, each division with a **higher commanding angel at its head**." *Early Writings*, 145.

Clothed in White Raiment.—

"And seeth two **angels in white** sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." **John 20:12.**

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and **his raiment white as snow.**" **Matt. 28:2,3.**

"The white garments (garments that priests would wear) show that they are **without sin** (not that they had once sinned.) The 24 elders represent a priestly class of strong angels." PJ

"And the priest shall put on his **linen garment**, and his linen breeches shall he put upon his flesh...." **Lev. 6:10.**

They Had On Their Heads Crowns of Gold.—

"Crowns denote authority, kingship. How is it that there are those by the throne who have kingly authority? **Does God share his rule? Does the Creator delegate authority?** Yes! He permits others to share in His eternal counsels. But does God require counsel? No! Our God is omniscient.

"**'Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?** Isa. 40:13,14.

"God does not need counselors; yet it appears that He shares His counsel with His created beings. God is a great sharer. He is not a dictator. He is not autocratic. As intelligent creatures share in His counsels, in a special sense they come to learn and to know God. **The Most High shares His rule with angelic beings.**

Lucifer, before he fell, shared in the rulership of the universe. Lucifer declared: '**I will exalt my throne above the stars of God.**' Isa. 14:13.

"Lucifer had a throne. He had ruling power and many other angels also have ruling power in the kingdom of God. The apostle Paul says: '**...unto the principalities and powers in heavenly places**' (Eph. 3:10.) What is a principality? A domain ruled over by a prince. **Undoubtedly, an angelic prince.** Our God is a great sharer. He shares His rule, He shares His counsel. Our God is a wonderful sharer." Cooke, #7-UR, 8,9.

"The angels would sing a lovely song, then they would cease singing and **take their crowns from their heads** and cast them glittering at the feet of the lovely Jesus, and with melodious voices cry, 'Glory, Alleluia!'" *Early Writings*, 66.

"Angels were hovering over the place, witnessing the scene, but only one was commissioned to go and strengthen the Son of God in His agony. There was no joy in heaven. The angels **cast their crowns** and harps from them and with the deepest interest silently watched Jesus. They wished to surround the Son of God, but the **commanding angels** suffered them not, lest, as they should behold His betrayal, they should deliver Him; for the plan had been laid, and it must be fulfilled." *Early Writings*, 167.

REVELATION 4:5

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Out of the Throne.—

"**The throne of God is a throne of life;** not an inanimate throne of stones, but a living and moving throne. As John looked, he saw lightnings and heard thunderings and voices. **He is viewing the center of creation—the throne of God. It is the great body of life, the source of all law.** By the power which centers there, worlds are held in space, and suns complete their circuits. The power which holds the universe in space, and binds atoms together, emanates from this throne of life." Haskel, SSP, 96,97.

"For with thee is the **fountain of life:** in thy light shall we see light." **Ps. 36:9.**

"He giveth to all **life**, and breath, and all things." **Acts 17:25.**

Lightnings and Thunderings and Voices.—

"Angels are the ministers sent forth to do the will of Him who sits as King. Some are light-bearers to

worlds, others are guardian angels for little children upon earth; but whatever the mission, whether great or small, as measured in humanity's scales, there is the same obedience to the mandates of Jehovah. **Issuing from the presence of the Father**, clothed in the reflection of His own light, **those messengers disappear like flashes of lightning**. The commands given, when spoken in an unknown tongue, **sounded like the roar of the sea, or like deep and distant thunder**. Other men have heard God speak when His voice sounded like thunder." *Haskel, SSP, 97.*

"**A fiery stream issued and came forth from before him:** thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."

Daniel 7:10.

"When we read Ezekiel's vision of the throne, it is significant to notice how he described the movements of the angelic beings, who are the messengers of Jehovah. This description throws light on the expression of verse 5. Ezekiel says:

"'And the fire was bright, and out of the fire went forth lightning. The living creatures **ran and returned as the appearance of a flash of lightning.**'" *Ezekiel 1:13,14.*

"'And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.' *Ezek. 1:24.*

"What a sensational experience!

"'And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.' *Ezek. 10:5.*

"As these mighty beings take off, like a flash of lightning from the throne and return, there is a sound like thunder. We could have a little whisper of this when we recall the big military air bases and the taking off of powerful fighter aircraft. But what a contrast to the throne of God, the center of the universe, a place of tremendous activity. As the messengers of God at the behest of the Infinite, flash their way to and from the throne to the vast universe, '**there proceed lightnings and thunderings and voices.**' We suggest this is what the apostle is describing when he gazes at the activity and atmosphere of the throne." *Cooke, #7-UR, 11,12.*

"The bright light going among the living creatures with the swiftness of lightning **represents the speed with which this work will finally go forward to completion.**" *5 Testimonies, 754.*

"One look at the throne with lightning, thunder and voices reminds us that '**It is a fearful thing to fall into the hands of the living God.**' *Heb. 10:31.* Anciently when God was preparing to give His Ten Commandments from Mt. Sinai there were **lightning, thunder and a loud voice** so that the Israelites trembled before God. *Ex.19:16,18.*" *Metcalf, GPDR, 79.*

Seven Lamps of Fire.—

"In these lamps of fire we have **the antitype of the golden candlestick of the typical sanctuary, with its seven ever-burning lamps.** This candlestick was placed by divine direction in the first apartment of the earthly sanctuary. (*Exodus 25:31,32,37; 26:35; 27:20.*) Now when John tells us that a door was open in heaven, and in the apartment thus disclosed to view he sees the antitype of the candlestick of the earthly sanctuary, it is good proof that he is looking into **the first apartment of the sanctuary above.**" *Smith, DR, 410,411.*

Seven Lamps are in the Holy Place.

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there '**seven lamps of fire burning before the throne.**' *Rev. 4:5.* ...Here the prophet was permitted to behold **the first apartment of the sanctuary in heaven;** and he saw there the '**seven lamps of fire**' and '**the golden altar,**' represented by the golden candlestick and the altar of incense in the sanctuary on earth." *Great Controversy, 414,415.*

Lamps in Heaven Correspond to Lamps on Earth.—

"In the Christian era—the Dispensation of the Spirit—the things of the kingdom of God have two main applications. **In the heavenly realm they have a literal application, but in the earthly realm of the kingdom of grace, they have a spiritual application.**

"...In heaven there are literal lampstands, or lamps. On earth there are spiritual lamps, or candlesticks. [Rev. 1:20.] They are the **seven churches**, in other words, the Christian church.

"In heaven there is literal light in the lampstands. On earth, there is spiritual light in the lampstands—the light of the Holy Spirit—the light of truth." *Cooke, #7-UR, 14,15.*

Which Are the Seven Spirits of God.—

"He saw also **the seven spirits of God, which, in the earthly tabernacle, were typified by the seven lamps upon the golden candlestick.** These stood before the throne. This was the ever present, all-pervading Spirit of Jehovah, in which all life has its origin." *Haskel, SSP, 97.*

"Grace be unto you, and peace, from ...**the seven Spirits** which are before his throne." *Rev. 1:4.*

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, **which are the seven Spirits of God** sent forth into all the earth." *Rev. 5:6.*

"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of

counsel and might, the spirit of knowledge and of the fear of the LORD.” **Isaiah 11:2.**

Reminiscent of Scenes Fifty Days After Passover: (Mt. Sinai and Pentecost).

“And it came to pass on the third day in the morning, that there were **thunders and lightnings**, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” **Exodus 19:16.**

“And there appeared unto them cloven tongues **like as of fire**, and it sat upon each of them. And they were all filled with the **Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.” **Acts 2:3,4.**

REVELATION 4:6

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, were four beasts full of eyes before and behind.

Before the Throne, A Sea of Glass, Like Crystal.—

“The throne was high and lifted up, as Jeremiah saw it. Ezekiel describes the throne as above a **firmament, having the appearance of ‘terrible crystal.’** And this crystal firmament, or expanse, rested above the heads of four living creatures, which were full of eyes. John was accustomed to the placid waters of the Mediterranean, and the space about the throne is described by him as **‘a sea of glass like unto crystal.’** *Haskel, SSP, 97,98.*

“And the likeness of the firmament upon the heads of the living creatures was as the **colour of the terrible crystal**, stretched forth over their heads above. ...And above the firmament that was over their heads was the likeness of a throne, as the **appearance of a sapphire stone.**” **Ezekiel 1:22,26.**

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and **there was under his feet as it were a paved work of a sapphire stone**, and as it were the body of heaven in *his* clearness.” **Exodus 24:9,10.**

“**We can only faintly imagine the brilliance of the illumination** caused by the ruby-red sardius and the brilliant jasper lights from the Occupant of the throne, and the emerald green light from the encircling bow, mingled with the white and red lights from the flashes of lightning and blazing torches, **all reflected in the glittering pavement of the sapphire-like stones of fire.**” *Bunch, TR, 10.*

In the Midst of the Throne.—

“Their closeness to the throne would indicate that they are personages of great importance. They stand and

minister in the very presence of God. They are closer to the throne than the four and twenty elders. They are on the four sides of the throne. **All that the throne stand for, they stand for.**” *Thiele, OSIR, 84.*

Four Beasts.—

“It is an unhappy translation which has given us the word ‘beasts’ in this verse. The Greek word *zoon*, denotes properly **‘a living creature.’** ...The word is very different from *therion*, [wild beast], used to designate the prophetic beasts in the 13th and following chapters.” *Smith, DR, 411.*

“This is **the living creature** that I saw under the God of Israel by the river of Chebar; and I knew that they were the **cherubims.**” **Eze. 10:20.**

“**Cherubim and seraphim, and angels that excel in strength, stand at God’s right hand...**” *Acts of the Apostles, 154.*

“The Bible is its own interpreter, and these same living creatures are referred to thirty-eight times in the Scriptures and the symbols are divinely interpreted. No person can read Isa. 6:1-8; Eze. 1:1-14; 10:1-20, without recognizing the same symbols and realizing that they represent the same celestial beings. **In these Old Testament prophecies they are called ‘cherubim’ and ‘seraphim’ which represent the highest orders of the angelic host who minister next to the throne of God.** It is not strange that the symbols should be somewhat different, for this is true of all the symbolic prophecies, even when the symbols represent the same events, persons, or organizations. The symbols in the Apocalypse combine the features of the cherubim and the seraphim of the visions of Isaiah and Ezekiel.

“...Ezekiel declares over and over again that the living creatures around the throne of God are the **‘cherub’ or ‘cherubim.’** **‘And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This is the living creature that I saw by the river Chebar.’** (Eze. 10:14,15). That the living creatures of the Apocalypse are the same is the conclusion of many Bible students. ‘The living creatures are the cherubim. **The curtain and veil which formed the sides of the Most Holy Place were wrought with cherubim in cunning work, so that one entering that sacred spot was surrounded by them.**’ (The Expositor’s Bible). While there were only two **‘anointed covering cherubim,’** that there were many more is evident from the fact that pictures of them were woven into the curtains of the Holy of Holies of the Tabernacle and Temple.” *Bunch, TR, 12.*

What is the Role of the Seraphim and Cherubim?—

“**‘This is the living creature that I saw... under the God of Israel.’** **Ezek. 10:20.** They are **under God.** They uphold God.

“ ‘Above the firmament [or platform of the throne] that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above it.’ Ezek. 1:2.

“In Ezekiel, chapters 1 and 10, the prophet describes a vision of the throne of God. He saw a gigantic chariot-like vehicle approaching from the northern heavens. It was comprised of mighty wheels that were as high as the sky. These wheels were living wheels, formed of the cherubim, and on top of these gigantic living wheels was a firmament [or platform] and on the platform was the throne and on the throne was one ‘as the appearance of a man.’ The Spirit of Prophecy states that this was ‘the eternal One.’ Testimonies, Vol. 5, 751. **The special role of the cherubim and the seraphim is to transport the Deity, to transport God.** This seems to be God’s chosen method, when He travels in state. He travels via the cherubim. ...**Our great God is enthroned upon the cherubim, and as they flash their way through the vast regions of space, God, as it were, flies as He travels in state upon His throne. ‘The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the Holy Place.’ Ps. 68:17.**

“...‘I beheld till the thrones were cast down [or placed in position] and the Ancient of Days did sit... his throne was like the fiery flame and his [its] wheels as burning fire.’ Daniel 7:9.

“Notice how the prophet describes the same scene: ‘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.’ Early Writings, 55.

“Even in the heavenly sanctuary, the Father is transported by the cherubim in the form of a glorious, fiery chariot. The prophet then describes how after the Ancient of Days had been transported to the second apartment of the vast temple, where the ‘judgment was set,’ the Son of Man, Jesus, was taken by ‘the clouds of heaven’ into the presence of the Father.

“**Behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days and they [the angels] brought him [the Son] near before him [the Father].**’ Daniel 7:13.

“Who were the ‘clouds of heaven’? This is a term describing the angels of God. Notice how the prophet confirms this: ‘Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat.’ Early Writings, 55.

“What a description! What glory! How vast must be the heavenly sanctuary!” Cooke, #7-UR,

“**It is believed that the functions of the cherubim are to ‘keep’ and ‘guard.’** The first time they are mentioned is in Genesis 3:24 where they are commissioned to ‘keep the way of the tree of life.’ Israel marched through the wilderness under the four banners of the lion, young ox, the man, and the flying

eagle. These were their ensigns, their guards, their coverings, the symbols of powers by which they were protected and guided.... To cover and guard, is thought to be the proper signification of the word **cherub**.... A vision of the cherubim, then, is a vision of them that cover, protect, guard and keep.”—The Apocalypse, Seiss, Vol. 1, pp.256,257. **The four living creatures representing the cherubim are therefore the guardians, keepers, protectors, and coverings of the throne of God.**” Bunch, TR, 13.

“**Around the throne were seraphim, as guards about the great King,** and they reflected the glory that surrounded them. As their songs of praise resounded in deep notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. With lips unpolluted by sin, these angels poured forth the praises of God. ‘Holy, holy, holy, is the Lord of hosts,’ they cried; ‘the whole earth is full of His glory.’ (See Isa. 6:1-8.)” *Gospel Workers*, 21.

Full of Eyes.—

“The many eyes ‘before and behind’ and ‘within’ would indicate **perfection of wisdom and vision, unlimited intelligence and ceaseless vigilance.** ...The cherubim messengers of the Lord fly swiftly to every place and see everything. In Rev. 5:7 ‘**the seven Spirits of God**’ are symbolized by the ‘seven eyes’ of the Lamb which are ‘sent forth into all the earth.’” Bunch, TR, 13.

“**Take heed that ye despise not one of these little ones [children]; for I say unto you, that in heaven their angels do always [continually] behold the face of my Father which is in heaven.**” Matt. 18:10.

“The angels of God are continually conscious of, continuously have in sight, the face of God. They are always aware of every expression on the face of God. We suggest that this is the significance of the phrase that they are ‘full of eyes’. No matter where they are, no matter in what direction they face, they behold the face of God and are supremely sensitive to every sign and every expression from the Eternal One.” Cooke, #7-UR, 21.

“**And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.**” Ezekiel 10:12.

“And the four beasts had each of them six wings about him; and they were **full of eyes within.**” Revelation 4:8.

Before and Behind.—

“Thou hast beset me **behind and before**, and laid thine hand upon me.” Psalms 139:5.

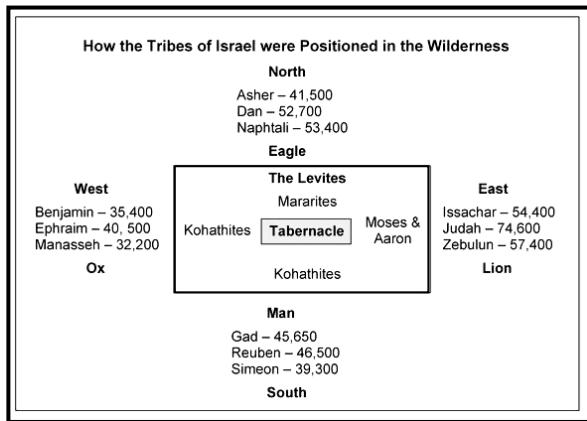
REVELATION 4:7

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

The Four Living Creatures.—

"These four living creatures represent four phases of the character of God. The first was like a lion, the second like a calf, or an ox, as Ezekiel says, the third had the face of a man, and the fourth was like a flying eagle. This again establishes the fact that when the plan of redemption was laid, all heaven was in unison with the plan. **Ezekiel and John, one before Christ's advent, the other after, describe the same thing, showing that the New Testament is but the unfolding of the Old.**"

Haskel, SSP, 98.



"As for the likeness of their faces, they four had the face of a **man**, and the face of a **lion**, on the right side: and they four had the face of an **ox** on the left side; they four also had the face of an **eagle**. Thus were their faces." **Ezekiel 1:10,11.**

"Similar imagery is used in the first chapter of Ezekiel. The qualities which would seem to be signified by the emblems are **strength, perseverance, reason, and swiftness**—strength of affection, perseverance in carrying out the requirements of duty, reason in comprehending the divine will, and swiftness in obeying." Smith, DR, 412.

"These four living creatures were represented in the location of the twelve tribes of Israel **around the sanctuary** in the wilderness. On each side of the sanctuary three tribes pitched their tents and each of the four sides had an ensign or a flag. On the east side was the symbol of a **lion**; on the north was the **flying eagle**; to the west there was the symbol of an **ox**; and on the south side the symbol was that of a **man**." Metcalf, GPDR, 79.

"The four beasts is a figurative representation of the whole New Testament church, not only in character,

but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial.

"...The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his, was the third standard in the march; on the north side was Dan's standard and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And our '**first beast**,' under consideration was '**like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.**' These represent the four grand divisions of the gospel church, when the church went forth, **bold as a lion**, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, **represented by the calf**. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a **natural man**, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, **the church having two wings given her, like the wings of an eagle**, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days. Rev. 12:6,14." Miller, Evidence, 162,163

REVELATION 4:8

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Six Wings.—

"Above it stood the seraphims: each one had **six wings**; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isaiah 6:2.

"These wings are the graces of the Spirit, as is strongly implied by Ezekiel 1:12, '**And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went.**' '**With two they covered their face**'—humility and repentance; '**with two they covered their feet**',—that is, they walked by two of the graces, faith and patience,

faith in God and patient in tribulation; ‘**and with two they did fly**’—hope and love. They ‘**mount up with wings as eagles; they shall run and not be weary, walk and not faint,**’ says the prophet Isaiah, 40:31.” *Miller, Evidence, 165.*

Full of Eyes.—

“**Seven eyes**, which are the seven Spirits of God sent forth into all the earth.” **Revelation 5:6.**

(See more comments on Rev. 4:6.)

They Rest Not.—

“‘O happy unrest!’ beautifully exclaims John Wesley. The theme of their constant worship is, ‘**Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.**’ No sublimer strain ever issued from created lips. They repeat it ‘**day and night,**’ or continually, these terms only denoting the manner in which time is reckoned here, for there can be no night where the throne of God is. (Rev. 21:23,25.)

“We mortals are likely to tire of the repetition of the simple testimony we bear here to the goodness and mercy of God. **We are sometimes tempted to say nothing, because we cannot continually say something new.** But may we not learn a profitable lesson from the course of these holy beings above, who never grow weary of the ceaseless repetition of these words, ‘**Holy, holy, holy, Lord God Almighty;**’ and to whom these words never grow old, because their hearts ever glow with a sense of His holiness, goodness, and love? **Praise does not become to them monotonous, for with every utterance they gain a new view of the attributes of the Almighty.** They reach a greater height of comprehension in their vision of His perfections; the horizon expands before them; their hearts enlarge; and the new emotions of adoration draw from them a fresh utterance of their holy salutation, new even to themselves, ‘**Holy, holy, holy, Lord God Almighty!**’

“So, even with us here, though words are often repeated concerning the goodness, the mercy, and the love of God, the value of his truth, and the attractions of the world to come, these should not grow stale upon the ear. We should all our lives be rising to new conceptions of the blessings embraced in these glorious themes.” *Smith, DR, 412,413.*

“**Never will it be forgotten** that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, **He whom cherub and shining seraph delighted to adore**—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father’s face, till the woes of a lost world broke His heart and crushed out His life on Calvary’s cross.” *Great Controversy, 651.*

Day and Night.—

“Night brings an intermission to most human activities, but it has no effect on the **ceaseless stream of**

praise to God that issues forth from the beings of heaven.” *7SDA Bible Commentary, 769.*

Holy, Holy, Holy.—

“The **seraphim around the throne** are so filled with reverential awe as they behold the glory of God, that they do not for an instant look upon them-selves with admiration. **Their praise is for the Lord of hosts.** As they look into the future, when the whole earth shall be filled with His glory, the triumphant song is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of hosts.**’ They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more. **In bearing His image, in doing His bidding, in worshiping Him, their highest ambition is reached.**” *Gospel Workers, 21.*

“There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, ‘**Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,**’ until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. *Isaiah 6:3.*

“As Isaiah beheld this revelation of the glory and majesty of his Lord, **he was overwhelmed with a sense of the purity and holiness of God.**” *Prophets & Kings, 307.*

“The praise could not be tiresome and monotonous, for that is contrary to the spirit of heaven. On what grounds?

“Firstly, the praise would undoubtedly be spontaneous. God would accept no other praise. But how could ceaseless praise be continually spontaneous? **We suggest that the Person of the Deity is so awe-inspiring, so impressive, so moving, so overwhelming, that the cherubim as they behold their great and wonderful God, cannot contain themselves.** They gaze upon the face of God. Face exhibits character and God’s character is absolute perfection. What a face must the face of the Father be! One day ‘**we shall see His face**’. When we see that face, we too, will be unable to contain ourselves and will also burst forth into praise. We suggest that this is the spontaneous praise of the living creatures associated with the throne.

“A second element connected with this continual praise is that it must undoubtedly express itself in the most delightful and moving music. This would produce a beautiful atmosphere and probably the theme would be sung in countless variations.” *Cooke, #7-UR, 26,27.*

“It is generally believed that the cherubim host, under the leadership of the first of the anointed covering cherubs, are the **leaders in the praise services** of the heavenly court.” *Bunch, TR, 15.*

"The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skillfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains." *Spiritual Gifts, Vol. 1, 209.*

"Let them praise thy great and terrible name; **for it is holy.** 5 Exalt ye the Lord our God, and worship at his footstool; **for he is holy.** 9 Exalt the Lord our God, and worship at his holy hill; **for the Lord our God is holy.**" Psalm 99:3,5,9.

Which ... Is to Come.—

"The Greek language has words for saying 'who is *to be*,' just as English does. But in Revelation 4:8 ...the living creatures don't use them. Instead, they use Greek words that mean '**who ... is to come**,' or, translated more simply, '**the one who comes.**'" *Maxwell, God Cares, 158.*

"In all places where I record my name **I will come unto thee**, and I will bless thee." Ex. 20:24.

"God is our refuge and strength, a **very present help** in trouble." Ps. 46:1.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and **he shall come unto us** as the rain, as the latter and former rain unto the earth." Hosea 6:3.

REVELATION 4:9-11

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever end ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for they pleasure they are and were created.

Elders Fall Down and Cast Crowns Before Him.—

(See notes under Revelation 4:4.)

Thou Art Worthy to be Worshipped.—

"The duty to worship God is based upon the fact that He is the creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. 'All the gods of the nations are idols; but the Lord made the heavens.' Ps. 96:5. 'To whom then will ye liken Me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold who

hath created these things.' 'Thus saith the Lord that created the heaven; God Himself that formed the earth and made it: ...I am the Lord; and there is none else.' Isaiah 40:25,26; 45:18. Says the Psalmist: 'Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.' 'O come, let us worship and bow down: let us kneel before the Lord our Maker.' Ps. 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: '**Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.**'" *Great Controversy, 436-437.*

"**Worship Him that made heaven, and earth, and the sea, and the fountains of waters.**" Rev. 14:7.

Thou [the Father] Hast Created All Things.—

"**In the beginning God created the heavens and the earth.**" Genesis 1:1.

For all the gods of the nations *are* idols: **but the LORD made the heavens.** Honour and majesty *are* before him: strength and beauty *are* in his sanctuary." Psalm 96:5, 6.

"And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things by Jesus Christ.**" Ephesians 3:9.

"Whenever the sacred writers wish to point out the true God in distinction from false gods of every description, **an appeal is made to the great facts of creation**, upon which the fourth commandment is based. (See 2 Kings 19:15; 2 Chron. 2:12; Neh. 9:6; Psalm 96:5; 115:4-7,15; 121:2; 124:8; 134:3; 146:6; Isaiah 37:16; 42:5; 44:24; 45:12; 51:13; Job 9:8; Jeremiah 10:10-12; 32:17; 51:15; Acts 4:24; 14:15; 17:23, 24)." *Smith, DR, 460.*

For Thy Pleasure.—

"Or, '**by thy will.**' It pleased God to bring the universe into existence and to give life to its creatures. He saw that it was good to do so. There was nothing desirable from His point of view in being alone in an empty universe. **It pleased Him that the universe should be peopled with intelligent beings, capable of appreciating and reflecting His infinite love and perfect character.** This was His purpose in creating them." *7SDA Bible Commentary, 769.*

'For thy pleasure [or through Thy will], they are, and were created.' God willed, and all things came into existence; and by the same power they are preserved and sustained." *Smith, DR, 413.*

"There are no evolutionary modernists among the worshipers before the throne of God. While many on earth are giving the glory of creation to chance and natural law, around the throne of God in heaven the glory and honor of creation is ascribed to the Creator of all things. See Ps. 33:1-9." *Bunch, TR, 15*

REVELATION 5

REVELATION 5:1-14

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
 5 And one of the elders said unto me, weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
 6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 7 And he came and took the book out of the right hand of him that sat on the throne.
 8 And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.
 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.
 10 And hast made us unto our God kings and priests: and we shall reign on the earth.
 11 And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand time ten thousand, and thousands of thousands;
 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

INTRODUCTION.—

“Chapter 5 marks Christ’s arrival (after His ascension from earth) for his inauguration as our great High-priest in the heavenly sanctuary at Pentecost, 31 AD. Here, in the Holy Place, He will minister as High Priest for 1810 years until the anti-typical Day of Atonement. He has prevailed and opens the seven-sealed book in His Father’s hand.” PJ

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become clouded in regard to what constitutes sin, are fearfully deceived. Unless they make a decided change, they will be found wanting when God pronounces judgment upon the children of men.” 9

Testimonies, 267.

REVELATION 5:1

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I Saw.—

“This is not a new vision, but a **new incident in the vision** of the previous chapter. The praise service ended, the prophet’s attention is again called to the Occupant of the throne, and he is privileged to behold one of the most sublime scenes ever witnessed in prophetic vision.” *Bunch, TR, 16.*

In the Right Hand.—

“The right hand of the Eternal seemed to have been extended through the veil of glory that enveloped His person, and in it was a book, or scroll. The books of the time of the vision were in the form of scrolls. ‘**On the right hand**’ is said to be the literal rendering. **The right hand was open and the scroll lay on the open palm waiting for someone to take it.** It was really a scroll of scrolls, or seven scrolls in one.” *Bunch, TR, 16.*

A Book.—

“The question arises, What can this book mean? **It cannot mean the book of Revelation**, for John was commanded not to seal the sayings of this book, Rev. 22:10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, ‘**That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon.**’ We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon.” *Miller, Evidence, 178,179.*

“[Rev. 5:1-3 quoted.] There in His open hand lay the book, **the roll of the history of God’s providences, the prophetic history of nations and the church.** Herein was contained **the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations.** In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of

earth's history to its close.

"This roll was written within and without. John says: [Rev. 5:4-5; 5:8-14; 6:8-11; 8:1-4, quoted]. The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. **John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon.**" (*Letter 65, 1898*) *Manuscript Releases, Vol. 12, 296,297.*

"When Pilate washed his hands saying, '**I am innocent of the blood of this just person,**' the priests joined with the ignorant mob in declaring passionately, '**His blood be on us, and on our children.**' *Matt. 27:24,25.*

"Thus the Jewish leaders made their choice. **Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open.** In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah." *Christ's Object Lessons, 294.*

"Before He came to earth, the plan lay out before Him, perfect in all its details. **But as He walked among men, He was guided, step by step, by the Father's will.**" *Desire of Ages, 147.*

"All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. **In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history;** even the hairs of the head are numbered. **God's children are never absent from His mind.**" *Desire of Ages, 313.*

"The work of Christ on earth was hastening to a close. Before Him, in vivid outline, lay the scenes whither His feet were tending. Even before He took humanity upon Him, **He saw the whole length of the path** He must travel in order to save that which was lost. Every pang that rent His heart, every insult that was heaped upon His head, every privation that He was called to endure, **was open to His view** before He laid aside His crown and royal robe, and stepped down from the throne, to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes. He knew the anguish that would come upon Him. He knew it all, and yet He said, '**Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.**' Ps. 40:7, 8." *Desire of Ages, 410.*

Parallel With Newly Crowned Kings.—

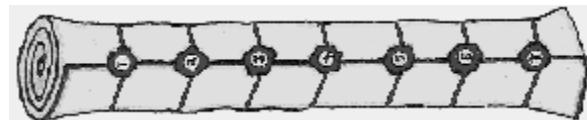
"The sealed scroll in God's right hand contains the destiny He's planned for the world, which Jesus has agreed to accomplish. A certain parallel can be seen in Moses' decree that a newly crowned king had to take the

book of the covenant from the priests and to make a copy of it so that he would faithfully execute his reign according to God's will (Deut. 17:18-20; 2 Kings 11:12; 23:1-3). The sealed scroll of Revelation 5, however, contains God's plan for all human history, including the end-time scenario as unfolded in the rest of Revelation. With the transfer of the prophetic scroll, the fate of humankind is placed into the hands of the glorified Jesus. His possession of the scroll signifies His right to rule over all humankind because of what He has done and who He is.." *LaRondelle, LFTLD, 40.*

Written Within and on the Backside.—

"This roll was written within and without. ...There were no blanks in the book. **There was space for no more writing.**" *Letter 65, 1898.*

"O lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. **Thou compassest my path and my lying down, and art acquainted with all my ways.** For *there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.*" *Psalm 139:1-4.*

***Jeremiah's Sealed Book.—***

"The prophet Jeremiah was inspired to record an actual land transaction that throws light on [redeeming title deeds]. Jeremiah was commanded by God to buy a parcel of land. The account reveals how the book in the hand of God of Rev. 5 can be none other than a book containing title deeds. It is a book of redemption.

"'The word of the Lord came to me saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, **Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.**

"So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

"And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

"And I **subscribed the evidence, and sealed it**, and took witnesses, and weighed *him* the money in the balances. **So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:** And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that

subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

"And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, **both which is sealed, and this evidence which is open;** and put them in an earthen vessel, that they may continue many days."

Jeremiah 32:6-14.

"Notice that Jeremiah 'subscribed the evidence.' The margin reads, 'I wrote in a book and sealed it.' Thus a record of the land transaction was kept in a book or scroll.

"...This clearly shows that the purchaser wrote two documents—one he sealed, the other he left open for the witnesses to read, and then they signed the sealed scroll, making it authentic. Thus the scroll '**was written within, and on the back side sealed,**' with seals or signatures. This coincides with the book of Rev. 5 '**written within and on the back side, sealed with seven seals.**' It undoubtedly concerns title deeds." Cooke, #8-UR, 12,13.

Seven (Seals).—

"Seven is a **combination of two other unique numbers, namely 3 and 4.** ...Four is often linked with the world. Dan. 2. Four metals in symbol of mankind. Dan. 7. Four beasts. Rev. 7:1. Four winds. Four seasons. Four quarters of the earth. Four kinds of seed—world. ...Many sevens are divided into **Three and Four.** ...Seven Seals—4 Horsemen and 3 signs of Advent. [Seven trumpets—Of the seven, three are called 'woes'.]" Burnside, RWU, 70.

The Importance of This Book.—

"When we note the details concerning this book, it is clear that it is a book of primary importance to the heavenly hosts. **First** of all, it is in the Father's right hand, denoting power and authority. **Secondly**, a strong or mighty angel proclaims to the universe concerning it. **Thirdly**, that it is sealed with seven seals. **Fourthly**, the reaction of John, when he concluded that there was no one able to open the book, was so unusual. In the exalted atmosphere of heaven, it says, '**he wept much.**' This indicates something important about the book. **Finally**, when they did find one who was worthy to open the book, the overwhelming response of the heavenly hosts to the discovery, speaks of the book's importance." Cooke, #8-UR, 1,2.

REVELATION 5:2

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

A Strong Angel.—

"Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, **and angels**

that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.' Hebrews 1:14." *Acts of the Apostles*, 154.

"His [John's] soul was wrought up to such a point of agony and suspense that **one of the strong angels** had compassion on him, and laying his hand on him assuringly, said, '**Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof**' [vs. 5]." *Manuscript Releases*, Vol.12, 296. [Ed. note: The KJV calls the 'strong angel' and 'elder.']

With a Loud Voice.--

"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." Rev. 12:10. [This verse happens at the same time.]

Who is Worthy to Open the Book?—

"Who could be found worthy to open the book, and to loose the seals thereof? A pause ensued. **In silence the universe owned its inability and unworthiness** to enter into the counsels of the Creator." Smith, DR, 416.

"**'Worthy' has to do with both character and rank.** The qualifications for the task of breaking the seals were such that **no created being** could meet the requirement. On the part of God there was no withholding of His purposes, for the scroll was not grasped in His hand, but lying in His open palm waiting for any to take it who was 'worthy.'" Bunch, TR, 16.

"Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due." *Patriarchs & Prophets*, 36.

"It was Satan that prompted the world's rejection of Christ. **The prince of evil exerted all his power and cunning to destroy Jesus;** for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. **Satan contested every claim** put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. **The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge.** The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, **while all heaven gazed**

upon the scene in silent horror.” *Great Controversy*, 501.

“Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. **He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings.** Henceforth his work was restricted. Whatever attitude he might assume, **he could no longer await the angels as they came from the heavenly courts**, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. **The last link of sympathy between Satan and the heavenly world was broken.”** *Desire of Ages*, 761.

“Heaven’s arches rang as the challenge was given. It was not a reproof, but a call to all the universe of God, to witness anew the **glory of the Son of man**. This was a fresh unfolding of the plan of salvation.” *Haskel, SSP*, 102.

“The reason the strong angel is asking the question, ‘Who is worthy to open the books and to loose the seals thereof?’ is not because the angels don’t know the answer, but because the angels want to hear the answer. It is Jesus, ‘the Lord strong and mighty, The Lord mighty in battle,’ the ‘Lion of the tribe of Judah.’ They know that Jesus is worthy. Satan has been unmasked, and cast down from heaven. They can see clearly now. They just want to hear the answer. This characteristic of the angels is seen in the following description of Christ’s ascension to heaven found in *Desire of Ages*, 833:

“As they drew near to the city of God, the challenge is given by the escorting angels—

“‘Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; And the King of glory shall come in.’

Joyfully the waiting sentinels respond,—

“Who is this King of glory?”

“This they say, not because they know not who He is, but because they would hear the answer of exalted praise—

“The Lord strong and mighty, The Lord mighty in battle! Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; And the King of glory shall come in.’

“Again is heard the challenge, “Who is this King of glory?” for the angels never weary of hearing His name exalted. The escorting angels make reply—

“‘The Lord of hosts; He is the King of glory.’ *Psalm 24:7-10.*’ *Desire of Ages*, 833.

“This characteristic of the angels is also seen in Revelation 7:13,14 where an elder [a strong angel] asks John a question, but John tells him that he knows the answer.” *PJ*

“‘The seals are successively opened; giving final access to its (the roll’s) contents as a perfect whole,

when the events symbolized by the seals shall have been past.... The opening of the seals means the successive steps by which God in Christ clears the way for the final reading of the book at the visible setting up of Christ’s kingdom.’ Fausset, Commentary, VI, 674.” *Thiele, OSIR*, 115.

REVELATION 5:3,4

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

No Man.—

“For I beheld, and **there was no man**; even among them, and there was **no counselor**, that, when I asked of them, **could answer a word.**” Isa.41:28.

“**There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way. ...For all have sinned and come short of the glory of God.**” *Romans 3:9-12, 23.*

In Heaven, Nor in Earth, Neither Under the Earth.—

“The Jews used the expression, ‘heaven, earth and the underworld’ to **embrace the whole universe**. See Ex. 20:4; Phil. 2:10. Neither angels nor men know the secret purposes of God. Also to answer the challenge must involve the commission to bring to pass the contents of the scroll.” *Bunch, TR*, 17.

No Man Was Able (Except Christ).—

“**Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force.** Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner.” (*Manuscript 35, 1895.*) *5BC, 1103.*

I Wept Much.—

“The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. **John was so distressed at**

the utter inability of any human being or angelic intelligence to read the words, or even to look there-on, his soul was wrought up to such a point of agony and suspense, that one of the strong angels had com-passion on him, and laying his hand on him assuringly, said, ‘Weep not behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and loose the seven seals thereof.’” (*Letter 65, 1898*). *Manuscript Releases, Vol. 12, 296-297.*

“John saw that no one was worthy, and that Jesus the Lamb had to bear the penalty for our sins on the cross. We are purchased by the blood of the Lamb. John saw the terrible agony of Jesus on the cross as He suffered for his (John’s) sins. He wept much. He wept much, too, because he knew that very few would value the redemption price paid for them.” *PJ*

No Man Was Found Worthy.—

“For all have sinned and come short of the glory of God.” **Rom. 3:23.**

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son.” **Luke 15:18,19.**

To Open.—

“To open, you need a key and Jesus has the keys now. See Revelation 1:18.” *PJ*

REVELATION 5:5

And one of the elders said unto me, weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

One of the Elders (Strong Angels) Said Weep Not.—

“His [John’s] soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, ‘Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof [verse 5].’” *Manuscript Releases, Vol. 12, 297.*

The Lion of the Tribe of Juda.—

“Once again the Saviour was presented to John, under the symbol of the ‘Lion of the tribe of Judah,’ and of ‘a Lamb as it had been slain.’ These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend his chosen ones and bring them off victorious, because they accepted him as ‘the Lamb of God, which taketh away the sin of the world.’ Christ the slain Lamb, who was despised, rejected, the victim of Satan’s

wrath, of man’s abuse and cruelty—how tender his sympathy with his people who are in the world! And according to the infinite depths of his humiliation and sacrifice as the Lamb of God, will be his **power and glory as the Lion of Judah, for the deliverance of his people.**” *Home Missionary, 11/1/1893.*

“Another prophet said that when

Nebuchadnezzar removed the crown from the last of the kings of Judah, the throne and kingdom ‘shall be no more, until he come whose right it is: and I will give it Him.’ See Eze. 21:25-27. It has been said that the lion was the emblem embroidered on the standard of the tribe of Judah as they marched through the wilderness. Christ ‘sprang out of Judah’ and because He is ‘the Son of David’ He will occupy the long vacant throne of David and reign forever. The plan of redemption, made possible by the cross of Calvary, will eventually place Christ on the throne of this world as King of kings. His Calvary victory gave Him the authority to unlock the house of David. See Isa. 22:22; Rev. 3:7. **Therefore He alone can break the seals of the scroll of the events that lead to the kingship of the ‘Lion of the tribe of Judah.’** The kingdom of Israel under David was the type and figure of the restored kingdom under Shiloh.” *Bunch, TR, 19.*



“The Lion of Judah symbolism is, of course, based on the promise of rulership to the tribe of Judah (Gen 49:9-10). Combining this with the symbolism of the ‘Root of David’ yields the idea that the enthronement of the Lamb implies the **reestablishment of the eternal Davidic dynasty promised in the OT.** The Lamb is the promised Messiah. Thus, Jesus is understood to have reestablished the Davidic dynasty when He proclaimed the arrival of His kingdom (Matt. 12:28; Luke 17:20-21).” *Biblical Research Inst., ISOR, 220.*

The Lion and the Lamb.—

“These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful.” *Acts of the Apostles, 589.*

The Root of David.—

“I am the root and the offspring of David.” **Rev. 22:16.**

"Christ was the source and sustainer of David in his position and power. That David's position was specially ordained of Christ, and that he was specially sustained by Him, there can be no doubt. David was the type, Christ the antitype. David's throne and reign over Israel was a type of Christ's reign over His people. He shall reign upon '**the throne of His father David.**' **Luke 1:32,33.** As Christ appeared in the line of David's descendants when He took upon Himself our nature, he is also called '**the offspring of David,**' and '**a rod out of the stem of Jesse.**' **Isaiah 11:1,10; Rev. 22:16.** His connection with the throne of David being thus set forth, and His right thus shown to rule over the people of God, there was a propriety in entrusting to Him the opening of the seals." *Smith, DR, 417,418.*

"Massive rocks are torn asunder by the noiseless power of the root. Hidden beneath the soil its power is mighty. So the power of the Root of David, hidden in the heart, can break the strongest bands of sin. The Saviour speaks of those who had no root in themselves as not being able to endure tribulation. **The Root of David** bears the tree of righteousness. **None can be trees of righteousness who have not this pure and holy Root hidden in the soil of the heart.**" *Haskel, SSP, 103.*

"**The root of the righteous** shall not be moved." "**The root of the righteous** yieldeth fruit." **Proverbs 12: 3,12.**

Hath Prevailed.—

"The word '**prevailed**' is translated from the same word translated '**overcome**' in [Rev.] 3:21." *Bunch, TR, 18.*

"These words indicate that the right to open the book was acquired by **a victory gained in some previous conflict.** We find the account of this triumph set forth later in this chapter. The next scene introduces us to the great work of Christ as the Redeemer of the world, and the shedding of His blood for the remission of sin and the salvation of man. In this work He was subjected to the fiercest assaults of Satan. But he endured temptation, bore the agonies of the cross, rose a victor over death and the grave, made the way of redemption sure—triumphed! Hence the four living beings and the four and twenty elders sing, '**Thou are worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood.**'"

"John looks for the Lion of the tribe of Judah and **beholds a Lamb** in the midst of the throne and of the four living beings and the elders, **as it had been slain.**" *Smith, DR, 418.*

"Now the guilt of Satan stood forth without excuse. **He had revealed his true character as a liar and a murderer.** It was seen that the very same spirit with which he ruled the children of men, who were under his

power, he would have manifested had he been permitted to control the inhabitants of heaven.

"Satan's lying charges against the divine character and government **appeared in their true light.** He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that, while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. **Now it was seen** that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for '**God was in Christ, reconciling the world unto Himself.**' **2 Cor. 5:19.** It was seen, also, that while Lucifer had opened the door for the entrance of sin by his desire for honor and supremacy, **Christ had, in order to destroy sin, humbled Himself and become obedient unto death.**" *Great Controversy, 501,502.*

"It was the merits of His incarnation, victorious life, passion and death that qualified Christ to take the book and break its seals. The power to create makes Christ worthy '**to receive glory and honour and power**' from every created being, but it does not qualify Him to open the sealed book. The secret of His power to redeem and rule is the fact of His crucifixion. See Hab. 3:3,4. **Calvary is the greatest event of human history.** It is the meeting place of the two eternities. There the past and the future meet and climax. Without the cross, human history is meaningless. For this reason it is made the center in this vision of future events." *Bunch, TR, 18,19.*

"Christ stood by every word of God, and He prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, **the same experience would be ours.**" *Upward Look, 255.*

"Christ labored for his vineyard. The Prince of heaven, he was yet the intercessor for man, and he had power with God, and **prevailed for himself and for his people.** Morning by morning he communicated with his Father in heaven, receiving from him daily a fresh baptism of the Holy Spirit." *Signs, 11/21/1895.*

To Open the Book.—

"The lamb was worthy to open the book because he was slain and had purchased men from every tribe on earth with his blood. Therefore, there was something about redemption in connection with the opening of the book. Luke says, '**The Son of man is come to seek and to save that which was lost.**' **Luke 19:10.** What was lost? When Adam lost his innocence and righteousness before God, he also lost possession of the earth. So in saving mankind from sin was also involved the restoration of the lost estate. These two were inseparable. The whole discussion in regard to the sealed book seems to involve the same thing. **Thus it seems that this book contains the terms, or the deed,**

of the lost estate, and in order to restore it, the terms are that the one who does that must redeem man from his fallen condition. In other words, the book is the plan of salvation, or the book of the New Covenant; for it says that as a result of redeeming man he is then given permission to reign upon the earth. So we see that Jesus became one of the family of the lost possession and the closest heir so He could redeem that which was lost. Notice how similar these expressions are to those found in the first chapter of Revelation. ‘**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, and hath made us kings and princes.**’” *Straw, SR, 9,10.*

“**What speech is to thought, so is Christ to the invisible Father.** He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with human-ity, that man might bear the image of the invisible God. **He made known in His words, His character, His power and majesty, the nature and attributes of God.** Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character.” (*Manuscript 77, 1899*). *5BC, 1131.*

“In the beginning was **the Word**, and the Word was with God, and the Word was God.” **John 1:1.**

“And he *was* clothed with a vesture dipped in blood: and his name is called **The Word of God.**” **Rev. 19:13.**

REVELATION 5:6

And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In the Midst of the Throne.—

“The Lamb of God is represented before us as ‘**in the midst of the throne’ of God. He is the great ordinance by which man and God are united and commune together.**’ Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity.” *Testimonies to Ministers, 124.*

And in The Midst of the Four Beasts and of the Elders Stood a Lamb As It Had Been Slain.—

“There is the throne, and around it the rainbow of promise. **There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled.**

The **heavenly council** before which Lucifer had accused God and His Son, **the representatives of those sinless realms** over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

“But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. **He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails.** He points to the tokens of His triumph.” *Desire of Ages, 834.*

Jesus Enthroned as Priest-King at Pentecost.—

“At both the inauguration of the wilderness tabernacle and of the temple that Solomon built, the glory of God flooded the temple and spilled out into the courtyard. Ex. 40:33,34; 2 Chron. 5:11-14. **The same would happen at the inauguration of Jesus Christ as High Priest in the heaven sanctuary.** By His life Jesus had built a perfect character temple. At His ascension to heaven, He anointed the heavenly sanctuary and He was inaugurated as High Priest. Dan. 9:24. **The Holy Spirit then flooded the heavenly temple and spilled out into the courtyard, the earth,** to be received by those in the upper room who were waiting by faith to receive the outpouring of the Holy Spirit on Pentecost, 31 AD. Acts 2:1-4.” *PJ*

A Vision of Christ’s Entry Into Heaven, and Inauguration as Priest in the Heavenly Sanctuary.—

“When the disciples went back to Jerusalem [**after Christ’s ascension**], the people looked upon them with amazement. After the trial and crucifixion of Christ, it had been thought that they would appear downcast and ashamed. Their enemies expected to see upon their faces an expression of sorrow and defeat. Instead of this there was only gladness and triumph. Their faces were aglow with a happiness not born of earth. They did not mourn over disappointed hopes, but were full of praise and thanksgiving to God. With rejoicing they told the wonderful story of Christ’s resurrection and His ascension to heaven, and their testimony was received by many.

“The disciples no longer had any distrust of the future. They knew that Jesus was in heaven, and that His sympathies were with them still. They knew that they had a friend at the throne of God, and they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, ‘**Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.**’ John 16:23, 24. They extended the hand of faith higher and higher, with the mighty argument, ‘**It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**’ Rom. 8:34. And Pentecost brought them fullness of joy in the presence of the Comforter, even as Christ had promised.

"All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

"As they drew near to the city of God, the challenge is given by the escorting angels—**'Lift up your heads, O ye gates;**

And be ye lift up, ye everlasting doors; And the King of glory shall come in.'

"Joyfully the waiting sentinels respond—**'Who is this King of glory?'**

"This they say, not because they know not who He is, but because they would hear the answer of exalted praise—

**'The Lord strong and mighty,
The Lord mighty in battle!
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.'**

"Again is heard the challenge, **'Who is this King of glory?'** for the angels never weary of hearing His name exalted. The escorting angels make reply—

**'The Lord of hosts;
He is the King of glory.'** Ps. 24:7-10.

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

"There is the throne, and around it the rainbow of promise. **There are cherubim and seraphim. The commanders of the angel hosts, the sons of God,** the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

"But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. **He enters into the presence of His Father. He points to His wounded head,** the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; **He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming.** He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. **This pledge Christ has fulfilled.** When upon the cross He cried out, 'It is finished,' He addressed the Father. **The compact had been fully carried out.** Now He declares: Father, it is finished. I have done Thy will, O My God. **I have completed the work of redemption.** If Thy justice is satisfied, 'I will

that they also, whom Thou hast given Me, be with Me where I am.' John 19:30; 17:24.

"The voice of God is heard proclaiming that **justice is satisfied. Satan is vanquished.** Christ's toiling, struggling ones on earth are '**accepted in the Beloved.**' **Eph. 1:6.** Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. '**Mercy and truth are met together; righteous-ness and peace have kissed each other.**' Ps. 85:10. The Father's arms encircle His Son, and the word is given, '**Let all the angels of God worship Him.**' Heb. 1:6.

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. **The angel host prostrate themselves before Him,** while the glad shout fills all the courts of heaven, '**Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.**' Rev. 5:12.

"Songs of triumph mingle with the music from **angel harps**, till heaven seems to **overflow** with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, '**Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.**' Rev. 5:13.

"From that scene of heavenly joy, **there comes back to us on earth the echo** of Christ's own wonderful words, '**I ascend unto My Father, and your Father; and to My God, and your God.**' John 20:17. The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives. '**Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.**' Heb. 7:25." *Desire of Ages*, 833-835.

"Our Saviour is not in a position of silence and inactivity. **He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels.**" *7SDA Bible Commentary*, 967,968.

A Lamb.—

"He is brought as a lamb to the slaughter...." **Isaiah 53:7.**

"Behold, the **Lamb of God** which taketh away the sin of the world." **Jn. 1:29.**

"As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep.**" **John 10:15.**

As It Had Been Slain.—

"This does not mean a dead lamb, for Christ is now risen. It means one in whom are the marks of having died, one in whom are the scars of suffering, one who has had a deadly wound but the deadly wound has been healed. Jesus is now in heaven in his glorified body. Is that body then a scarred body? Yes! It is a body that contains the scars of battle. ...In fact, **there were seven**

different places where he was wounded for us. [In his hands, his feet, his wounded brow, his lacerated back, his riven side, his marred face, and his broken heart]. **Seven places, de-noting the fullness of agony, the piercing pain, the extremity of his suffering on behalf of guilty man.**" Cooke, #8-UR, 5,6.

"In this picture the sacrifice had already been made. The lamb's throat had already been cut, and yet it is not lying dead, but still standing. **The symbol is that of Christ as 'the lamb of God' after His crucifixion and resurrection.** In the previous vision Jesus said to John: '**I am He that liveth, and was dead; and, behold, I am alive for evermore.'** (Rev. 1:18). As Christ ministers before the throne of God He bears the marks of His crucifixion. The scars give evidence of His sacrifice and constitute an eloquent appeal in behalf of those for whom He died. He is indeed '**the Lamb slain from the foundation of the world.**' The scene indicates that all succeeding generations of sinners are fully provided for in the sacrificial Lamb before the throne of God.

"Since the purpose of this vision is to reveal '**things which must be hereafter,**' this scene of the slain Lamb must also indicate that the crucifixion has an important bearing on all future history so that its events can be rightly understood only when studied in the light of Calvary. One writer has truthfully said that 'in the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. **In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary.**'—*Gospel Workers*, 315. This is also true of the events of history. How important therefore that before the scroll of future events is unsealed and unrolled, the Revelator be given a view of the Lamb who had been offered in sacrifice." *Bunch, TR*, 20.

"For even Christ our Passover is **sacrificed for us.**"
1 Cor. 5:7

"The work of the minister is but commenced when the truth is opened to the understanding of the people. Christ is our Mediator and officiating High Priest in the presence of the Father. He was shown to John as a Lamb that had been slain, **as in the very act of pouring out His blood in the sinner's behalf.** When the law of God is set before the sinner, showing him the depth of his sins, **he should then be pointed to the Lamb of God, that taketh away the sin of the world.** He should be taught repentance toward God and faith toward our Lord Jesus Christ. Thus will the labor of Christ's representative be in harmony with his work in the heavenly sanctuary." *4 Testimonies*, 395.

"The form of the verb translated '**had been slain**' implies that the act of slaughter had taken place in the past, and that its results remained. Thus, though Christ's death is historically in the past, **its results for mankind**

are ever fresh and availing." *7SDA Bible Commentary*, 772.

Suffering Lamb.—

"Bodily pain was only a small part of the agony of the beloved Son of God as he hung upon the cross. The sins of the world were upon him, and also the sense of his Father's wrath against the sinner, as he suffered the penalty of the law. **It was these that crushed his divine soul. It was the hiding of his Father's face, a feeling that his own dear Father had forsaken him as he drank the cup which the sinner so richly merited, that brought despair to his soul.** The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness, and had not one ray of light to brighten the future. **His mental agony on this account was so great that man can have but a faint conception of it.**" *Bible Echo*, 1/1/1887.

"But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered 'with a loud voice' (Matt. 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. **His heart was broken by mental anguish. He was slain by the sin of the world.**" *Desire of Ages*, 772.

"**'And they also which pierced Him.'** These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrong-doing are piercing Him today. **Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.**" *Signs*, 1/28/1903.

All Heaven Suffering.—

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. **All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.** When there came upon Israel the calamities that were the sure result of separation from God—subjugation by their enemies, cruelty, and death—it is said that '**His soul was grieved for the misery of Israel.**' **'In all their affliction He was afflicted:** ...and He bare them, and carried them all the days of old." *Judges* 10:16; *Isaiah* 63:9.

"His Spirit 'maketh intercession for us with groanings which cannot be uttered.' As the 'whole creation groaneth and travaileth in pain together'

(Romans 8:26,22), **the heart of the infinite Father is pained in sympathy.** Our world is a vast lazarus house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. **Yet God feels it all.** In order to destroy sin and its results He gave His best Beloved, and **He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.** ‘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.” *Education*, 263,264.

Having Seven Horns.—

“**Horns are symbols of power** and eyes typify wisdom. **Seven is a number denoting completeness, or perfection.** We are thus taught that **perfect power and perfect wisdom inhere in the Lamb.**” *Smith, DR*, 419.

“That **all power** was given to the Lamb, that all heaven was poured out in this sacrifice, is shown by its **seven horns** and its seven eyes.” *Haskel, SSP*, 105.

Having Seven Eyes.—

“Eyes denote intelligence and wisdom, and seven would denote perfect and complete wisdom, in other words the omniscience of Jesus, the all-knowing one. In His earthly existence Jesus of Himself was not all-knowing.” *Cooke, #8-UR*, 8.

“His head and *his* hairs were white like wool, as white as snow; and **his eyes were as a flame of fire.**” **Revelation 1:14.**

“And out of the throne proceeded lightnings and thunderings and voices: and *there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*” **Revelation 4:5.**

Having Received Seven Horns and Seven Eyes.—

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: ...Saying with a loud voice, Worthy is the Lamb that was slain **to receive power**, and riches, and **wisdom**, and **strength**, and honour, and glory, and blessing.” **Rev 5:11**

“**All power is given unto me** in heaven and in earth.” **Matthew 28:18.**

“This Jesus hath God raised up, whereof we are all witnesses. Therefore being **by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit**, he hath shed forth this, which ye now see and hear.” **Acts 2:32,33.**

“Jesus had laid aside His divinity. **The seven horns (all-power) and seven eyes (all-wisdom) were received by Jesus.**

“Therefore let all the house of Israel know assuredly, that **God hath made** that same Jesus, whom ye have **crucified** [Lamb Slain], both **Lord** [Seven horns] and **Christ** [Seven Eyes].” **Acts 2:36.**” *PJ*

The Seven Spirits of God Sent Into All the Earth.—

“On the day of Pentecost when Christ was inaugurated as the Priest of the heavenly sanctuary, **the Holy Spirit was sent forth** with His ministering spirits to do a mighty work in and through the apostolic church. Christians were illuminated with light and filled with wisdom and power for spiritual ministry. The gospel began in a blaze of glory under the early rain, and will end in like manner under the latter rain. Once again the Holy Spirit and ministering spirits will go forth into all the earth and through the remnant of the church make a final mighty appeal to all mankind. See Rev. 14:6-14; 18:1-5. It was the sacrifice of Christ as the Lamb that makes possible the sending forth of the Holy Spirit. **Without Calvary there could have been no Pentecost.** It is the seven blazing lamps before the throne of God that furnish the light and power that makes the church **‘the light of the world’** so that the whole earth is lighted with the glory of the gospel.” *Bunch, TR*, 22.

“The fullness of the power and vision of the Lamb of God is an important part of His mediatorial and priestly ministration in the heavenly sanctuary. See Heb. 4:12-16. The salvation of man requires the plentitude of both power and wisdom and these supreme qualifications are found only in Christ.

“The seven horns and seven eyes of the Lamb are divinely interpreted as symbols of **‘the seven Spirits of God sent forth into all the earth.’** These had been previously symbolized in the same vision by **‘seven lamps of fire burning before the throne,’** (4:5), and in the previous vision **‘the seven Spirits which are before the throne’** are identified as the Holy Spirit, the third Person of the Godhead (1:4). This must be true because of His location before the throne. The seven lamps of fire or the seven Spirits of God occupy a place in this scene between the Lamb and the four living creatures. ... As the Representative and Vice-gerent of the Son of God, **the Holy Spirit has the fullness of power and wisdom** for ministry in behalf of man.

“...Christ manifests His power and wisdom in the earth through the Holy Spirit and **the angelic host of ‘ministering spirits’ under the command of the third Person of the Godhead.** By this means He sees everything. The prophet Zechariah was given a vision of seven golden lamps whose oil was furnished by **‘the two anointed ones,’** or **‘sons of oil’** (Margin), **‘that stand by the Lord of the whole earth.’** He was told that **‘those seven; they are the eyes of the Lord, which run to and fro through the whole earth.’** To encourage Zerubbabel in his work, the message was given him; **‘Not by might, nor by power, but by My Spirit, saith the Lord of hosts.’** See Zech. 4. In 2 Chron. 16:9 the **‘eyes of the Lord’** are said to **‘run to and fro throughout the whole earth.’** Through the Holy Spirit, Christ’s Representative in the earth, and the hosts of angelic **‘ministering spirits,’** Christ not only sees everything that happens everywhere in the earth, but through these agencies He also carries on the earthly phase of His ministry and furnishes the power for victory

over sin, showing ‘**Himself strong in behalf of them whose hearts are perfect toward Him.**’ (2 Chron. 16:9). In Zech. 1:10,11, angels are said to be ‘**they whom the Lord hath sent to walk to and fro through the earth.**’ See also Zech. 6.” *Bunch, TR*, 21.

“Do not for a moment pain the heart of the pitying Saviour by your unbelief. **He watches** with the most intense interest your progress in the heavenly way; **He sees** your earnest efforts; **He notes** your declensions and your recoveries, your hopes and your fears, your conflicts and your victories.” *5 Testimonies*, 316.

REVELATION 5:7

And he came and took the book out of the right hand of him the sat on the throne.

He Came and Took the Book.—

“This is the focal point of chs. 4 and 5—that Christ, by taking the book from the hand of God, **does what no other being in the universe can do.**” *7SDA Bible Commentary*, 772.

“Not even Christ could do the work alone. The power came from the Father. **Father and Son unite in the work of redemption.**” *Haskel, SSP*, 105.

“They [all in heaven] are eager to celebrate His triumph and to glorify their King. But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. **He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails.** He points to the tokens of His triumph.” *Desire of Ages*, 834.

“The request of Christ is granted; the church is justified through Him, its representative and head. **Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ.** Christ guarantees that He will make a man ‘**more precious than fine gold; even a man than the golden wedge of Ophir.**’ All power in heaven and on earth is now given to the Prince of life; yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and glory. Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with heaven, and finite man with the infinite God.” (*Spirit of Prophecy*, Vol. 3, 202, 203). *5BC*, 1150.

“Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father’s will in the creation of all the hosts of heaven; and to

Him, as well as to God, their homage and allegiance were due.” *Patriarchs & Prophets*, 36.

REVELATION 5:8

And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

The Four Beasts.—

“All praise begins with the cherubim before the throne who doubtless in a special sense compose the celestial choir. The cherubim and elders fall down before the **Lamb who shares with the Father the throne** and also the praise and worship of all created beings.” *Bunch, TR*, 23.

And the 24 Elders Fell Down Before the Lamb.—

“The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ’s toiling, struggling ones on earth are ‘**accepted in the Beloved.**’ Eph. 1:6. **Before the heavenly angels** and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. ‘**Mercy and truth are met together; righteousness and peace have kissed each other.**’ Ps. 85:10. The Father’s arms encircle His Son, and the word is given, ‘**Let all the angels of God worship Him.**’ Heb. 1:6.

“With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. **The angel host prostrate themselves before Him....**” *Desire of Ages*, 834.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given Him a name which is above every name: **That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**” *Philippians 2:8-11*.

“That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite **the wonder and adoration of the universe.**” *Great Controversy*, 651.

Having Every One of Them Harps.—

“**The angels, touching their golden harps,** will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb.” *My Life Today*, 348.

“The harp was a symbol of praise, and the incense

of prayer. **Prayer should always be offered mingled with praise.** This is the only kind that is presented to God by the assistant priests of the heavenly sanctuary. The cherubim and elders both serve and praise, and praise while they serve. Their service is not a monotonous round of formal ceremonies. Music and praise have always been an important part of true worship. **The sincere prayers of God's people ascend to Him amid a cloud of sweet incense and the strains of beautiful harp music, indicating that they are very delightful to the Lord. 'The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight.'** Prov. 15:8. A knowledge of this should inspire us to pray more fervently and unceasingly." *Bunch, TR, 24.*

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song—**'thanksgiving, and the voice of melody.'** Isaiah 51:3." *Education, 161.*

Twenty-four Elders With the Prayers of Saints.—

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' ...**The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men.**

"The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men." *Desire of Ages, 143.*

"Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. **The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God.**" 4BC, 1173.

"Those who look unto Jesus day by day and hour by hour, who watch unto prayer, are drawing nigh to Jesus. **Angels with wings outspread wait to bear their contrite prayers to God, and to register them in the books of heaven.**" (*Letter 90, 1895.*) 4BC, 1184.

"As he (the father) bows with his family, at the altar of prayer, to offer up his grateful thanks to God, for his preserving care of himself and loved ones through the day, **angels of God hover in the room, and bear the fervent prayers of God-fearing parents to**

Heaven, as sweet incense, which are answered by returning blessings." *Selected Messages, Vol. 2, 439,440.*

"**Angels** hear the offering of praise and the prayer of faith, and **they bear the petitions to Him** who ministers in the sanctuary for His people, and pleads His merits in their behalf." *Review & Herald, 2/1/1912.*

"It is interesting that of all the bones of the body, the vertebrae look most like angels with wings. It is interesting that there are 24 vertebrae around the spinal cord, representing a type of Jacob's ladder in the human body. The spinal cord bears the messages up to the brain and down again to the body. The vertebrae protect these messages from harm. The angelic elders help to bear the prayers and answers to prayers up and down the ladder of Jesus Christ. The 24 vertebrae are a fit symbol of the 24 angelic elders and their work in God's kingdom." *PJ*

"That we must pray alone **to God** is evident from Rev. 19:10; 22:8,9." *Bunch, TR, 24.*

Vials.—

"Thou tellest my wanderings: put thou my tears into **thy bottle:** are they not in thy book?" **Ps. 56:8.**

"Repentance is a sweet odor before our God; for it tells of sorrow for sin, and the acceptance of the life of Christ. Since the death of Christ, the lamb is no longer slain; but the morning and evening prayers, when the blood of Christ is presented by faith, touch the heart of God, and from His throne angels speed their way on rapid wings to fulfill the petition. If to prayer there does not seem to come an immediate answer, there is still the assurance that **no earnest petition escapes the notice of our Father. They are represented as preserved in vials, in 'bottles,' as David says;** and when the family of the redeemed is at last gathered on that crystal sea with the Lamb and the four and twenty elders, **it will be found that every prayer of faith is answered.** The lowliest believer, the most burdened sinner, who turns his face heavenward, can see the rainbow of promise above the throne." *Haskel, SSP, 106,107.*

Golden Vials.—

"The prayers that reach the throne of God and are acceptable to the Father, **must ascend from hearts that are as pure as gold and are filled with faith, love, and truth. In other words, the prayers that please God are impelled by love, regulated by truth, and carried heavenward by faith.**" *Bunch, TR, 24.*

"Why this reference to prayers here? Could it be that the great prayer of all the saints of all ages is about to be answered? Since Adam fell, the cry of centuries has been, '**Thy kingdom come.**' Persecuted prophets, suffering saints, and martyrs without number have prayed and longed for this day. Through all the long and tragic night of sin, when men and women sealed their

testimony in their blood, a great chorus of prayer has come up before God. **Not one prayer has been lost. All have been carefully treasured, as it were, in these golden bowls.**" *Anderson, UR*, 58.

"That the prayers of the saints are contained in golden receptacles may indicate the **preciousness with which heaven regards them.**" *7SDA Bible Commentary*, 772.

Vials Full of Odours.—

Margin Reference: odours: or, *incense*.

"Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. **Angels offer the smoke of the fragrant incense for the praying saints.** Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. **Morning and evening the heavenly universe take notice of every praying household.**" *Child Guidance*, 518-519.

"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." **Rev. 8:3.**

"Let my prayer be set forth before thee **as incense;** and the lifting up of my hands as the evening sacrifice." **Psalm 141:2.**

"**The incense**, ascending with the prayers of Israel, **represents the merits and intercession of Christ**, His perfect righteousness, which, through faith is imputed to His people, and which alone can make the worship of sinful beings acceptable to God." *Patriarchs & Prophets*, 353.

REVELATION 5:9,10

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

And hast made us unto our God kings and priests: and we shall reign on the earth.

They Sung.—

"This song is obviously sung by those who are redeemed, but according to verse 8, **the singers also include the 4 living creatures and the 24 elders**—the cherubim and seraphim, and the angel commanders of the heavenly council.

"At this first scene **Jesus is enthroned as our great High-Priest in the Holy Place of the heavenly sanctuary.** The cherubim and seraphim, strong angels, and all the angel host sing this song along with the multitude of captives brought up with Jesus at His ascension. Those who were resurrected with Jesus have just been presented before the Father as the firstfruits in this anti-typical Pentecost. 'They' join in the song at this point.

"**This song points forward to the scene pictured in Rev. 7:9-17, when, after Christ's second coming, the rest of the harvest will have been gathered in, and the song will then be sung by all the redeemed.**" *PJ*

"As the **nations of the saved** look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, **they break forth in rapturous song: 'Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!'**" *Great Controversy*, 651,652.

"**Holy angels will join in the song of the redeemed.** Though they cannot sing from experimental knowledge, '**He hath washed us in His own blood, and redeemed us unto God,**' yet **they understand** the great peril from which the people of God have been saved. Were they not sent to lift up for them a standard against the enemy? **They can fully sympathize** with the glowing ecstasy of those who have overcome by the blood of the Lamb and the word of their testimony." (*Letter 79, 1900*). *7BC*, 922.

A New Song.—

"The song was new in the sense that it was entirely different from any sung before. This expression is common in the OT (see Ps. 33:3; 40:3; Isa. 42:10). Here it is particularly fitting, for it represents the song growing out of a unique experience—salvation through the victory of Jesus Christ (see on Rev. 5:5). **It is the 'new song' of those who have a 'new name'** (chs. 2:17; 3:12), **who inhabit the 'new Jerusalem'** (ch. 21:2), **when all things are made 'new'** (ch. 21:5)." *7SDA Bible Commentary*, 772,773.

"**'The song of the Lamb'** referred to in Rev. 15:3, is doubtless the same song mentioned here. **It is the song that praises the Lamb for His atoning sacrifice.** ...The oratorio of redemption is called '**a new song.**' ...It is the song of a new creation, in contrast to the previous song of the old creation which is recorded in Rev. 4:10,11. The first of the oratorios of this vision celebrates the original creation, and the second the new creation." *Bunch, TR*, 25.

"It is a new song, for it was **never before sung in heaven.**" *Testimonies to Ministers*, 433.

Thou Hast Redeemed Us.—

"Textual evidence attests the reading 'them,' with reference to the redeemed of v. 9. The reading 'us' was probably taken by the KJV translators from the Latin Vulgate. It is thus evident that in v. 10 the ones speaking do not specifically include themselves as 'kings and priests.' It is not impossible, however, that they may be speaking of themselves in the third person, but this is not the natural conclusion to which the reading of the ancient manuscripts points. According to the preferred reading vs. 9,10 may be translated as follows: '**Thou art worthy to take the book and to open its seals, because thou wast slain and didst purchase to God by thy blood out of every tribe and tongue and people and nation, and didst make them to our God a kingdom of priests, and they shall reign upon the earth'**...." 7SDA Bible Commentary, 773.

"Both the **redeemed and the unfallen beings** will find in the cross of Christ their science and **their song.**" Desire of Ages, 19,20.

"The main theme of the book is redemption. When one is finally found to open it, the **resounding proclamation** is made, [Rev. 5:9,12 quoted]. The Lamb's death was the price of redemption." Cooke, #8-UR, 11.

"Those who win souls to Christ glorify their Redeemer. He has not died in vain for them, for they are in harmony with Christ. They look upon those who have turned to God through their efforts, with glad rejoicing; for they also see of the travail of their souls, and are satisfied. They see that the anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows they have to endure, have worked for them a far more exceeding and eternal weight of glory. **As they look upon the souls they have won to Christ, and know that they are eternally saved, are monuments of God's mercy and of a Redeemer's love, they touch the golden harp and fill the arches of heaven with praise and thanksgiving.** They sing, '(Rev. 5:8,9,12 quoted.)'" Southern Work, 62.

Redemption and Leviticus.—

"Is there any Old Testament book that deals in any way with the question of redemption? In the Book of Leviticus is laid down the law for the redeeming or buying back of inheritances in the land of Israel. At least 5 times in 6 verses the word 'redeem' is used. [Leviticus 25:23-28 quoted, including: '**if any of his kin come to redeem it, then shall he redeem that which his brother sold.**']" Cooke, #8-UR, 11.

Boaz, A Type of Christ.—

"The story in the Book of Ruth is a fitting representation of the history of the human race. Adam and Eve were established in Eden by the Creator. (Micah 4:8 calls it '**the first dominion.**') Through disobedience they sold out their inheritance to Satan and went out to the land of enemy, the land of death. But a

remnant of Adam's family have sought to return to Eden and regain the lost inheritance. They have found a near kinsman—one of their own race—through whom the inheritance can be redeemed and restored. **This kinsman/redeemer like Boaz has come from Bethlehem. Jesus Christ, has paid the debt of Adam's race upon Calvary's cross.** By the sacrifice of his life, he has redeemed the lost inheritance. Like Boaz, he also has married the childless widow—the Christian church—it is his bride. He is her spiritual husband and through this union Christ is raising up children, '**the seed of the woman, who one day, will reposess the lost inheritance—Eden restored.**' As kinsman/redeemer Jesus Christ will not only restore the inheritance, but he will also be responsible for avenging the blood of his brethren. That will be accomplished at the second and third Advents, when he destroys Satan and all who support him." Cooke, #8-UR, 14,15.

By Thy Blood.—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, **which he hath purchased with his own blood.**" Acts 20:28.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; **But with the precious blood of Christ,** as of a lamb without blemish and without spot." 1 Peter 1:18,19.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and **ye are not your own?** For **ye are bought with a price:** therefore glorify God in your body, and in our spirit, which are God's." 1 Corinthians 6:19,20.

"Shall we not consecrate ourselves to God without reserve? **Christ, the King of glory, gave Himself a ransom for us.** Can we withhold any-thing from Him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus?—No, no; the deepest homage of our hearts, the most skillful service of our hands, our talents of ability and of means—all are but too poor an offering to bring to Him who was slain and has '**redeemed us to God by his blood out of every kindred, and tongue, and people, and nation.**'" Son & Daughters, 236.

Made Us Kings and Priests.—

"Unto him that loved us, and washed us from our sins in his own blood, and hath **made us kings and priests** unto God and his Father." Rev. 1:5,6.

"This is not a promise of the future, but is said to be an accomplished fact. See also Rev. 1:6. All genuine Christians are '**ambassadors for Christ,**' they plead with men to be '**reconciled to God,**' (2 Cor. 5:19,20). To them has been given '**the ministry of**

reconciliation.' Of them the prophet said: 'But ye shall be named the Priests of the Lord: man shall call you the Ministers of our God.' (Isa. 61:6). In Ex. 19:6, God's people are called 'a kingdom of priests, and an holy nation,' and in 2 Peter 2:9, they are declared to be, 'a royal priesthood, an holy nation.' Not only are all earthly citizens of the heavenly kingdom now serving in a priestly capacity as they give the gospel of reconciliation to the world, but when the conflict is over they will 'reign on the earth.'

"...Even now during the reign of sin the saints are rulers over their own spirits, which is declared to be the evidence of true greatness: 'He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city.' (Prov. 16:32). To the overcomer Paul said: 'For sin shall not have dominion over you,' (Rom. 6:14). The conquerors of sin are kings in the true sense of the word." *Bunch, TR, 26.*

We Shall Reign.—

"Textual evidence attests the reading 'they shall reign'." *7SDA Bible Commentary, 773*

"It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him." *2 Tim. 2:11,12.*

"While the reign is now spiritual, the state-ment is doubtless prophetic of the time when the promise of Rev. 3:21 is fulfilled and the overcomers sit with Christ 'in His throne.' Christians are now princes or kings in the making and therefore 'heirs of the kingdom.' ...The new song is a song of redemption through the blood of the Lamb, of a priesthood of Christian service, and of power to reign as king—now over sin and all evil, and eventually as joint-rulers with Christ in the kingdom of glory." *Bunch, TR, 27.*

REVELATION 5:11

And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand time ten thousand, and thousands of thousands;

I Heard the Voice.—

"'Voice' instead of 'voices' indicates the perfect unison with which the angelic chorus sings. There is not a discordant note as they proclaim the worthiness of the Lamb, their beloved Commander." *Bunch, TR, 27,28.*

"With the voice of the angels, 'the voice' includes that of the beasts and the four and twenty elders. Thus, the elders are classed among the angelic beings, rather than with the redeemed." *PJ*

Round About the Throne.—

"Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. **He is surrounded with heavenly intelligences** [Ed. note: elders], **cherubim, and seraphim, ten thousand times ten thousand of angels.**" *Letter 89c, 1897.*

Many Angels Round About the Throne.—

"The divine arrangement of the occupants of the throne room as described by the Revelator is in harmony with the other Scriptures. In the center is the throne of the Father.... Next to Him is Christ, the Lamb, the second Person of the Godhead. Then come the seven blazing lamps, symbolic of the Holy Spirit, the third Person of the Godhead. Next ...are the cherubim ...surrounded by the twenty-four elders..., and last are the innumerable company of angelic ministering spirits." *Bunch, TR, 27.*

"Do not let your thoughts dwell upon your-selves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided." (*Letter 134, 1899.*) *7BC, 933.*

"Bless ye the Lord, all ye his hosts; ye ministers of his, that do His pleasure." *Ps. 103:21.*

"All heaven is interested in our salvation. **The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation.** They guard us against evil and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?" *Ministry of Healing, 253,254.*

"God has placed everything in the universe at our service. ...'He who did not spare his own Son but gave him up for us all, will he not also give us all things?' *Romans 8:32.* And He has placed the angels at our service. 'Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?' *Hebrews 1:14.*

"The beings around God's throne find their greatest delight in observing God's love for us—and in observing our willing response to His love. **'There is joy before the angels of God over one sinner who repents,'** said Jesus in Lk. 15:10. The thought that caused the heavenly rapture in Rev. 5:9,10 was that Christ was 'slain' for 'men,' for human beings, that He had 'ransomed' them, so that they—you and I—can one day 'reign on earth.'" *Maxwell, God Cares, 155.*

"They [the angels] confederate together to uphold the honor and glory of God. They are **united in a holy alliance**, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour." (*Letter 89c, 1897*. 7BC, 968.

And the Beasts and the Elders.—

"Notice again that the **24 elders are classed with angels, and more closely with the four living creatures**, just as in verses 5, 8, and 14." PJ

The Number of Them.—

"**How little conception we have of the magnitude and glory of the heavenly temple!** Into that temple John was introduced at the opening of Revelation 4, by the door which was open in heaven. Into the same temple, he is still looking in Revelation 5:11,12. Now he beholds the heavenly hosts. About the throne are those represented by the four living creatures. Next come the four and twenty elders. Then John views a multitude of the heavenly angels surrounding the whole. How many? How many would we suppose could convene within the heavenly temple? '**Ten thousand times ten thousand!**' ex-claims the seer. In this expression alone we have one *Saying With a Loud Voice.*—

"The participants in this song include those listed in vs.11: the four living creatures, the twenty-four elders, and the angelic hosts." PJ

Worthy Is the Lamb That Was Slain (Sung At Christ's Ascension).—

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are '**accepted in the Beloved.**' Eph. 1:6. **Before the heavenly angels and the representatives of unfallen worlds, they are declared justified.** Where He is, there His church shall be. '**Mercy and truth are met together; righteousness and peace have kissed each other.**' Ps. 85:10. The Father's arms encircle His Son, and the word is given, 'Let all the angels of God worship Him.' Heb. 1:6.

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. **The angel host prostrate themselves before Him,** while the glad shout fills all the courts of heaven, '**Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.**' Rev. 5:12." *Desire of Ages*, 834.

Song Also Sung at Christ's Second Coming.—

"Every time there is a **new disclosure** of divine love and grace, there is a new outburst of praise from all creatures in heaven." *Thiele, OSIR*, 95.

"The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. **There are the columns of angels on either**

hundred million! Then, as if no numerical expression is adequate to embrace the countless throng, he further adds, '**And thousands of thousands!**' Well might the writer of Hebrews call this '**an innumerable company of angels.**' **Hebrews 12:22.** These were in the sanctuary above." *Smith, DR*, 421.

"'**The number of them**' includes the four and twenty elders, which proves that they classed among the angelic beings, rather than with the redeemed." PJ

"A fiery stream issued and came forth from before him. **Thousand thousands** ministered unto him, and **ten thousand times ten thousand** stood before him." Daniel 7:10.

REVELATION 5:12

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. '**Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord.**' What is that joy? He sees of the travail of His soul, and is satisfied.

"That is what we labor for. Here is one, who in the night season we pleaded with God on his behalf. There is one that we talked with on his dying bed, and he hung his helpless soul upon Jesus. Here is one who was a poor drunkard. We tried to get his eyes fixed upon Him who is mighty to save and we told him that Christ could give him the victory. There are the crowns of immortal glory upon their heads, and then the redeemed cast their glittering crowns at the feet of Jesus; and then the angelic choir strikes the note of victory, **and the angels in the two columns take up the song, and the redeemed host join as though they had been singing the song on the earth,** and they have been.

"Oh, what music! There is not an inharmonious note. Every voice proclaims, '**Worthy is the Lamb that was slain.**' He sees of the travail of His soul, and is satisfied. Do you think anyone there will take time to tell of his trials and terrible difficulties? '**The former shall not be remembered, nor come into mind.**' 'God shall wipe away all tears from their eyes.'" (MS 18, 1894). 6BC, 1093.

"The central figure in this innumerable and holy throng was the Lamb of God, and the central act of His life, which claimed their admiration was the shedding of His blood for the salvation of fallen man. Every voice in all that heavenly host joined in the ascription which was raised, '**Worthy is the Lamb that was slain to receive**

power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' Fitting assemblage for such a place! Fitting song of adoration to be raised to sacrifice in our behalf." *Smith, DR, 421,422.*

Sevenfold Praise.—

"It is a complete and perfect song of praise because it ascribes to Christ the **seven** species of praise. See also Rev. 7:12. The '**power**' is indicative of His omnipotence; '**riches**' of His beneficence; '**wisdom**' of His omniscience; '**strength**' of His power in exercise; '**honor**' of the highest reputation for what is done; '**glory**' is the praise due Him for such actions; and '**blessing**' is the thankful acknowledgment of the whole creation.

"Because of His atoning sacrifice, the Lamb is worthy to receive **all** praise because He has **all** power, riches, wisdom, strength, honor, glory, and blessing. Because He is '**all and in all**' to us, He should receive all from us—all our power, riches, wisdom, strength, honor, glory, and blessing. All should be devoted to Him and expended in His service and to His glory." *Bunch, TR, 28.*

"**Their sevenfold ascription of praise enumerates the attributes of the exalted Christ.** Jesus manifested each one during His earthly ministry on behalf of others, but never was He self-serving." *Battistone, God's Church, 78.*

"Looking unto Jesus we see that it is the glory of our God to give. ...All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.**" *Desire of Ages, 21.*

REVELATION 5:13

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

A Fourfold Anthem From Four Locations.—

"Verse 13 and 14 contain a fourfold anthem from creatures in four locations: heaven, earth, under the earth, and in the sea, in praise of the Father and the Lamb. **It would seem that the second anthem could only be rendered when this earth is restored to harmony with the rest of the universe, for only then**

Him who by the shedding of His blood became a ransom for many, and who as our great High Priest in the sanctuary above still pleads the merits of His **would 'every creature ...on the earth', render spontaneous praise to the Deity.**

"However, in the setting of Rev. 5 this mighty anthem of praise bursts forth in response to the Lamb taking the book of redemption. **The Spirit of Prophecy reveals that the anthem was sung by the heavenly hosts at the inauguration of Jesus as mediator and High Priest.** (Desire of Ages, 832-835). This probably refers to that part of the anthem in Vs.11-12. The Spirit of Prophecy applies the whole anthem to the coronation of Jesus at the second Advent. (Great Controversy, 648; 8 Testimonies, 44; Desire of Ages, 131.)

"The third application by the Spirit of Prophecy is at Jesus' coronation at the third Advent, after the millennium. (Great Controversy, 662-674.)

"A fourth application is made to the days of eternity (Great Controversy, 651-652; 687) when the redeemed render praise to the Father and the Son." *Cooke, #8-UR, 18,19.*

Every Creature.—

"Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: '**Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end.**' Psalm 9:5,6. John, in the Revelation, looking forward to the eternal state, hears **a universal anthem of praise undisturbed by one note of discord.** Every creature in heaven and earth was heard ascribing glory to God. Rev. 5:13. There will then be **no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.**" *Great Controversy, 545.*

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. **One pulse of harmony and gladness beats through the vast creation.** From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, **declare that God is love.**" *Great Controversy, 678.*

Under the Earth.—

"It may be that the expression '**under the earth**' refers to the resurrected righteous dead who had been in graves waiting for this glad day. In Rev. 6:9 the martyrs are said to be '**under the altar**' waiting for the day of vengeance. **The earth is the altar on which their blood was offered in sacrifice.**" *Bunch, TR, 28.*

Every Creature's Song.—

"Songs of triumph mingle with the music from angel harps, till **heaven seems to overflow with joy and**

praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, (Rev. 5:13 quoted)." *Desire of Ages*, 835.

"Beginning with the cherubim and elders before the throne, and joined in by the angelic host whose untiring ministry has helped bring about the fruition of the gospel purpose, the threefold doxology of Calvary finally bursts out beyond the circles of the celestial temple to all creation." *Bunch, TR*, 28.

"We should not allow anything to come in between us and Jesus. **We must learn here to sing the song of heaven, so that when our warfare is over we can join in the song of the heavenly angels in the city of God.** What is that song? It is praise, and honor, and glory unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." *Historical Sketches*, 145.

"The glorious chorus at the end of chapter 5 of the Revelation, given by the literary figure of prolepsis (anticipation), is a splendid picture of the **final complete victory** of the Lamb of God over all opposition and all the deceptions of the enemy." *Price, Time of the End*, 49.

Unto Him That Sitteth Upon the Throne, and Unto the Lamb.—

"He 'shall sit and rule upon His throne; and He shall be a priest upon His throne.' Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God 'give unto Him the throne of His father David,' a kingdom of which 'there shall be no end.' Luke 1:32, 33. **As a priest, Christ is now set down with the Father in His throne.** Revelation 3:21."

Great Controversy, 416.

"**To the Lamb, equally with the Father** who sits upon the throne, praise is ascribed in this song of adoration." *Smith, DR*, 423.

REVELATION 5:14

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Four Beasts Said.—

"Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that **our praises are supplemented by the choirs of the angelic host above.**" *6 Testimonies*, 367.

Amen.—

"**'Amen'** indicates the end. ...After the curtain falls on this matchless scene of restored unity and glory, the cherubim host cry out, "**Amen**," or "So Be it".... So the ever widening circle of adoration and praise has swept back to the center where it first broke forth, and **the last cadence is uttered by the same lips which opened** and led that great Service of Praise." (*The Devotional Commentary*). *Bunch, TR*, 29.

"If man but caught a glimpse of the joy of salvation, his lips would repeat the songs of heaven. **Angelic beings are looking forward to the completion of the plan.** So may we." *Haskel, SSP*, 108.

"Blessed be the Lord God of Israel for ever and ever. And **all the people said, Amen**, and praised the Lord." *1 Chronicles 16:36*.

Him That Liveth For Ever and Ever.—

"This is the Father, who is described in the same terms in Rev. 4:9 and 10:6.

TIMELINE OF EVENTS IN REVELATION 4 AND 5

| PENTECOST 31 AD | | | | | | | |
|-----------------------------------------------------|------------------------------------------|---------------------------------------------------|------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------|-----------------------------------------------------------------|--------------------------------------------------------|
| REV. 4 | REV. 5:1-4 | REV. 5:5,6 | REV. 5:7 | REV. 5:8-10 | REV. 5:11,12 | REV. 5:13,14 | |
| VIEW INTO HOLY PLACE; FATHER WAITING | BOOK WITH 7 SEALS NOT OPENED | CHRIST ASCENDS, APPEARS AS LAMB SLAIN | CHRIST TAKES BOOK, PRIESTLY MINISTRY BEGINS | SONG OF BEASTS, ELDERS, AND FEW REDEEMED AT CHRIST'S INAUGURATION | (SUNG AGAIN AT 2 ND COMING) | SONG OF ANGELS, BEASTS, ELDERS REPEATED FOREVER. | SONG OF EVERY CREATURE AFTER 1000 YEARS |

REVELATION 6

REVELATION 6:1-17

1 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.

3 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 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.

5 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 that thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the fourth beast say, Come and see.

8 And I looked and behold a pale horse: and his name that sat on him is death, and Hell 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.

9 And when he had opened the fifth seal, I saw under the alter 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, dost thou 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 fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 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.

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

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 bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

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.

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

THE FOUR HORSEMEN THE FIRST SEAL

REVELATION 6:1

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.

I Saw When the Lamb Opened One of the Seals.—

“As the book was unrolled, **all who looked upon it were filled with awe.** There were no blanks in the book. There was space for no more writing. [Rev. 5:8-14; 6:8, quoted.]” *Manuscript Releases, Vol. 20, 197.*

The Seven Seals.—

“The number seven has already been noticed as denoting completeness and perfection in the Scriptures. The seven seals represent events of a religious character, and contain the history of the church from the opening of the Christian Era to the second coming of Christ.” *Smith, DR, 425.*

“The seven seals seem to be seven pictures of the church through the centuries, **showing the growth of apostasy in the church.** The first period, the age of the apostles, was one of purity and apostolic zeal. ...Then with each succeeding period the messengers **become more corrupt until these supposed messengers turn upon God’s true people and destroy them.**” *Straw, SR, 11.*

“The introductory scene (Rev. 4-5) depicts symbolically the enthronement of Christ in the heavenly sanctuary at His ascension. Chapter 7 ends with God’s people in the throne-room. Therefore, the seals of chapter 6 portray **events on earth from the cross to the Second Coming....**” *Biblical Research Inst., ISOR, 226.*

“If the seals of Revelation 6 repeat and expand the signs for the church age contained in Matthew 24 and Luke 21, then, like those signs, the seals also span the centuries of the entire church age that ends with the return of Jesus.” *LaRondelle, LFTLD, 44.*

One of the Four Beasts.—

“See Rev. 1:1. In the giving of the Apocalypse, Christ, the Lamb, ‘sent and signified it by His angel unto His servant John.’ Signify means to communicate by signs and symbols. In the breaking of the seals this work of dramatizing or symbolizing future events is done by the four living creatures. This is further evidence that **they are the cherubim** and not redeemed beings.” *Bunch, TR, 31.*

“It has been presumed that this first living creature was the first of the four which ‘**was like a lion,**’ (4:7), ‘**the noise of thunder**’ being akin to a lion’s roar.” *Bunch, TR, 31.*

“The ‘**beast**’ in this passage, is the first, which was like a lion, **representing the church in its first state, in**

the days of the apostles, when the church went everywhere, preaching the word, bold as a lion.”
Miller, Evidence, 180.

Come and See.—

“The first question John asked Jesus was ‘Where dwellest thou?’ Jesus answer him, ‘Come and see.’ John followed Jesus that day, and the next, and the next, but Jesus had no permanent dwelling place on earth. At the beginning of this vision, Jesus calls John to **come up here and see.** Now, in these four seals, God continues to gives us, His people, the invitation to ‘Come and See.’ It is a continual invitation from Jesus to continue to follow Him one day, one step, at a time through every kind of trial and situation, until the end of the world, until we dwell with Him in heaven.” PJ.

“When the seals were broken, and the record was brought to light, the scenes were presented before John, not by the reading of the description, but by **a representation of what was described in the book being made to pass before his view in living characters,** and in the place where the reality was to occur, namely, on the earth.” Smith, DR, 425.

REVELATION 6:2

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.

The First Seal.—

“The first symbol is a white horse, bearing a rider who carries a bow. A crown is given to him, and he goes forth conquering and to conquer, **a fit emblem of the triumphs of the gospel in the first century of the Christian Era.**” Smith, DR, 425.

A Horse and its Rider.—

“The Lord of hosts hath visited **his flock the house of Judah**, and hath made them as his goodly horse **in the battle.**” Zechariah 10:3.

“**The horse is symbolic of the church, its color represents her spiritual condition, and the rider her responsible leadership.** As a rider guides and controls his horse, so the movements of the church are determined by the leading officials. ...The horse [represents] the swiftness with which Christianity went forth to the conquest of the world.” Bunch, TR, 30.

“**The four horses and horsemen of Revelation represent four stages of men in the positions they take toward God and the principles of His kingdom.** First comes the white horse, representing the righteous who have taken their position on the side of God. The next three horses represent the wicked in increasing degrees of iniquity and perversity.” Thiele, ODIR, 122a.



Jesus directs the True (White Horse) Church

White Horse: Symbol of the true church.—

“Many shall be **purified, and made white.**” Dan. 12:10.

“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.**” Rev. 19:8.

He That Sat on Him.—

“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 and make war. 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. And he was clothed with a vesture dipped in blood: and **His name is called The Word of God.**” Rev. 19:11-13.

“**The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel.** This is proved by the passage, Rev. 19:11-13 (quoted). **This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living.”**
Miller, Evidence, 180.

“The hour came for the lifting up of the Son of God on the cross, and the hour has now come for him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God’s people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks; for the abundant **aid of the General of armies is ready for them in every emergency.** He leads them on from victory to victory, proclaiming at every step, ‘I have overcome the world.’ **Your leader goeth forth, conquering and to conquer.** Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world.” Review & Herald, 3/15/1898.

“The issue of the battle does not rest upon the strength of mortal man. **The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of**

war: he shall cry, yea, roar; he shall prevail against his enemies.' In the power of **Him who rides forth conquering and to conquer**, weak, finite man may gain the victory. (*Manuscript 151, 1899*). *4BC, 1146.*

"All of God's people upon the earth are one body, from the beginning to the end of time. **They have one Head that directs and governs the body.** The same injunctions that rested upon ancient Israel, rest upon God's people now, to be separate from the world. **The great Head of the church** has not changed." *1 Testimonies, 283.*

"Work as seeing Him who is at your right hand, ready to give you His efficiency and omnipotent power in every emergency. The Lord is your Counselor, your Guide, the Captain of your salvation. **He goes before your face, conquering and to conquer.**" *6 Testimonies, 76.*

A White Horse: Symbol of the Church Militant.—

"**'I saw heaven opened and beheld a white horse, and ...he doth judge and make war.'** Rev. **19:11.** This refers to Jesus Christ at the Second Advent. It is a military picture, symbolic of Armageddon. Jesus is pictured riding a white horse. For what reason? 'In righteousness he doth judge [or punish] and make war'. This is a war picture. **A horse denotes war.** ...In contrast with the many texts that speak of **the use of the horse for war**, there is only one that mentions the horse in connection with agriculture." *Cooke, #9-UR, 3.*

A Bow.—

"Thy bow was made quite naked..., even **thy word.**" **Hab. 3:9**

"My heart is indicting a good matter: I speak of the things which I have made touching the king: **my tongue is the pen of a ready writer.** Thou art fairer than the children of men: **grace is poured into thy lips:** therefore God hath blessed thee for ever."

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And **in thy majesty ride prosperously** because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. **Thine arrows are sharp in the heart of the king's enemies;** whereby the people fall under thee." **Psalm 45:1-5:**

"The bow, like the two-edged sword, **represents the word of God** by which the **arrows of conviction** are sent forth by the Holy Spirit to pierce the guilty conscience of the sinner." *Bunch, TR, 32.*

The Arrows.—

"**He hath made my mouth like a sharp sword;** in the shadow of his hand hath he hid me, and **made me a polished shaft;** in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. ...It is a light thing that thou shouldest be

my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that **thou mayest be my salvation unto the end of the earth.**" **Isaiah 49:2,3,6.**

"Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"Now when they heard this, they were **pricked in their heart**, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" **Acts 2:36,37.**

"**When they heard that, they were cut to the heart,** and took counsel to slay them." *Acts 5:33.*

"The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. **But the Holy Spirit sent the arguments home to hearts with divine power.** **The words of the apostles were as sharp arrows of the Almighty**, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory." *Acts of the Apostles, 45.*

"From this time forth the language of the disciples was pure, simple, and **accurate**, whether they spoke in their native tongue or in a foreign language." *Acts of the Apostles, 40.*

"Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction. **As the arrows of truth pierced to the soul**, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. ...**When the truth, plainly spoken, touched some cherished idol**, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, **His heart was pierced to the very depths.**" *Desire of Ages, 255.*

"**The words of Christ were as sharp arrows, which went to the mark and wounded the hearts of His hearers.** Every time He addressed the people, whether His audience was large or small, His words took saving effect upon the soul of some one. No message that fell from His lips was lost. Every word He spoke placed a new responsibility upon those who heard. And today the ministers, who in sincerity are giving the last message of mercy to the world, relying on God for strength, need not fear that their efforts will be in vain. **Although no human eye can see the path of the arrow of truth, who can say that the arrow has not sped to the mark, and pierced the souls of those who listened?** Although no human ear has heard the cry of the wounded soul, yet **the truth has silently cut its way to the heart.** God has spoken to the soul; and in the day of final account, His faithful ministers will stand with

the trophies of redeeming grace, to give honor to Christ.”
Gospel Workers, 150.

“This instruction is given to us all. Ministers are to take heed, and **with pen and voice echo the words of God.** When we are called upon to violate the law of God, we shall be given wisdom from above, to answer as did Christ, ‘**It is written.**’ Speak as few words of your own arrangement as possible, but **have your heart supplied with the sharp arrows of God’s furnishing.**”
Manuscript Releases, Vol. 2, 194.

“The sword of the Spirit, which is the word of God, pierces the heart of the sinner and cuts it in pieces. When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls.” *4 Testimonies*, 441.

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. **Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.**” *1 Testimonies*, 224 (1858—Five years before Gen. Conf. was formed).

A Crown Was Given Unto Him.—

“In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. **The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ.**

“Long afterward, when the disciple had been brought into sympathy with Christ through the fellowship of His sufferings, the Lord revealed to John what is the condition of nearness in His kingdom. ‘**To him that overcometh,**’ Christ said, ‘**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.**’ ‘**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 I will write upon him My new name.**’ *Rev. 3:21, 12.* So Paul the apostle wrote, ‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: **henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.**’ *2 Tim. 4:6-8.*

“The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love—love that ‘vaunteth not itself, is not puffed up, ...seeketh not her own, is not easily provoked, thinketh no evil’ (*1 Cor. 13:4, 5*)—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, **even unto death**, for the saving of humanity.” *Desire of Ages*, 549.

“But we see Jesus, who was made a little lower than the angels for the **suffering** of death, **crowned** with glory and honour; that he by the grace of God should taste death for every man.” *Heb. 2:9.*

“And when they had platted a **crown of thorns**, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **Hail, King of the Jews!**” *Matthew 27:29.*

“And being found in fashion as a man, he humbled himself, and **became obedient unto death**, even the death of the cross. Wherefore God also hath **highly exalted him**, and given him a name which is above every name: That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth.” *Phi 2:9,10.*

“Their [the disciples’] long-cherished hopes, based on a popular delusion, were to be disappointed in a most painful and humiliating manner. In the place of His exaltation to the throne of David they were to witness His **crucifixion.** **This was to be indeed His true coronation.**” *Desire of Ages*, 397.

“Be thou **faithful unto death**, and I will give thee a **crown of life.**” *Rev. 2:10.*

“In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but **in dying they became conquerors.**” *Mount of Blessing*, 30.

“Calvary and martyrdom are **coronation** services.”
PJ

And He Went Forth Conquering.—

“A crown denotes victory. A crown was given to him that sat on the horse, and he went forth **‘conquering, and to conquer.’** During the first century, it mattered not whether there was an appearance of defeat, or whether triumph was seen in the healing of the sick, and the deliverance of the tried and tempted. The name of Jesus Christ of Nazareth was health to the afflicted and life to the dead. Victory was written upon every move of the disciples. **In prison, with their backs lacerated, their songs of praise and thanksgiving brought victory and resulted in the conversion of souls.** Peter was sentenced to death, shut up in the inner prison; but that last night in prison was a victory; for the angel of the Lord brought deliverance. Truly wonderful was the story of the Gospel during the first century, as it went forth **‘conquering, and to conquer.’**” *Haskel, SSP*, 111.

“By what symbols could the work of Christianity better be represented when it went forth as an aggressive principle against the huge systems of error with which it had at first to contend? The rider upon this horse went

forth—where? His commission was unlimited. The gospel was to all the world.” *Smith, DR, 425,426.*

“With what **burning language** they [the apostles] clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, **they went forth filled with zeal to extend the triumphs of the cross.** The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made.” *Acts of the Apostles, 46.*



Paul Preaching on Mars Hill in Athens

“What was the result of the outpouring of the Spirit on the Day of Pentecost? **The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world.** As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. ...‘With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.’ *Acts 4:33.*” *Acts of the Apostles, 48.*

“In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that **in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth.** The zeal manifested at this time by the followers of Jesus has been recorded by the pen of inspiration for the encouragement of believers in every age.” *Acts of the Apostles, 578.*

“The commission that Christ gave to the disciples, they fulfilled. As these messengers of the cross went

forth to proclaim the gospel, there was such a **revelation of the glory of God as had never before been witnessed by mortal man. By the co-operation of the divine Spirit, the apostles did a work that shook the world.** To every nation was the gospel carried in a single generation.” *Acts of the Apostles, 593.*

“To the Roman church Paul wrote: ‘**I thank my God ...that your faith is spoken of throughout the whole world;**’ and again, ‘**Your obedience is come abroad unto all men.**’ *[Romans 1:8; 16:19.]*

“When the apostle had been preaching but little more than thirty years, he said to the Colossians that the Gospel had been ‘**preached to every creature which is under heaven.**’ *[Col. 1:23.]* What stronger expression could be used than ‘**it went forth conquering, and to conquer.**’” *Haskel, SSP,111,112.*

“Many hold faith as an opinion. **Saving faith is a transaction,** by which those who receive Christ join themselves in covenant relation with God. **A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power.**

“**Faith is a mightier conqueror than death.** If the sick can be led to fix their eyes in faith upon the Mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul.” *Ministry of Healing, 62.*

Five Parallels Between Psalm 45 and Rev. 6:2.—

| PSALM 45 | REV. 6:2 |
|---------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| Vs. 4: ‘In thy majesty ride prosperously.’ | He rides ‘a white horse.’ |
| Vs. 1: ‘I speak of things touching the king.’ | The rider has a ‘crown upon his head’ denoting kingship. |
| Vs. 4: ‘Ride prosperously because of truth, meekness & righteousness.’ | Rides a white horse denoting purity and righteousness. |
| Vs. 5: ‘Grace is poured into thy lips.’ ‘Thine arrows are sharp in the heart of the king’s enemies.’ | ‘He that sat on him had a bow in his hand.’ The purpose of a bow is to shoot arrows. Arrows represent Word of God. |
| Vs. 5: ‘Whereby the people fall under thee’ indicating the triumph of the Messiah. | He ‘went forth conquering and to conquer.’ |

[From Cooke, #9-UR, 4].

And to Conquer.—

“The going ‘**forth conquering**’ represents the success of the apostolic period, and the ‘**and to conquer**’ indicates the future and final triumph after the great apostasy pictured by the succeeding symbolic horses and horsemen. **The Reformation, though long delayed, will finally end in complete triumph; in permanent victory.**” *Bunch, TR, 33.*

"God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. **They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them.** They bear the scars of battle, but there comes to them the comforting message that **the Lord will lead them on, conquering and to conquer.**" *Review & Herald, 9/17/1903.*

"Since the phrase '**conquering and to conquer**' expresses a progressive increase of victory, **the white horse does not end with the first century.** Rather, the symbol portrays in a general way **the progress of the gospel during the entire Christian Era.**" *Biblical Research Inst., ISOR, 230.*

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, 'Come into line. Let those who loyal to the commandments of God and the testimony of Christ, now take their position. '**Come out from among them, and be ye separate, ...and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.**' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, '**as when a standard-bearer fainteth.**' But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. **The Captain of our salvation was ordering the battle, and sending support to his soldiers.** His power was mightily displayed, encouraging them to press the battle to the gates. **He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.**

"At last the victory was gained. The army following the banner with the inscription, '**The commandments of God, and the faith of Jesus,**' were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven." *Review & Herald, 11/26/1903.*

"We are now on the battle field. **There is no time**

for resting, no time for ease, not time for selfish indulgence. After gaining one advantage, you must do battle again; you must go on conquering and to conquer, gathering fresh strength for fresh struggles. Every victory gained gives an increase of courage, faith, and determination. Through divine strength you will prove more than a match for your enemies." *Signs, 9/7/1891.*

"**By believing and acting upon the Word,** they may go on conquering and to conquer." *Manuscript Releases, Vol. 8, 161.*

"Obedience to God is liberty from the thrall of sin, deliverance from human passion and impulse. **Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of 'the rulers of the darkness of this world,' and of 'spiritual wickedness in high places.'** *Ephesians 6:12.*" *Ministry of Healing, 131.*

"The work of conquering evil is to be done through faith. Those who go into the battlefield will find that they must put on the whole armor of God. **The shield of faith will be their defense and will enable them to be more than conquerors. Nothing else will avail but this—faith in the Lord of hosts, and obedience to His orders.** Vast armies furnished with every other facility will avail nothing in the last great conflict. Without faith, an angel host could not help. **Living faith alone will make them invincible** and enable them to stand in the evil day, steadfast, unmovable, holding the beginning of their confidence firm unto the end." *Counsels to Parents, Teachers, and Students, 182,183.*

"This is the victory that overcometh the world, even our faith." *1 John 5:4.*

"Everyone who enters the pearly gates of the city of God will enter there as a conqueror, and **his greatest conquest will have been the conquest of self.**" *9 Testimonies, 183.*

"The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. **The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God.** The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. **Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of 'the rulers of the darkness of this world,' and of 'spiritual wickedness in high places.'** *Ephesians 6:12. Prophets & Kings, 488.*

"If the church will put on the robe of Christ's

righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. **Truth, passing by those who despise and reject it, will triumph.** Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. **Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle.**" *My Life Today*, 266.

"Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, **in all these things we are more than conquerors through him that loved us.**

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." **Romans 8:35-39.**

"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." **Rev. 15:2.**

THE SECOND SEAL

REVELATION 6:3,4

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red: and power was given 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.

The Second Living Creature.—

"The **second beast** spoken of in this passage is the representation of the church, **which was like a calf, showing that the church would be given to the slaughter**, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until ...Constantine put a period to the persecutions of the Christians." *Miller, Evidence*, 180,181.

Red.—

"Though your **sins be as scarlet**, they shall be as white as snow; though they be **red like crimson** they shall be as wool." **Isaiah 1:18.**

"If white represents purity of faith, then **red may be regarded as a corruption of faith** through the introduction of various heresies." **7SDA Bible Commentary**, 776.

"The original word here translated 'red' is used only here and in Rev. [12:3] where it is applied to [**a great red dragon.**]" *Bunch, TR*, 137.

"The righteousness of Christ [white horse experience] will not cover **one cherished sin** [red horse experience]. A **man may be a law-breaker in heart**; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment." *Christ's Object Lessons*, 316.



The Red Horse & Rider of the 2nd Seal.

Another Horse That Was Red.—

"Members of the white horse are those who have no known sin in their lives. **The red horse experience is marked by the entrance of one cherished sin.** When that occurs we have another spirit, another rider, in control of our lives. And if that experience is not quickly repented of, we devise false reasonings to quiet the conscience. This principle is true also for a corporate church, or a church system. **A church should not allow one open corporate sin in its midst.**" *PJ*

"The fiery color of the second horse (the symbol of the body of the visible church) when joined to the description of the office of his **rider (denoting the rulers of the church)** and of the dreadful weapon with which he was armed, indicate to us that, after the first and purest age of Christianity, the spirit of love should recede from the visible church, and be succeeded by a **spirit of discord, of dissension and controversy, a**

fierce and fiery zeal, instigating Christians to destroy one another.' *A Dissertation of the Seals and Trumpets of the Apocalypse*, William Cunningham, p. 5, 4th ed., London; Thos. Cadell, 1843, Source Book, pp. 495,496.

"...This is the time when we see the development of apostasy in the church. There were those who were trying to pass for God's people—they claimed to be Jews (Rom. 2:28,29)—but were not. The seal, representative of this time, shows it to be a time of pollution. **The horse is red—representing sin. Isa. 1:18.** This is a time when the church is torn asunder by sects and internal conflicts. **Now we see the development of the mystery of iniquity mentioned by the Apostle Paul, 2 Thess. 2:7,9.** There are also wolves at work for their own personal gain. Acts 20:29,30.

"...We should bear in mind that the message to the churches is to God's true people; **while the horses of the seals trace the apostasy as it developed in the church.** However, the prophetic picture of this period does not portray a separation, but rather a close mingling of the true and false. Even through the next period, a full separation is not portrayed. **It is during the Thyatiran period that this separation is complete.**" Straw, SR, 14,15,17.

"The counsel of Christ in His first letter said that there was a falling away from her first love; and this is signified in the second seal, under which '**there went out another horse that was red.**'" Jones, GNOT, 5.

From White to Red.—



The color of the four horses denotes the spiritual condition of the church, symbolized by the horse.

(A warning to the first church of Ephesus, depicting the first step of apostasy:) "Nevertheless I have somewhat against thee, because **thou hast left thy first love.** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

History of Change From White to Red.—

"For I know this, that **after my departing**, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them." Acts 20:29,30.

"The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, '**except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**' And furthermore, the apostle warns his brethren that '**the mystery of iniquity doth already work.**' 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

"Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, '**the mystery of iniquity**' carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church." *Great Controversy*, 49.

"...Gradually a change came. The believers began to look for defects in others. **Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and His love.** They became more strict in regard to outward ceremonies, more particular about the theory than the practice of the faith. In their zeal to condemn others, they overlooked their own errors. They lost the brotherly love that Christ had enjoined, and, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives and that, having shut the love of God out of their hearts, they would soon walk in darkness.

"John, realizing that brotherly love was waning in the church, urged upon believers the constant need of this love. His letters to the church are full of this thought.

"...It is not the opposition of the world that most endangers the church of Christ. **It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause.** There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising." *Acts of the Apostles*, 548,549.

"As the years went by and the number of believers grew, John labored with increasing fidelity and earnestness for his brethren. The times were full of peril for the church. Satanic delusions existed everywhere. By misrepresentation and falsehood the emissaries of Satan sought to arouse opposition against the doctrines of Christ, and in consequence dissensions and heresies

were imperiling the church. Some who professed Christ claimed that His love released them from obedience to the law of God. On the other hand, many taught that it was necessary to observe the Jewish customs and ceremonies; that a mere observance of the law, without faith in the blood of Christ, was sufficient for salvation. Some held that Christ was a good man, but denied His divinity. Some who pretended to be true to the cause of God were deceivers, and in practice they denied Christ and His gospel. Living themselves in transgression, they were bringing heresies into the church. Thus many were being led into the mazes of skepticism and delusion.

"John was filled with sadness as he saw these poisonous errors creeping into the church." He saw the dangers to which the church was exposed, and he met the emergency with promptness and decision. The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. But when he came in contact with those who were breaking the law of God, yet claiming that they were living without sin, he did not hesitate to warn them of their fearful deception.

"Writing to a helper in the gospel work, a woman of good repute and wide influence, he said: '**Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.** Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. **Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds.**' [2 John 7-11.]" *Acts of the Apostles*, 553,554.

Him That Sat Thereon.—

"To the rider of this horse, which represented the **responsible leadership of the church**, was given power to do two things—power to take away peace and power to kill." *Metcalf, GPDR*, 83.

"**Unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.** It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place." *Desire of Ages*, 324.

"**One cherished sin** will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. **The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the**

defenses of the soul and opens the way for Satan to come in and lead us astray." *Patriarchs & Prophets*, 452.

Take Peace From the Earth.—

"Think not that I am come to send peace on earth: **I came not to send peace, but a sword.** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." **Matt. 10:34-36.**

"Wherever the gospel is preached victories take place, **but even more often comes division and persecution as a result of its rejection.** The peace that comes from union with Christ must not be confused with the peace that comes from the favor of others." *Biblical Research Inst., ISOR*, 231.

"The world loves sin and hates righteousness, and this was the cause of its hostility to Jesus. All who refuse His infinite love will find Christianity a disturbing element. The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, **those who cling to sin war against the truth and its representatives. Thus strife is created, and Christ's followers are accused as troublemakers of the people.**" *Desire of Ages*, 306.

"The second seal introduces a red horse; and under this seal peace is taken from the earth and **events of strife and confusion are introduced, represented by a great sword in the hands of him who sat on this horse.** This seal is supposed to cover the time from the days of the apostles, at about the close of the first century, to the days of Constantine the Great. In his day the church had so far apostatized that peace was taken from the earth and religious strife became so intense, that, as Mosheim says, there was continual war." *White, James, et. al., The Biblical Institute, Lesson 21, "The Seven Seals,"* 1877.

"There is **no peace**, saith My God, to the wicked." **Isa. 57:21.**

The Great Sword.—

"The weapon of the previous horseman was 'a bow' which represented 'the sword of the Spirit.' These are the 'mighty' 'weapons of warfare' described in 2 Cor. 10:3-5. The purpose of this mighty sword is to save and not destroy. But the '**great sword**' given to the rider of the red horse was to be used to '**take peace from the earth**' and to '**kill one another.**' It is evident that this is not the sword of the Spirit, but rather **the sword of the state.**" *Bunch, TR*, 36.

"The brother shall **deliver up the brother to death**, and the father the child: and the children shall

rise up against their parents, and **cause them to be put to death.**" Matt. 10:21.

"And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and **some of you shall they cause to be put to death.**" Lk. 21:16.

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

THE THIRD SEAL

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.

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 that thou hurt not the oil and the wine.

The Third Beast.—

"The third beast which represents the church, under the seal, **had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly.** This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place." *Miller, Evidence, 181.*

Black.—

"What communion hath light [white horse] with darkness [black horse]?" **2 Cor. 6:14.**

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the **darkness** of this world, against **spiritual wickedness** in high places." **Ephesians 6:12.**

"[They are] wandering stars, to whom is re-served the **blackness of darkness** for ever." **Jude 13.**

A Black Horse.—

"Men have failed to co-operate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers

of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died." *Review & Herald, May 8, 1894.*

"The black horse denotes error and dark-ness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus." *Miller, Evidence, 181.*

"How rapidly the work of corruption progresses! What a contrast in color between this symbol and the first one: A **black horse—the very opposite of white!** **A period of great darkness and moral corruption in the church must be denoted by this symbol.** By the events of the second seal the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in AD 538 may be justly noted as **the time when the darkest errors and grossest superstitions sprang up in the church.** Of a period immediately succeeding the days of Constantine, Mosheim says:

"Those vain fictions, which an attachment to the Platonic philosophy and to popular opinions had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished in various ways. From hence arose that extravagant **veneration for departed saints**, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were every-where to be seen. Hence also the celibacy of priests, the worship of images and relics, which in process of time almost utterly destroyed the Christian religion, or at least eclipsed its luster, and corrupted its very essence in the most deplorable manner. **An enormous train of different superstitions was gradually substituted in the place of true religion and genuine piety.** This odious revolution was owing to a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity which the generality of mankind have toward a gaudy and ostentatious religion, **all contributed to establish the reign of superstition upon the ruins of Christianity.**" *Smith, DR, 428,429.*

He That Sat on Him.—

"The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. **The priests and rulers, the scribes and**

Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life. Faithfully do the words of inspiration describe those false shepherds: ‘The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; ...**but with force and with cruelty have ye ruled them.**’ Ezek. 34:4.

“...It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might recreate the image of God in man; and **whoever turns men away from Christ** is turning them away from the source of true development; he is **defrauding them** of the hope and purpose and glory of life. He is a **thief and a robber.**” *Desire of Ages*, 478.



“Each son and daughter of Adam chooses either Christ or Barabbas as his general. **And all who place themselves on the side of the disloyal are standing under Satan’s black banner,** and are charged with rejecting and despitefully using Christ.” *Review & Herald*, 6/30/1900.

“He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: *in all my labors they shall find none iniquity in me that were sin.*” **Hosea 12:7,8.**

A Pair of Balances.—

“Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable? **Shall I count them pure with the wicked balances, and with the bag of deceitful weights?** For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.” **Micah 6:10-12.**

“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the

new moon be gone, that we may sell corn? and the sabbath, that we may **set forth wheat**, making the ephah small, and the shekel great, and **falsifying the balances by deceit?** That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and **sell the refuse of the wheat?**” **Amos 8:4-6.**

“**To the law and to the testimony [just weights]: if they speak not according to this word [false weights], it is because there is no light [darkness of 3rd horse] in them.**” **Is. 8:20.**

“What did the pair of balances in the hands of the rider of the black horse represent? This is a symbol of judgment. When the message of the destruction was written in letters of fire on the wall before Belshazzar and his banqueting friends it was interpreted to say, ‘**Thou art weighed in the balances, and art found wanting.**’ **Daniel 5:27.** During this period church leaders became civil judges. As a result these religio-political leaders became the supreme authority for faith and practice.” *Metcalf, GPDR*, 83.

“It is strange that, when men lose the Spirit of God, they at once become self-appointed judges of other men.

“...**The balances held by man are false balances;** and while man is passing judgment, God, from the throne, is watching those who are being weighed, and in His infinite kindness, limits the power of the self-made judge.” *Haskel, SSP*, 114,115.

“The reference to the balances, the wheat and the barley, sets **forth the worldly spirit which had taken full possession of the professed church.**” *White, James, et. al., The Biblical Institute, Lesson 21, “The Seven Seals,” 1877.*

“**Thou shalt not have in thy bag divers weights,** a great and a small. Thou shalt not have in thine house divers measures, a great and a small. **But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have:** that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, *and* all that do unrighteously, **are** an abomination unto the LORD thy God.” **Deut. 25: 13-16**



“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. **Just balances, just weights, a just ephah, and a just hin, shall ye have:** I am the Lord your God, which brought you out of the land of Egypt.” **Lev. 19:34-36.**

A Voice.—

“It will be observed that the voice limiting the

amount of wheat for a penny, and saying, ‘**Hurt not the oil and the wine,**’ is not spoken by anyone on earth, but comes from the midst of the four living creatures, signifying that **although the undershepherds**, the professed ministers of Christ, **had no care for the flock, yet the Lord was not unmindful of them in this period of darkness.** A voice comes from heaven. He takes care that the spirit of worldliness does not prevail to such a degree that Christianity should be entirely lost, or that the oil and the wine—graces of genuine piety—should perish from the earth.” *Smith, DR, 431.*

Wheat.—

“Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.” **Matthew 4:4.**

“**Thy words were found and I did eat them;** and thy word was unto me the joy and rejoicing of mine heart.” **Jer. 15:16.**

“I [the Word] am the **bread of life.**” **John 6:48.**

A Measure of Wheat For a Penny.—

“The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for **they would dispose of anything for money.**” *Miller, Evidence, 181.*

“God’s Son was sold for money. Filled with covetousness, Judas betrayed him to the priests for thirty pieces of silver. Thus is illustrated the power of covetousness over the human heart. **Today men sell truth and righteousness for worldly gain.**” *Youth Instructor, 4/17/1902.*

“The use of the terms ‘**a measure of wheat for a penny, and three measures of barley for a penny**’ is an appropriate representation of the spirit of **commercialism which entered the church. Just about everything in connection with the church had its price and was sold.** For instance, at birth, baptism, confirmation, confession, marriage, death and even after death, to get a person out of purgatory, the priest was paid. **There were times when if a priest wanted to become a bishop all he had to do was pay the price.**” *Metcalf, GPDR, 83.*

“**Feed the flock of God which is among you,** taking the oversight thereof, not by constraint, but willingly; **not for filthy lucre,** but of a ready mind.” **1 Peter 5:2.**

“‘**By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: . . . thou has defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick.**’ [Ezek. 28:16,18.] In this place ‘traffick’ is the emblem of **corrupt administration.** It denotes the bringing of self-seeking into spiritual offices. Nothing in

spiritual service is acceptable to God except the purposes and works that are for the good of the universe. To do good to others will redound to the glory of God.

“The principles of Satan’s working in heaven are the same principles by which he works through human agents in this world. It is through these corrupting principles that every earthly empire **and the churches** have been increasingly corrupted. It is by the working out of these principles that Satan deceives and corrupts the whole world from the beginning to the ending.” *4BC, 1163,1164.*

“[Eze. 28:16-18 quoted.] God is sending warnings to His people that they may be kept from strange and forbidden things. **Commercial plans** are often laid and presented that will, if accepted, lead to the deception and confusion of the church. They are presented as something which will prove a great blessing to the work. **This effort to press commercialism into the work, as something that will be of great service, an instrument of divine provision for the rapid advancement of the work, is a deception which threatens to ensnare many souls.** Even now many are in danger. There are few who realize the evil that is working; yet these plans are surely the temptations of the enemy, and will prove ruinous to the spiritual experience of those who accept and follow them. Their purpose is to divert the minds of men and women from present and essential duties.” *Pamphlet SpTB17a, 33.*

“How many professed Christians are enfeebling their powers in the **pursuit of gain** or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine drinking, by forbidden pleasure. The church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. **Were Jesus to enter the churches of today and behold the feasting and unholy traffic there conducted in the name of religion, would He not drive out those desecrators,** as He banished the money-changers from the temple?” *Great Controversy, 474.*

The Bible Sabbath and Other Truths Sold Off.—

“**In was in this period that Sunday observance was established in the church.** Mithraism celebrated as its chief day of the week, the day of the sun, i.e. Sunday. Authorities are very clear that it was in this period that the observance of Sunday was established in the orthodox church, in place of the true seventh day Sabbath.” *Cooke, #9-UR, 15.*

Not a Time of Physical Famine.—

“...And now [in the destruction of Jerusalem, 70AD] all the horrors of starvation were experienced. **A measure of wheat was sold for a talent.**” *Great Controversy, 31.*

[In a time of famine a measure of wheat is sold for a talent, not a penny. *PJ*]

The Oil and the Wine.—

"The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. **"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."** *Testimony to Ministers, 188.*

"That oil is the righteousness of Christ. It represents character, and character is not transfer-able. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin." *Testimonies to Ministers, 234.*

"And **wine** that maketh glad the heart of man, and **oil** to make his face to shine, and bread which strengtheneth man's heart." **Psalm 104:15.**

"The **redemption of Jesus** is represented by the [unfermented] **wine**, and the gracious gift of His **overcoming power in the Holy Spirit is symbolized by the oil.**" *PJ*

"**Oil** was used for anointing and represents **the Holy Spirit** and His gifts. **Wine** is also symbolic of spiritual blessings. See Isa. 25:6; 55:1. **It was used by Christ to represent His blood, and in the communion service it symbolized the blood of the new covenant.** It therefore represents the doctrine of the atonement. The Good Samaritan bound up the wounds of the victim of robbers, '**pouring in oil and wine**' which represents the consoling and healing influence of the gospel." *Bunch, TR, 41.*

"Wine represents doctrine. Intoxicating wine represents false doctrine. **Unfermented wine represents the true doctrines of the Word of God.**" *Cooke, #9-UR, 19.*

Hurt Not the Oil and the Wine.—

"In order to preserve the oil and the wine—the overcoming power of the Holy Spirit and the redemptive gift of Jesus Christ, and to preserve the truth from being adulterated, it would be necessary to take heed to the counsel found in 2 Cor. 6:14-18:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light (the white church of the first seal) **with darkness** (the apostate worldly church of the third seal)? **And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?** For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." **2 Cor. 6:14-18.**

"When the truths of the law and gospel are in danger of extinction, then it is time for the white horse members to **protect the truth as it is in Jesus** by separating from corporate sin and apostasy. Those who separate early from apostasy experience the most persecution." *PJ*

"In the period of the black horse, did the Holy Spirit and true doctrine disappear? Was the righteousness of Christ still available? God decreed '**Hurt not the oil and the wine.**' In other words, let them not disappear—let them be preserved. When the apostate church began to dominate the world, **God preserved small remnants of people who had in their possession the precious Word of God in its purity.** The Waldenses of Northern Italy were one such group. They possessed the Word of God in their native tongue. **In this way the Holy Spirit, the righteousness of Christ and true doctrine were preserved.** The gospel of salvation was still available to men and women if they should see it." *Cooke, #9-UR, 19.*

"There was great danger of hurting these under the influence of so much of a worldly spirit. And it is well attested by all historians that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the antichristian abominations." *Miller, Evidence, 181,182.*

"It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. **The Bible was not accepted as the standard of faith.** The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.**" *Great Controversy, 45.*

"There were some, however, who refused to yield to the authority of pope or prelate. **They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith.** A separation took place." *Great Controversy, 64.*

"In view of the **infinite price** paid for man's redemption, how dare any professing the name of Christ treat with indifference **one of His little ones.** How

carefully should brethren and sisters in the church guard every word and action lest they **hurt the oil and the wine!** How patiently, kindly, and affectionately should they deal with the **purchase of the blood of Christ!** How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat **those who are trying to obey the truth** and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness.” *5 Testimonies, 614-615.*

THE FOURTH SEAL

REVELATION 6:7,8

And when he had opened the fourth seal, I heard the fourth beast say, Come and see.

And I looked and behold a pale horse; and his name that sat on him is death, and Hell 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.

The Fourth Beast.—

“The fourth seal opened in the year AD 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. ‘And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent.’ [Rev. 12:14.]” *Miller, Evidence, 182.*

The Pale Horse.—



Death on a Pale Horse, painted by A. Ryder.
This was the symbol used for the Bubonic Plague
that killed a third of Europe in the 1300's.

“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....” *Jeremiah 30:6,7.*

“The color of this horse is remarkable. The original word denotes the ‘pale or yellowish color’ that is seen in blighted or sickly plants. A strange state of things in the professed church must be denoted by this symbol. The rider on this horse is named Death, and **Hell (hades, ‘the grave’)** followed with him.” *Smith, DR, 431.*

“The pale horse was an indication of **still greater departure** from the spirit of truth than the black one.” *Haskel, SSP, 116.*

“The effect of this apostasy, which developed the Papacy in the Roman Empire, was the complete ruin of the Roman Empire. And this consequence of the apostasy traced in these first three steps in the two lines of prophecy of the Seven Churches and the Seven Seals, is portrayed in the line of prophecy of the Seven Trumpets.” *Jones, GNOT, 6.*

His Name That Sat On Him is Death.—

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and **having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.**” *Great Controversy, 50.*

“The language indicates that the leaders of the paganized church had so far departed from the gospel that made men the ministers of life, that **they became the ministers of death under the control and leadership of Satan.**” *Bunch, TR, 42.*

“Satan ...stirred up the fallen church to force those who would preserve the purity of their religion either to yield to their ceremonies and image worship or be put to death. The fires of persecution were again kindled against the true church of Christ, and **millions were slain without mercy.**” *Early Writings, 211.*

“In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. ‘**Babylon the great**’ was ‘drunken with the blood of the saints.’ The **mangled forms of millions of martyrs** cried to God for vengeance upon that apostate power.” *Great Controversy, 59.*

Death and Hell.—

“The rider is ‘Death,’ and his mission is to ‘kill’; and ‘Hades’ is pictured as following with him, to gather in, as it were, the victims. (Mauro, p.227). . . . **Death**

cuts men down and the grave gathers them in.”
Bunch, TR, 42.

Power Over the Fourth Part of the Earth.—

“It is the same power mentioned in Rev. 13:2-5, ‘**And the dragon gave him his power, and his seat, and great authority.**’ ‘And there was given him a mouth speaking great things and blasphemies; and **power was given unto him** to continue forty and two months.’ Again, 7th verse, ‘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.’” *Miller, Evidence, 182.*

“‘**Power was given unto them**’—‘him,’ says the margin, that is, the power personified by Death on the pale horse, namely, **the papacy**. By the fourth part of the earth is doubtless meant the territory over which this power had jurisdiction.” *Smith, DR, 432.*

“The church’s influence at that time extended over approximately one quarter of the then known world.” *Cooke, #9-UR, 23.*

Kill With the Sword, Hunger, Death, and Beasts.—

“They shall put you out of the synagogues: yea, **the time cometh, that whosoever killeth you will think that he doeth God service.**” *John 16:2.*

“In our text, he says, ‘**Power was given them to kill with the sword,**’ that is, to make war which was fulfilled in Europe, when **the papal power sent out large armies to exterminate the heretics**, as they were called,.... ‘**And with hunger;**’ this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. ‘**And with death;**’ inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict, death, in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. ‘**And with the beasts of the earth;**’ after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during **the bloody and persecuting reign of the papal church.**” *Miller, Evidence, 182,183.*

“Thousands have been put to death by the sword, by starvation, and by wild beasts; **and what is worse than killing the body, many more have suffered spiritual death because of the hiding of the Word of Life.** Whenever the church is clothed with civil power, it weighs out to mankind Christian experience. If that experience is not according to the prescribed religion, the thumbscrew and other instruments of torture are brought forth to extort confessions from the penitent.

But God, even in the midst of the severest persecution, watches over every afflicted soul.” *Haskel, SSP, 116.*

“‘**Beasts of the earth**’ represent ‘**wolves in sheep’s clothing**’, referring of course to the priests and friars of the day.” *Cooke, #9-UR, 23*

“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.” **Revelation 13:7.**

“The period during which this seal applies can hardly be mistaken. It must refer to the time in which the papacy bore its unrebuted, unrestrained, and persecuting rule, **beginning about AD 538, and extending to the time when the Reformers began their work of exposing the corruption of the papal system.**” *Smith, DR, 431.*

“That this is the same period of persecution described in other prophecies is evident. See Dan. 7:21,25; 8:24; 11:33; Matt. 24:21,22; Rev. 13:7; 17:6. ...During this terrible persecution between 50 and 150 millions of martyrs died for their faith so that the religio-political church of the Middle Ages was ‘**drunken with the blood of the saints, and with the blood of the martyrs of Jesus.**’” *Bunch, TR, 43.*

The First Four Seals Symbolize the Progression of APOSTASY.—

“The seven seals seem to be seven pictures of the church through the centuries, showing the growth of apostasy in the church. The first period, the age of the apostles, was one of purity and apostolic zeal. ...Then with each succeeding period **the messengers become more corrupt until these supposed messengers turn upon God’s true people and destroy them.** ...The seals, on the whole, cover the same periods as the churches, but give the gradual decline of the church as it departs from its Lord and His teaching. The seals represent the apostate element in the professed Christian Church. It is this latter phase that is usually studied in church history, because after the first century, the true are not so apparent as the false; and as time goes on and the church becomes more powerful, **God’s true ones are killed, or driven into secluded places of the earth and their writings destroyed.**” *Straw, SR, 11.*

“The first four seals can depict the spiritual condition of not only the general church organization, and not only the local church body, but also of every individual Christian. This is because **the church is composed of individuals. Which of the first four seals represents my spiritual condition?** is the question to first ask ourselves. Then we can and must ask, Which of the first four seals represents the spiritual condition of the local church of which I am a member? And finally, **What color horse represents the church system, the whole organization, that I am part of?**” *PJ*

"What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? **By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen.** The apostle Paul declared, even in his day, 'The mystery of iniquity doth already work.' **2 Thessalonians 2:7.** During the lives of the apostles the church remained comparatively pure. But 'toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, **their children, along with new converts,... came forward and new-modeled the cause.**'—(Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51). **To secure converts, the exalted standard of the Christian faith was lowered,** and as the result 'a pagan flood, flowing into the church, carried with it its customs, practices, and idols.'—(Gavazzi, *Lectures*, page 278). As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many 'remained in substance pagans, especially worshiping in secret their idols.'—(*Ibid.*, page 278).

"Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, **their descendants come forward and 'new-model the cause.'** While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, **the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world.** Thus 'the first simplicity disappears.' A worldly flood, flowing into the church, carries 'with it its customs, practices, and idols.'" *Great Controversy*, 384,385.

"The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. **God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities.** But if these in turn do not purify their lives from every wrong action; if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them, and, **unless they repent, will remove them from their place** and make them a reproach. *Upward Look*, 131.

Why Was This Apostasy Permitted?—

"Why was it that God permitted this reign of Antichrist? Why did Heaven permit such awful tribulation upon His people? This deserves consideration. We suggest at least two reasons. **The first reason was to reveal to the onlooking universe the true character of Satan's kingdom.** Originally

God permitted Satan to set up his kingdom on earth in order to reveal to the universe whether Satan's claims were right or not. There they beheld the fearful outworking of Satan's principles in the cruel and bloody history of the false church.

"That gigantic system of religion is a masterpiece of Satan's power, a monument of his efforts to seat himself upon the throne to rule the earth according to his will." *Great Controversy*, 50.

"The second reason is a sad one, but it seems that it was essential. The reason God permitted Babylon to prevail over His people was **in order to preserve the Christian faith, to preserve the purity of the gospel—to preserve His church.** History affirms the sad fact that affluence corrupts the church and begets apostasy. On the other hand, adversity purifies the church and preserves the faith." *Cooke*, #9-UR, 24.

First Four Seals Show That Rome Is an Offshoot.—

"The church of Rome often says 'We go back to the apostles'. Yes, **they may trace their lineage back, but it is via the black and the red horse.** They go back through the line of apostasy. **The church of Rome is a breakaway.**" *Cooke*, #9-UR, 14.

Spirit of Seals Seen Today.—

"The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. **Disorder and strife and confusion will be seen in the church.**

"The prayer of Christ for His people, just before His humiliation and death, is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken, but not with strong drink. **They reveal [that] that which has allured and deceived them was an unholy ambition.**" *Manuscript Releases*, Vol. 4, 152.

THE FIFTH SEAL

REVELATION 6:9,10

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:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou

not judge and avenge our blood on them that dwell on the earth?

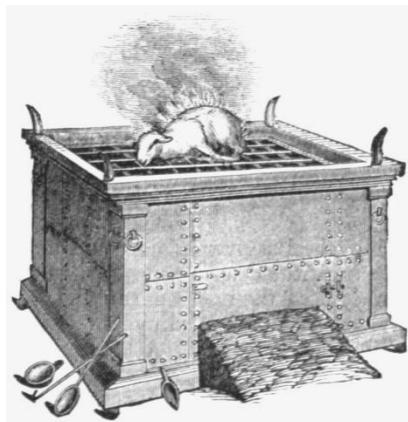
The Fifth Seal.—

“[Revelation 6:9-11 quoted.] Here were scenes presented to John that were not in reality but **that which would be in a period of time in the future.**” *Manuscript Releases, Vol. 20, 197.*

“It seems consistent that this seal, like all the others, should cover a period of time, and that the date of its application cannot be mistaken if the preceding seals have been rightly located. Following the period of the papal persecution, the time covered by this seal would begin **when the Reformation began to undermine the papal fabrication, and restrain the persecuting power of the Roman Catholic Church.**” *Smith, DR, 432.*

The Altar.—

“This cannot denote any altar in heaven, as it is evidently the place where these victims had been slain—**the altar of sacrifice.** On this point, Adam Clark says: ‘A symbolical vision was exhibited, in which he saw an altar; and under it the souls of these who had been slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain as victims to idolatry and superstition. *The altar is upon earth, not in heaven.*’ [Adam Clarke, *Commentary on the N.T., Vol. I, p.994*]. A confirmation of this view is found in the fact that John is beholding scenes upon the earth. The souls are represented under the altar, **just as victims slain upon it would pour out their blood beneath it, and fall by its side.**” *Smith, DR, 432,433.*



The Altar of Burnt Offering

It is the type [or shadow] of Calvary where the Jesus, the Lamb of God was sacrificed on earth.

“It is evident that the **altar of the fifth seal must represent the earth on which the victims were slain and under which they are buried.** In the typical temple there were two altars: the altar of incense in the holy place, and the altar of burnt offerings in the court where the victims were slain and the sacrifices offered.

The blood of the sacrificial victims was poured out at the foot of the altar on which they were offered. See Lev. 4:7. ...Christ was offered in sacrifice on the altar of Calvary. He was slain ‘without the gate’ in the court of the heavenly sanctuary which is in this earth (Rev. 11:1,2), and for three days He remained in the tomb ‘under the altar,’ where His blood constituted a cry for vengeance upon His enemies. Likewise the millions of martyrs of the Middle Ages were slain on the altar of sacrifice and martyrdom, and John sees them ‘at the foot of the altar’ (Weymouth), or ‘under the altar’ in their graves where their shed blood constitutes a continual cry for vengeance upon their persecutors.” *Bunch, TR, 44.*

Souls Under the Altar.—

“As the blood of the victims was poured out at the base of that altar (see Lev. 4:7), and **the life [LXX, *psuche*, ‘soul’] of the flesh is in the blood,** (ch. 17:11), **so the souls of those who have given themselves in martyrdom may be thought of as being beneath the altar.**” *7SDA Bible Commentary, 778.*

“And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and **pour all the blood beside the bottom of the altar.**” *Ex. 29:12.*

“This representation is popularly regarded as a strong proof of the doctrine of disembodied spirits and the conscious state of the dead. Here, it is claimed, are souls seen by John in a disembodied state, and yet they were conscious and had knowledge of passing events, for they cried for vengeance on the persecutors. This view of the passages is inadmissible, for several reasons.

“The popular view places these souls in heaven, but the altar of sacrifice on which they were slain, and beneath which they were seen, cannot be there. The only altar we read of in heaven is the altar of incense, but it would not be correct to represent victims just slain as under the altar of incense, as that altar was never devoted to such a use. It would be repugnant to all our ideas of the heavenly state to represent souls in heaven *shut up* under the an altar.

“Can we suppose that the idea of *vengeance* would so dominate the minds of souls in heaven as to make them, despite the joy and glory of that ineffable state, dissatisfied and uneasy until vengeance was inflicted upon their enemies? Would they not rather rejoice that persecution raised its hand against them, and thus hastened them into the presence of their Redeemer, at whose right hand there is fullness of joy and pleasures forevermore?

“But, further, the popular view which puts these souls in heaven, puts the wicked at the same time in the lake of fire, writhing in unutterable torment, and in *full view of the heavenly host.* Now the souls brought to view under the fifth seal were those who had been slain under the preceding seal, scores of years, and most of them centuries, before. Beyond any question, their persecutors had all passed off the stage of action,

and according to the view under consideration were suffering all the torments of hell right before their eyes.

"Yet, as if not satisfied with this, they cry to God as though He were delaying vengeance on their murderers. What greater vengeance could they want? Or, if their persecutors were still on the earth, they must know that they would, in a few years at most, join the vast multitude daily pouring through the gate of death into the world of woe. Their amiability is put in no better light even by this supposition. One thing at least is evident: The popular theory concerning the condition of the dead, righteous and wicked, cannot be correct, or the interpretation usually given to this passage is not correct, for they are mutually exclusive.

"But it is urged that these souls must be conscious, for they cry to God. This argument would be of weight were there no such **figure of speech as personification**. But while there is, it will be proper on certain conditions to attribute life, action, and intelligence to inanimate objects. **Thus the blood of Abel is said to have cried to God from the ground. (Genesis 4:9,10.)** The stone cried out of the wall, and the beam out of the timber answered it. (Habakkuk 2:11.) The hire of the laborers kept back by fraud cried, and the cry entered into the ears of the Lord of sabaoth. (James 5:4.) **So the souls mentioned in our text could cry, and not thereby be proved to be conscious.**

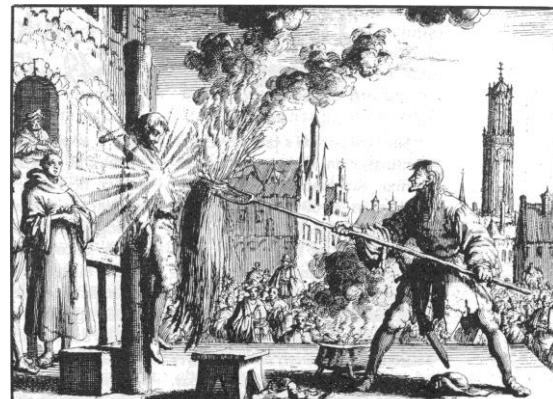
"The incongruity of the popular view on this verse is apparent, for Albert Barnes makes the following concession: 'We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altar—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on earth; but it may be fairly inferred from this that **there will be as real a remembrance of the wrongs of the persecuted, the injured, and the oppressed, as if such prayer were offered there;** and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in heaven to the God who hears prayer, and who takes vengeance.' (Albert Barnes, Notes on Revelation, pp. 190,191, comment on Rev. 6:9-11.)" Smith, DR, 433-435.

"When he maketh inquisition for **blood**, he remembereth them: he forgetteth not **the cry** of the humble." Psalm 9:12.

Souls.—

"On such passages as this, the reader is misled by the popular definition of the word 'soul.' From that definition, he is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of the mortal body. **No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition.** It most often means 'life,' and is not infrequently rendered 'person.' It applies to the dead as

well as to the living, as may be seen by reference to Genesis 2:7, where the word 'living' need not have been expressed were life an inseparable attribute of the soul; and to Numbers 19:13, where the Hebrew concordance reads '**dead soul.**' Moreover, these souls pray that their *blood* may be avenged—an article which the immaterial soul, as popularly understood, is not supposed to possess. **The word 'souls' may be regarded as here meaning simply the martyrs, those who had been slain, the words 'souls of them' being a periphrasis for the whole person.** They were represented to John as **having been slain upon the altar of papal sacrifice, on this earth, and lying dead beneath it.** They certainly were not alive when John saw them under the fifth seal, for he again brings to view the same company, in almost the same language, and assures us that **the first time they live after their martyrdom is at the resurrection of the just. (Rev. 20:4-6.)** Lying there victims of papal bloodthirstiness and oppression, they cried to god for vengeance in the same manner that Abel's blood cried to Him from the ground." Smith, DR, 435.



Burning of Hendrik Eemkens, Anabaptist, 1562,

Slain For the Word of God.—

"This refers to the millions of martyrs **slain under the pale horse of the fourth seal.**" Cooke, #10-UR, I

"He shall speak great words against the most High, and shall **wear out the saints** of the most High... until a time and times and the dividing of time." Daniel 7:25

"And it was given unto him to make **war with the saints**, and to overcome them." Rev. 13:7.

"And they that understand among the people shall instruct many: yet they shall **fall by the sword, and by flame, by captivity, and by spoil, many days.**" Daniel 11:33.

"The very existence of this people [the Waldenses], holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. **Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate.** She determined to blot them from the earth. Now began the most terrible crusades

against God's people in their mountain homes. **Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.**" *Great Controversy*, 76.

And for the Word of Their Testimony.—

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should **bear witness unto the truth**. Every one that is of the truth heareth my voice." **John 18:36,37.**

"The meaning of 'martyr' in the Greek is 'witness.'"

"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.**" *Great Controversy*, 271.

They Cried With a Loud Voice.—

"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.**" *Genesis 4:9,10.*

"And as the blood of Abel cried from the ground, **there are voices also crying to God from martyrs' graves**, from the sepulchers of the sea, from mountain caverns, from convent vaults: '**How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?**'" *5 Testimonies*, 451.

"In the thirteenth century was established that **most terrible** of all the engines of the papacy—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. '**Babylon the great**' was '**drunken with the blood of the saints.**' **The mangled forms of millions of martyrs cried to God for vengeance** upon that **apostate power.**" *Great Controversy*, 59,60.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." **Psalm 34:15.**

How Long?—

"**How long** shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" **Daniel 8:13.**

"**How long** shall it be to the end of these wonders?" **Dan. 12:6.**

"Since the phrase '**How long?**' is applied in Daniel 7:21,25; 12:6-7 to the great tribulation of the Middle Ages, **Revelation 6:10 appropriately represents a 'cry' of protest from the martyrs of that same era.**" *Biblical Research Inst., ISOR*, 236.

"Leonary Schoener, beheaded in Rottenberg, Bavaria, **Jan. 14, 1528**, wrote the following prayer and it was found among his papers in the prison. This has been the cry of thousands who have suffered for the truth.

"**We are scattered like sheep** having no shepherd. We have been compelled to forsake house and home. We are as night ravens, which abide in the rooks. Our chambers are in holes and crags.... Not only men but likewise women and maidens have borne witness to the truth that Jesus Christ is the truth, the only way to eternal life. The world still rolls and rests not: it revels as if mad. They invent lies against us. They cease not their fires and murders. **O Lord, how long wilt thou be silent? How long wilt thou not judge the blood of thy saints?** Let it come up before thy throne, how precious in thine eyes is the blood of thy holy ones. Therefore have we comfort in all our need, a refuge in thee alone, and in none besides; but neither comfort, nor rest, nor peace on this earth. But he who hopeth in thee shall never be confounded. O Lord, there is no sorrow so great that can separate us from thee." From the *Review and Herald*, Feb. 4, 1909, Art. 'Cry of Souls under the Altar,' by W. A. Spicer." *Straw, SR*, 29.



Burning of 80 Waldenses, Strousburg, AD 1215

Judge and Avenge.—

"It is evident that the cry of the martyrs occurs prior to the actual time of judgment and the final crisis. The terms 'judge' and 'avenge' indicate a two-part request. The martyrs wish to be vindicated and avenged. From the perspective of the 'How long?' cry both judgment and vengeance are future. The giving of white robes (vs.11) symbolizes the vindication of the martyrs in the investigative judgment (cf. 3:5). Nevertheless, the execution of that judgment is still future." *Biblical Research Inst., ISOR, 236*

"[Since 1844] The hour of God's judgment is come." **Rev. 14:7.**

"O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. **Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things?** And all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, the Lord shall not see, neither shall the God of Jacob regard it." **Ps. 94:1-7.**

"And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel." **2 Kings 9:7**

"For he hath judged the great whore, which did corrupt the earth with her fornication, and **hath avenged the blood** of his servants at her hand." **Rev. 19:2.**

Our Blood.—

"When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble." **Psalm 9:12.**

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." **Rev. 17:6.**

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." **Rev. 18:24.**

Milton, Fox, and Others Give Voice to the Martyrs in the Period of the Fifth Seal.—

"About the middle of the [1600's], the barbarity and wholesale slaughter of the poor oppressed Waldenses, in the valleys of Piedmont, by their popish persecutors, was such as to excite a general feeling of indignation and remonstrance in all the protestant states of Europe. The bigoted and cruel soldiery, attended by the still more bigoted monks, had been let loose upon the inoffensive inhabitants of the valleys. Thousands of families had been compelled to abandon their homes in the very depths of winter, and to wander over mountains covered with ice and snow, destitute and starving, to seek a refuge from their relentless persecutors; and

multitudes of them perished on the way, overwhelmed by tempests of drifted snow. Children had been torn from their agonized parents to be brought up as Roman Catholics, and carried off where those parents, even if they should linger out a miserable existence themselves, might never more expect to behold these objects of their tenderness and affection. **Many were hurled from precipitous rocks, and dashed to pieces by the fall.** Sir Samuel Morland, who was appointed ambassador by Oliver Cromwell to bear the remonstrances of protestant England against these popish cruelties, published, on his return, a minute account of the sufferings of the Waldenses, in which he relates that in one instance 'a mother was hurled down a mighty rock, with a little infant in her arms; and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff insomuch that those who found them had much ado to get the young child out.' [Sir Samuel Morland's *History of the Valleys of Piedmont*, p. 363. Folio, London, 1658.]" *Dowling, History of Romanism, New York, 1853.*

"When Europe was awakened to the real nature of the papacy as the result of the Reformation, **a cry for vengeance was the logical result of the change of attitude toward those who died as 'heretics' but were now being venerated as 'saints' and 'martyrs.'** Milton, the blind poet, while prime minister to Cromwell [in 1655], **expressed in verse the cry for justice from both the blood of martyrs and the lips of the living** who were at last free from the spiritual bondage that had enslaved the souls of millions during the Middle Ages." *Bunch, TR, 45.*

Avenge, O Lord, Thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not: **in thy book record their groans**
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mothers with infants down the rocks, their moans
The vales redoubled to the hills, and they to Heaven.

Their martyred blood and ashes sow

O'er all the Italian fields, where still doth sway,
The triple tyrant; that from these may grow
A hundred fold, who, having learned Thy way,
Early may fly the Babylonian woe. *J. Milton*

"Providentially, it was at this time in the sixth seal period that **John Fox, and others, began to collect stories of the martyrs that died for their faith and put them into books.** God wanted their bravery and faith of their godly lives and glorious deaths recorded and not forgotten. These stories shine a light on ordinary people

who experienced a spiritual reality that few today can even imagine. We can read the stories today (**Fox's Book of Martyrs**, 1554, 1570, and **Martyrs Mirror**, 1660) and be encouraged that the same Jesus who gave them strength and courage to be faithful to Him, will do the same for us." *PJ*

On Them That Dwell on the Earth.—

"The book of Revelation makes a distinction between those that dwell in heaven and those that dwell on the earth. One who is born again is accounted as sitting with Christ in heavenly places. Those that dwell on the earth are those who live for earthly things. They are counted as enemies of God. See comments under Rev.11:10." *PJ*

"**Upon all who dwell on the face of the whole earth, upon all who make this world their home,** the day of God will come as a snare. It comes to them as a prowling thief.' *Desire of Ages*, 635.

"By profession you say to the world: My citizenship is not here but above; while **your works decidedly say that you are a dweller on the earth.**' 4 *Testimonies*, 51.

REVELATION 6:11

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 fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

White Robes.—

"These were given as a partial answer to their cry, '**How long, O Lord, ...dost Thou not judge and avenge our blood?**' They had gone down to the grave in the most ignominious manner. **Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable of characters.** Thus the Church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims an abhorrence to all people.

"But the Protestant Reformation began its work. **It began to be seen that the church was corrupt and disreputable, and those against whom it vented its rage were the good, the pure, and the true.** The work went on among 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. Then that huge system of iniquity stood forth before the world in all its naked deformity, while the martyrs were vindicated from

all the aspersions under which that persecuting 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 for the testimony which they held.'** Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memories cherished. **White robes were thus given to every one of them.**" *Smith, DR*, 436.

"From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. **Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan.** By human tribunals the children of God have been adjudged the vilest of criminals. But the day is near when 'God is judge Himself.' (Ps. 50:6). Then the decisions of earth shall be reversed. **'The rebuke of His people shall He take away.'** *Isaiah 25:8.* **White robes will be given to every one of them.** (Rev. 6:11.) And 'they shall call them the holy people, the redeemed of the Lord.' Isa. 62:12.

"Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of temporal life, the children of God are **amply recompensed.**" *Christ's Object Lessons*, 179,180.

"This announcement means that each persevering believer receives divine vindication. Each of them is judged as being an overcomer and worthy of the 'white robe.' This symbol was also part of the promise to the church in Sardis." *LaRondelle, LFTLD*, 46.

"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." **Revelation 3:5.**

White-Robed Martyrs of 5th seal Belong to White Horse Church that Conquers.—

"In all ages Satan has persecuted the people of God. **He has tortured them and put them to death, but in dying they became conquerors.** They revealed in their steadfast faith a mightier One than Satan. Satan could torture and kill the body, but he could not touch the life that was hid with Christ in God. He could incarcerate in prison walls, but he could not bind the spirit. They could look beyond the gloom to the glory, saying, '**I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**' '**Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.**' *Romans 8:18; 2 Cor. 4:17.*

"Through trials and persecution, the glory—character—of God is revealed in His chosen ones. The

church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. **Being partakers of Christ's sufferings, they are destined to be partakers of His glory.**" Mount of Blessing, 30,31.

"Those who were martyred for their faith were secured to Christ and accounted of Him as **conquerors**. They had fought the good fight, and **they were to receive the crown of glory when Christ should come.**" Great Controversy, 42.

Rest Yet For a Little Season.—

"The cruel work of Roman Catholicism did not altogether cease, even after the work of the Protestant Reformation had become widespread and well established. **Not a few terrible outbursts of hate and persecution were yet to be felt by the true church.** Multitudes more were to be punished as heretics, and to join the great army of martyrs. The full vindication of their cause was to be delayed a little season. During this time Rome added hundreds of thousands to the vast throng of whose blood she had already become guilty. But the spirit of persecution was finally restrained, the cause of the martyrs was vindicated, and the '**little season**' of the fifth seal came to a close." Smith, DR, 436,437.

"It appears that the symbolization of the fifth seal was presented to encourage those who faced martyrdom and death, with the assurance that despite the seeming triumph of the enemy, vindication would ultimately come. **Such an encouragement would be particularly heartening for those living in the time of the terrible persecutions of the later Middle Ages, but more especially during the time of the Reformation and after.** To them, it must have seemed that the long period of oppression would never end." 7SDA Bible Commentary, 778.

"These martyrs of the Dark Ages were told they were to '**rest for a little season**' because there would come another time of persecution and martyrdom **just before the return of Christ.**" Metcalf, GPDR, 85.

"Why are thy to wait? Because **there is a time appointed when all the martyrs of Christ are to be avenged.**" Cooke, #10-UR, 7.

Fellow-Servants Also and Their Brethren, That Should Be Killed as They Were.—

"[Many who shall be convinced of the truth, will come on the side of God's commandment keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be

imprisoned, many will flee for their lives from cities and towns, and **many will be martyrs for Christ's sake in standing in defense of the truth.**" Selected Messages, Vol. 3, 397.

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property and **even of life itself**, to defend the law of God." 5 Testimonies, 712.

"Men will be required to render obedience to human edicts in violation of the divine law. Those who are true to God will be menaced, denounced, proscribed. They will be '**betrayed both by parents, and brethren, and kinsfolk, and friends,**' even unto death." Prophets & Kings, 588.

"We are not to have the courage and fortitude of martyrs of old until brought into the position they were in.... Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism." Our High Calling, 125.] Last Day Events, 150.

THE SIXTH SEAL

REVELATION 6:12

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;

The Sixth Seal.—

"A thought well calculated to awaken in every heart an intense interest in divine things is the consideration that **we are now living amid the momentous events of this seal, as will presently be proved.**

"**Between the fifth and sixth seals there seems to be a sudden and complete change from highly figurative to strictly literal language.** Whatever may be the cause, the change cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal, nor can the language of this any more easily be made figurative. We must therefore accept the change, even though we may be unable to explain it. **There is a significant fact, however, to which we would here call attention.** It was in the period covered by this seal that the prophetic parts of God's word were to be unsealed, and many run to and fro, or give their attention to the understanding of these things, and thereby knowledge on this part of God's word was to be greatly increased.

"We suggest that it may be for this reason that the change in the language here occurs, and that **the events of this seal, taking place at a time when these things were to be fully understood, are not couched in figures, but are laid before us in plain and**

unmistakable language." *Smith, DR*, 437.

"That figurative and symbolic language is not employed in describing the sixth and seventh seals is evident. In the first place they picture events that cannot be symbolized. In the second place the same events are foretold in several other literal prophecies of the Bible, including Christ's great prophecy referred to above. In the third place symbols are used to explain these predicted events, and symbols are never used to explain symbols. The sun was as dark 'as sackcloth of hair,' and the moon 'became as blood' and the stars fell to the earth 'even as a fig tree casteth her unripe figs, when she is shaken of a mighty wind.' The 'sackcloth of hair' and 'blood' and the 'fig tree' are illustrations to describe the appearance of these literal heavenly bodies during these phenomenal events." *Bunch, TR*, 47.

"The sixth seal covers history until the end of time; therefore the generation now living will witness at least some events shown to the prophet when this seal was opened. It differs from the first four seals, by showing events which mark prophetic time, **rather than by showing the condition of the church.** Those who recognize the signs therein given, as omens of the second coming of the Son of man, will welcome Him under the seventh seal. Those who do not thus read the language of God, as given in signs and wonders, will have the experience recorded in Rev. 6: 15-17." *Haskel, SSP*, 119,120.

A Great Earthquake.—

"In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. **A vast wave** swept over the coast of Spain and Africa engulfing cities and causing great destruction.

"It was in Spain and Portugal that the shock manifested its extreme violence. **At Cadiz the inflowing wave was said to be sixty feet high.** Mountains, 'some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames are related to have issued from these mountains.'—*Lyell, Prin. of Geology*, p. 495.

"At Lisbon 'a sound of thunder was heard underground, and immediately afterwards 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 or more above its ordinary level.' 'Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a 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 sank down with all the people on it, and not one of the dead bodies ever floated to the surface.'—*Ibid.*, page 495.

"The shock' of the earthquake 'was instantly followed by the fall of **every church and convent**, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, **fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated.** The earthquake happened on a holyday, when the churches and convents were full of people, very few of whom escaped.'—*Encyclopedia Americana*, art. 'Lisbon,' note (ed. 1831). 'The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, "Misericordia! The world's at an end!" Mothers forgot their children, and ran about loaded with crucified images. Unfortunately, many ran to the churches for protection; but **in vain** was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin.' It has been estimated that **ninety thousand persons lost their lives** on that fatal day." *Great Controversy*, 304,305.



Lisbon Earthquake, November 1, 1755

"At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world. ...In six minutes the city was in ruins.... Half the world felt the convulsion.... **For many weeks, as we see in the memoirs of that time, people in distant parts of Europe went to bed in alarm,** relieved in the morning to find that they had escaped the fate of Lisbon one night

more.' –Parton's Life of Voltaire, pp. 208, 209." *Bunch, TR, 48.*

Historical Fact.—

The science of seismology (study of earth-quakes) began with the Lisbon Earthquake.

The Lisbon Earthquake helped to stop the persecution of heretics. The last martyr—1776.

Lisbon, for many years, was the slave-trading capital of the world.

The Sun Became Black As Sackcloth.—

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." **Matthew 24:29.**

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." **Mark 13:24.**

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." **Joel 2:31.**

"Maketh the day dark with night." **Amos 5:8.**

"The sun shall be darkened in his going forth." **Isaiah 13:10.**

"I will cause the sun to go down at noon, and I will darken the earth in the clear day." **Amos 8:9.**

"I will cover the earth with a cloud." **Eze. 32:7.**

"The sun became black as sackcloth of hair." **Rev. 6:12.**

"Eight writers of the Bible give the signs in the sun, moon, and stars, as heralds of the last day." Four of these, Joel, Amos, Isaiah, and Ezekiel, wrote before the time of Christ; the other four are Matthew, Mark, Luke, and John, three of whom repeat the words given by the Saviour Himself. The description of the signs in the heavenly bodies, given by these eight writers, points out at least thirteen peculiarities, which unmistakably indicate the time and nature of their occurrence.

"The time when men might look for signs in the heavens is given by Matthew. He says, **'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light,'** etc. The 'tribulation of those days' is the period of darkness and persecution, known as the '**abomination of desolation spoken of by Daniel the prophet.**' It began with the establishment of the papacy in 538 AD, and continued twelve hundred and sixty years, or until 1798. But God in mercy shortened the time of persecution; for '**except those days be shortened there should no flesh be saved.**' The persecuting power of the papacy was broken about 1776 AD. **'Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light.'** The prophesied dark day must then be looked for soon after 1776. Mark adds another item which helps in the location of the time. He says, **'In those days, after that tribulation,'** etc. That is, within the period of the twelve hundred and

sixty years, or before 1798 and after 1776, '**the sun shall be darkened and the moon shall not give her light.**' History records the extraordinarily dark day of **May 19, 1780;** and the student of prophecy finds that in point of time, this meets the requirements of Matthew and Mark." *Haskel, SSP, 120,121.*

"**The last public execution** for conscience sake was in Seville, Spain, in 1776." *Haskel, SSP, 232.*

"The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased." *Great Controversy, 306.*

"Catholic persecution virtually ceased in Europe in the middle of the eighteenth century. ...So the timing of the May 19, 1780, event was right. And people reflected on it [the Dark Day], for **the place was right. New England was a center of Bible study....**" *Maxwell, God Cares, 198.*

"Luke, the Gospel writer, who appeals especially to the lover of logic, so states facts that the reader is at once convinced that the signs in the sun, moon, and stars, are consecutive events. In Luke 21:25-33, the signs are mentioned. The 28th verse says, '**When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**' It is not yet nigh, but it draweth nigh. The 31st verse continues, '**When ye see these things** [Matthew says, 'all these things,'] **come to pass, know ye that the kingdom of God is nigh at hand.**' There is a lapse of time between the first and the last signs. When they begin to appear, redemption draweth nigh; when all have appeared, redemption is nigh, '**even at the door.**' Those who endured the afflictions of the Dark Ages, who had seen friends tortured on the rack, or burned at the stake; or had themselves endured imprisonment or persecution, when the light of the Reformation scattered the darkness, were bidden to look forward; for the morning star was to be seen. A little later came the darkening of the sun. Then they were encouraged to lift up the head, for '**redemption draweth nigh.**' Those living since the fulfillment of all the signs, should rejoice; for '**He is even at the door.**'

"One characteristic of the darkening of the sun, which is given as a sign of His coming, is found in Joel 3:15. That prophet states that the sun, the moon, and the stars, should all be darkened. '**The sun and the moon shall be darkened, and the stars shall withdraw their shining.**' The accounts of the dark day of 1780 agree with this. It appeared to those who witnessed the phenomenon, that the darkness at its height could not have been more dense, had every luminary been blotted out of existence. One writer says, 'The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light. ...A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet. ...The denseness of this evening

darkness was a fact universally observed and recorded.' (Devens, in 'Our First Century.'

"Amos witnesses to the fact that the night following the darkening of the sun, would be dark also. That is to say, that the darkening of the sun and moon, to which the sixth seal has reference, would be within the same twenty-four hours; one day would be dark, and the night following, the moon would be dark also. The paragraph quoted above shows that the darkening of the sun and moon on May 19, 1780, met these specifications.

"The prophet Isaiah gives one point to which none of the other writers refer. He says, '**The sun shall be darkened in his going forth,**' that is, in the morning. Amos 8:9 states that the **darkest portion of the day would be at noon, and that this would take place on a clear day.** Ezekiel states that **a cloud would cover the face of the sun.** Here are four peculiarities worthy of notice. The sign which the Lord placed in the heavens, could be easily read. Of all the dark days which history records, none, but the one in 1780, meets all these specifications. The morning would be clear, but during the morning a cloud would obscure the face of the sun. The darkness would increase until it reached its greatest density about noon. On these points 'Our First Century,' the work before referred to, states: 'The time of the commencement of this extraordinary darkness, was between the hours of ten and eleven in the forenoon on Friday, of the date already named [May 19, 1780]. As to the manner of its approach, the darkness seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds. ... The sun, rising towards the zenith, gave no increase of light, as usual; but, on the contrary, the darkness continued to increase until between eleven and twelve o'clock, at which time there was the greatest obscurity in that place.' Speaking of another locality the same writer says, 'At twelve the darkness was greatest. Lights were seen burning in all the houses; ...the birds in the midst of their blithesome forenoon engagements, stopped suddenly, and singing their evening songs, disappeared and became silent; the fowls retired to their roosts, the cocks were crowing in their accustomed manner at the break of day.' The day was not intensely black as if there were no sun, but as stated in Rev. 6:12, '**the sun became black as sackcloth of hair.**' Sackcloth of hair is made of goat hair, and is black mingled with gray. John is the only one who mentions this feature." *Haskel, SSP, 120-124.*

Description of The Dark Day of May 19, 1780.—

"An eyewitness living in Massachusetts describes the event as follows: 'In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a

heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening....

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. "What is coming?" queried every lip and heart. **It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.**

"Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come....

"Dr. Nathaniel Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. **The texts for the extemporaneous sermons were invariable those that seemed to indicate that the darkness was consonant with Scriptural prophecy....** The darkness was most dense shortly after eleven o'clock"—*The Essex Antiquarian, April, 1899....* *Great Controversy, 306,307.*



The Dark Day of May 19, 1780

"May 19, 1780, stands in history as 'The Dark Day.' **Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded.** The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: '**The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.**' *Joel 2:31.*" *Great Controversy, 308.*

"The degree to which the darkness arose was different in different places. In most parts of the country it was so great that **people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic**

business, without the light of candles. In some place the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case.

“The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, **it seems to have extended all over the New England States....**

“With regard to its duration, **it continued in this place at least fourteen hours;** but it is probable this was not exactly the same indifferent parts of the country.”

“The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.’ (Samuel Williams, in *Memoirs of the American Academy of Arts & Sciences*, Vol.1, pp.234,235.)” Smith, DR, 444.

“The 19th of May, 1780, was a remarkable day. ...**A very general opinion prevailed that the day of judgment was at hand.** Whittier, in a well-known poem pictures it thus:

“Twas on a **May-day** of the far old year
Seventeen hundred eighty, that there fell
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which
climbs
The crater’s sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern
wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew
sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.
[Meanwhile in the old State House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
“It is the Lord’s Great Day! Let us adjourn,”...]

(John Greenleaf Whittier, *Complete Poetical Works*, p. 260.)” Smith, DR, 444.

“The **Connecticut legislature** adjourned at eleven

o’clock because the members couldn’t see one another’s faces.” Maxwell, *God Cares*, 196.

“It has gone down in history as the Great Dark Day. No one really knows what caused the darkness experienced then, throughout the states in the northeast.

“The basic information is clear enough. At about 10 in the morning on May 19 the sky started to dim and by 11 there was darkness all around. It seems that the whole of New England was affected, an area ‘at least 650 miles in extent’ according to contemporary reports. The Sun was blanketed to such an extent that it was impossible to read a newspaper. In the context of this book, it is worthwhile to note that the responses of plants and animals were the same as during a solar eclipse. Cows ambled back to their sheds, fowl went to their roosts, bees returned to their hives, other insects went quiet, and flowers closed their petals....

“This is what the *Boston Independent Chronicle* related: ‘During the whole time a sickly, melancholy gloom overcast the face of Nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible.... This un-usual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day, when “**the sun shall be darkened, and the moon shall not give her light**”.’ The closing quote there, from the Bible, shows the way many people regarded the dark day in 1780. **Indeed the event is still cited by some with strong religious beliefs as having been a sign of the Second Coming.”** Steel, *Eclipse*, 183,184.

“The **dark day** of Northern America was one to those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain.” —Herschel.” Haskel, SSP, 124.

The Moon Became as Blood.—

“Joel and John prophesied that the moon would be turned into blood. Those who witnessed the dark night, say that when the moon appeared, near the morning, **it was a blood-red ball in the heavens.”** Haskel, SSP, 124.

“The darkness of the following night, May 19, 1780, was as unnatural as that of the day had been:

“The darkness of the following evening was probably as gross as ever has 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 impenetrable shades, 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.**’ (Samuel Tenny, in *Collections of Massachusetts Historical Society for the Year 1792*, Vol. I, pp. 97,98.)

“In the evening ...perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o’clock, although the moon had fulled but the day before.” (Boston *Gazette*, May 29, 1780.)

“This statement respecting the phase of the moon proves the impossibility of an eclipse of the sun at that time. Whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, **the appearance of blood.**” *Smith, DR*, 445.

“The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. ‘After sundown, the clouds came again overhead, and it grew dark very fast.’ ‘Nor was the darkness of the night less uncommon and terrifying than that of the day; **not notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light**, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays.’—Isaiah Thomas, *Massachusetts Spy; or, American Oracle of Liberty*, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: ‘I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete.’—Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in *Massachusetts Historical Society Collections*, 1792, 1st series, vol. 1, p.97). Though at nine o’clock that night the moon rose to the full, ‘it had not the least effect to dispel the deathlike shadows.’ After midnight the darkness disappeared, and **the moon, when first visible, had the appearance of blood.**” *Great Controversy*, 307,308.

Why Seen Mainly in New England.—

“This event took place in North America, centering in the New England states. It doubtless occurred there because that was to be the chief starting place of the second advent message which would herald the return of Christ.” *Bunch, TR*, 49.

“It was observed in an area where a remarkable revival of interest in the prophecies of Daniel and the Revelation was about to take place, and **was recognized by students of these prophecies as fulfilling the present passage.**” *7SDA Bible Commentary*, 779.

REVELATION 6:13

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.

The Stars of Heaven Fell.—

“The voice of history still cries, *Fulfilled!* We refer

to the **great meteoric shower of November 13, 1833.** ...A few testimonies will suffice.

“At the cry, ‘Look out of the window,’ I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. ...I called to my wife to behold; and while robing, she ex-claimed, ‘See how the stars fall!’ I replied, ‘That is the wonder.’ and we felt in our hearts that it was a sign of the last days. For truly **“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.”** *Revelation 6:13....*

“...Here is the exactness of the prophet. **The falling stars did not come, as if from several trees shaken, but from one:** those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south ...fell toward the south; and they fell, not as *ripe* fruit falls. Far from it. But they flew, they were *cast*, like unripe fruit, which at first refuses to leave the branch; and, when it does break its hold, flies swiftly, *straight off*, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.” (*New York Journal of Commerce*, Nov. 14, 1833, Vol. VIII, No.534, p.2.)

“The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth’s surface. ...The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. **The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when “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.”**” (*Elijah H. Burritt, The Geography of the Heavens*, p. 163.)

“After collecting and collating the accounts given in all the periodicals of the country, and also in numerous letters addressed either to my scientific friends or to myself, the following appeared to be the *leading facts* attending the phenomenon. The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north, to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliancy, **from nine to**

twelve o'clock in the evening; were most striking in their appearance from two to five; arrived at their maximum, in many places, about four o'clock; and continued until rendered invisible by the light of day.' (Denison Olmsted, *The Mechanism of the Heavens*, p. 328.)" Smith, DR, 445-448.

"Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids on [the night following] Nov. 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours."—C.A. Young, *Manual of Astronomy*, p.469." Anderson, UR, 72.



Falling of the Stars, November 13, 1833

"Prof. W. E. Aiken of Saint Mary's College, Maryland, wrote: 'It would be difficult for one who had not witnessed the grand exhibition to conceive the effect of the uninterrupted succession of innumerable meteors, proceeding from a point so nearly vertical toward the whole circumference of the horizon, and this too during the stillness of the night, and with an atmosphere perfectly transparent. It could only be compared to one grand and continued discharge of fireworks, occupying the whole visible heavens.'—Reported in the American Journal of Science, Vol. 25, p. 372." Bunch, TR, 51.

"The night of November 12-13, 1833 is regarded as the date of birth of meteor astronomy because the

Earth plowed through a dense cloud containing billions of particles, and nineteenth century scientists saw a storm of meteors. The sky was alive with meteors. At least a hundred of them could be seen all the time, some brighter than the brightest stars and others faint on the limit of visibility. Many left glowing trains of light which twisted into contorted shapes as they faded from view and no part of the sky was free from the invasion of the shooting stars.

"Astronomers around the world were startled by the phenomenon and very few of them recovered sufficiently from their amazement to make any scientific observations. For example, we have today no reliable estimates on the number of meteors that could be seen per hour. Estimates range from ten thousand to two hundred thousand meteors per hour visible to one observer. With numbers such as these even the most alert observer would lose count unless special precautions were taken to divide up the sky into small manageable sections. The statement that the 'stars were falling as thick as snowflakes' is perhaps the most accurate description we will ever have of the Leonid shower of 1833." Hawkins, *Splendor in the Sky*, 219,220.

"In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, **the last of the signs appeared** which were promised by the Saviour as tokens of the second advent. Said Jesus: '**The stars shall fall from heaven.**' Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: '**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.**' Rev. 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; '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.' 'Its sublimity and awful beauty still linger in many minds.... Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion.... The display, as described in Professor Silliman's *Journal*, was seen all over North America.... From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens.'—R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5.

"No language, indeed, can come up to the splendor of that magnificent display; ...no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had

congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion.'—F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833.

'A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold.'—'The Old Countryman,' in *Portland Evening Advertiser*, Nov. 26, 1833.

"...Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: '**When ye shall see all these things, know that it is near, even at the doors.**' Matthew 24:33. After these signs, John beheld, as **the great event next impending**, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and **the wicked in terror sought to flee from the presence of the Son of man.** Revelation 6:12-17.

"Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, 'an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.'—'The Old Countryman,' in *Portland Evening Advertiser*, Nov. 16, 1833. **Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.**" *Great Controversy*, 333,334.

"If astronomers were edified on November 13, 1833, not a few ordinary people were terrified. Some lay on the earth imploring the Lord to have mercy. **Many others, alarmed that judgment day might find them thieves, returned what they had stolen, giving rise to the appropriate appellation, 'The Night of Restitution.'**

"But many other people, filled with awe, were also inspired with joy in the hope of the second coming. **Frederick Douglaus**, the future journalist and diplomat, was still a slave in 1833. To him the star shower was a 'sublime scene,' a 'gorgeous spectacle,' a 'harbinger of the coming of the Son of Man.' He had read in the Bible that the stars would fall, and here they were now falling. 'I was suffering very much in my mind,' he wrote in his autobiography. 'I was looking away to heaven for the rest denied me on earth.' 'I was prepared to hail Him as my friend and deliverer.' Frederick Douglaus, *Life and Times of Frederick Douglaus* (New York: Pathfinder Press, 1941)." *Maxwell, God Cares*, 200.

"In the Columbus, Georgia, *Inquirer* there appeared an article in which a man living at McDonough in Henry County tells what he saw on the night of November 13, 1833, relative to the falling of the stars.

"**'The meteoric display of November 13, 1833, was by very far the most remarkable natural phenomenon I have ever witnessed.** I was residing at the time in McDonough, Henry Co.. As I was unable to sleep, I rose about one o'clock on the night in question

and went out to my kitchen of the purpose of lighting a lamp.... In passing into the kitchen, I did not happen to look up. But as soon as our cook (old Aunt Mary) opened the door, she drew back in alarm, exclaiming, "Lord, master, the world is coming to an end! Just look at the stars; they are all falling!"

"...From one o'clock until daylight I witnessed the grand display. Looking upward, it seemed as if the meteors all started from a common center and fell in curving lines to the very earth; and there were **thousands, if not millions, of them in sight at the same moment, and every moment**, until daylight put an end to the scene.

"It literally rained fire. Sometimes the shower would slacken for a moment or so, and then it would be renewed until the very heavens seems to be ablaze. Some were brighter, some of paler hue, but they were all fire (or seemed so) and were all pouring down toward the earth....

"For two or three days after the occurrence, the atmosphere was so smoky as to prevent the stars from being seen at night, and to cause the sun to look like a ball of fire in the daytime, upon which one might gaze with the naked eye without pain..." *Clark, 1844*, 29,30.

Historical Note.—

The November, 1833 Leonid shower marked the birth of the modern study of meteors.

REVELATION 6:14

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of there places.

The Heaven Departed As a Scroll.—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the **heavens shall be shaken.**" Mt. 24:29.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of **heaven shall be shaken.**" Luke 21:25,26.

"What heaven is this that departs as a scroll? It is not the third heaven—for that is where God's throne is. Undoubtedly, it is **the first heaven, or atmospheric heaven.** However at the second advent other areas of space will be affected. Jesus said, '**the powers of heaven shall be shaken.**' (Mt. 24:29). This refers to the powers of the **second heaven**, the sun, moon, and stars. **Both the first and second heavens will be disturbed** when Christ in power and glory streams through space to

this planet. The apostle Paul confirms this fact: ‘**I shake not the earth only, but also heaven.’ Heb. 12:25-27.** At the second advent, not only will our planetary system be greatly disturbed, but our planet, it appears, could be affected in its rotation upon its axis.” Cooke, #10-UR, 20.

“**The powers of heaven are the sun, moon, and stars.** They rule in the heavens. The powers of earth are those that rule on the earth. **The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places.** They will not pass away, but be shaken by the voice of God.” Early Writings, 41.

The Heaven Departed As a Scroll. Every Mountain and Island Were Moved Out of Their Places.—

“In this event our minds are turned to the future. From looking at the past, and beholding the word of God fulfilled, we are now called to look at events in the future, which are no less sure to come. Our position is unmistakable defined. **We stand between the 13th and 14th verses of this chapter.** We wait for the heavens to depart as a scroll when it is rolled together. These are times of unparalleled solemnity and importance, for we do not know how near we may be to the fulfillment of these things.

“The departing of the heavens is included in what the writers of the Gospels call, in the same series of events, the shaking of the powers of the heavens. Other scriptures give us further particulars concerning this prediction. From Hebrews 12:25-27; Joel 3:16; Jeremiah 25:30-33; Revelation 16:17, we learn that it is the voice of God, as He speaks in terrible majesty from His throne in heaven, that causes this fearful commotion in earth and sky. Once the Lord spoke with an audible voice, when He gave His eternal law from Sinai. At that time the earth shook. He is to speak again, and not only the earth will shake, but the heavens also. Then will the earth ‘reel to and fro like a drunkard.’ It will be ‘dissolved’ and ‘utterly broken down.’ **Isaiah 24.** Mountains will move from their firm bases. Islands will suddenly change their location in the midst of the sea. From the level plain will arise the precipitous mountain. Rocks will thrust up their ragged forms from earth’s broken surface. **While the voice of God is reverberating through the earth, the direst confusion will reign over the face of nature.**

“To show that this is no mere conception of the imagination, the reader is requested to mark the exact phraseology which some of the prophets have used in reference to this time. Isaiah says: ‘**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.’ **Isaiah 24:19,20.** Jeremiah in thrilling language describes the scene as follows: ‘**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. ...For thus hath the Lord said, The whole land shall be desolate.’ **Jeremiah 4:23-27.** Smith, DR, 449,450.

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.” **Joel 3:16.**

“For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. **And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll:** and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” **Is. 34:2-4.**

“**It is at midnight that God manifests His power for the deliverance of His people.** The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens in one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘**It is done.**’ **Revelation 16:17.**

“**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 and earthquake, and so great.’ Verses 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, everyone ‘**about the weight of a talent,**’ are doing their work of destruction. Verses 19,21. 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." *Great Controversy*, 636,637.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, **though the earth be removed, and though the mountains be carried into the midst of the sea.** Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." **Psalm 46:1-3.**

REVELATION 6:15-17

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

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.

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

Kings, Great Men, Rich Men, Chief Captains, Mighty Men, Bond Man, and Free Man.—

"The **kings of the earth**' would include all rulers of nations. The '**chief captains**' are doubtless the military leaders. The military tribunes of the Roman army were commanders of thousands and were recognized as '**chief captains**'. The '**great**' and '**rich**' **men of the earth** are included among the lost. 'Not merely those in civil and military authority will be terror-stricken, but the self-satisfied and complacent rich,' (Robertson). See James 5:1-5. The '**mighty men**' are those who usually scoff at fear. The '**bondman**' and '**free man**' are the two opposites of society. Slavery still exists and will doubtless continue till Christ returns. ...**Seven classes who are unprepared** are named by the Author of the Apocalypse and they doubtless represent **all classes of the wicked.**" *Bunch, TR*, 53.

"(Rev. 6:12-17 and Rev. 7:9-17 quoted.) **In these scriptures two parties are brought to view.** One party permitted themselves to be deceived and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught false-hood as truth, and by them many souls were led astray." *9 Testimonies*, 268.

Hid Themselves in Dens and Rocks of Mountains.—

"**And they shall go into the holes of the rocks, and into the caves of the earth,** for fear of the Lord,

and for the glory of his majesty, when he ariseth to shake terrible the earth.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go **into the clefts of the rocks, and into the tops of the ragged rocks**, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." **Isaiah 2:19-21**

Fall On Us.—

"**Then will the world's dream of carnal security be effectually broken.** Kings who, intoxicated with their own earthly authority, have never dreamed of a higher power than they themselves, now realize that there is One who reigns as King of kings. The great men beheld the vanity of all earthly pomp for there is a greatness above that of earth. The rich men throw their silver and gold to the moles and bats, for it cannot save them in that day. The chief captains forget their brief authority, and the mighty men forget their strength. Every bondman who is in the still worse bondage of sin, and every freeman—**all classes of the wicked, from the highest down to the lowest—join in the general wail of consternation and despair.**

"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 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. Fain would they bury themselves and their catalogue of crimes in everlasting darkness. So they flee 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 or escape the long-delayed vengeance. ...Before that day comes with its fearful scenes, we pray you, reader, give your most serious and candid attention to your salvation.

"Many now affect to despise the institution of prayer, **but at one time or another all men will pray.** Those who will not now pray to God in penitence, will then pray to the rocks and mountains in despair; **and this will be the largest prayer meeting ever held.**" *Smith, DR*, 450,451.

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

"But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, **Fall on us; and to the hills, Cover us.** For if they do

these things in a green tree, what shall be done in the dry?" **Luke 23:28-30.**

"From the scene before Him, Christ looked forward to the time of Jerusalem's destruction. In that terrible scene, many of those who were now weeping for Him were to perish with their children.

"From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, '**Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?**' By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express." *Desire of Ages*, 743.

"In these and many other Scriptures is abundance of evidence that **the world will not be converted when Christ returns**, as some contend." *Bunch, TR*, 53.

Hide Us.—

"When Christ shall come in His glory and the glory of His Father, with all the heavenly angels surrounding Him, escorting Him on His way with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, are no more attractive. The palaces which the proud men of earth have erected, and which have been their idols, are turned from with loathing and disgust. No one pleads his lands, his oxen, his wife that he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but know that it is not for them.

"In earnest, agonizing prayer they call for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, **alike bow together under a pressure of woe, desolation, misery inexpressible; heart-anguished prayers are wrung from their lips.** Mercy! mercy! Save us from the wrath of an offended God! A voice answers them with terrible distinctness, sternness, and majesty: '**Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh.**'

"Then kings and nobles, the mighty man, and the poor man, and the mean man, alike, cry there most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in His footsteps, men who would not humble their dignity to bow to Christ, who hated His despised cross, are now prostrate in the mire of the earth. Their greatness has all

at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and are filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement, for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their worldly advantages were so great that they could through them be recommended to God, and thus secure heaven.

"Money was power among the foolish of earth, and **money was their god**; but their very prosperity has destroyed them. They became fools in the eyes of God and His heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again ring forth shrieks of fearful, heart-rending anguish: '**Rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?**' To the caves of the earth they flee as a covert, but these fail to be such then." *2 Testimonies*, 41,42.

"The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. **Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy.** It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. **The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them."** *Steps to Christ*, 17,18.

The Face of Him that Sitteth on the Throne.—

"Terribly will that prayer be fulfilled in the great judgment day. **When Christ shall come to the earth again**, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. **Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels.** Ten thousand times ten thousand, and thou-sands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." *Desire of Ages*, 739.

"When the **Son of man shall come in his glory,**

and all the holy angels with him, **then shall he sit upon the throne of his glory.**" Matt. 25:31.

"[1 Corinthians 15:24-28 quoted.] These verses show that **the Son reigns or is in charge of the work of ending the reign of rebellion.** This is what is involved at the Second Advent. **It is Christ the Son of God who is in charge—not God the Father.** On these grounds, we conclude that the Father is not present or is not involved in the Second Advent, in cleansing this planet of rebellion. This is the work of God the Son." Cooke, #31-UR, 28.

Wrath of the Lamb.—

"On whose side are we? The world cast Christ out, the heavens received Him. Man, finite man, rejected the Prince of life; God, our sovereign Ruler, received Him into the heavens. God has exalted Him. Man crowned Him with a crown of thorns, God has crowned Him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? **The death of Christ brings to the rejecter of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb.** But the death of Christ is hope and eternal life to all who receive Him and believe in Him." (*Letter 31, 1898*). 5BC, 1107



Wicked Fleeing From Christ.

Who Shall Be Able to Stand?—

"I call upon ministers who have been handling the word of God, '**Be ye clean, that bear the vessels of the Lord.**' I ask the people who have listened to the truths from the pulpit, What are your feelings in anticipation of that great day? In that day you have each an individual, personal interest. Be assured, God will not be mocked with pretensions. Have you the wedding garment on?"

"We hear now of earthquakes in divers places, of fires, of tempests, of disasters by sea and land, of pestilence, of famine. What weight do these signs have upon you? This is only the beginning of what shall be. The description of the day of God is given through John by the Revelator. The cry of the terror-stricken myriads

has fallen upon the ear of John. '**The great day of His wrath is come; and who shall be able to stand?**' The apostle himself was awed and overwhelmed." *Testimonies to Ministers*, 444.

"**But who may abide the day of his coming?** And who shall stand when he appeareth? For he is like a **refiner's fire**, and like fullers' soap. And he shall sit as a **refiner and purifier** of silver: and he shall **purify** the sons of Levi, and purge them as gold and silver, **that they may offer unto the Lord an offering in righteousness.**" Malachi 3:2,3.

"**Who can stand before his indignation?** And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. **The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.**" Nahum 1:6,7.

"**Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?** He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Psalm 24:3-5.

"If thou, Lord, shouldest mark iniquities, O Lord, **who shall stand?**" Psalm 130:3.

"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?** 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: 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." Isaiah 33:14-16.

"Watch ye therefore, and pray always, 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 21:36.

Those Who Stand are Part of the White Horse.—

"We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a **great white cloud**. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had

rejected gathered blackness. Then we all cried out, ‘**Who shall be able to stand? Is my robe spotless?**’ Then the angels ceased to sing, and there was **some time of awful silence**, when Jesus spoke: ‘**Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.**’ At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.” *Early Writings, 15,16.*

“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.**” Eph. 5:27.

“**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.” **Revelation 3:5.**

REVELATION 7

THE SEALING OF THE 144,000

REVELATION 7:1-8

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.

2 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.

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.

5 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 Nephthalim 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.

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.

After These Things—

"The time of the work here introduced is established beyond mistake. The sixth chapter closed with the events of the sixth seal, and the seventh seal is not mentioned until we reach the beginning of Revelation 8. **The whole of Revelation 7 is therefore thrown in here parenthetically.** Why is it thus introduced at this point? Evidently it is given for the purpose of stating additional particulars concerning the sixth seal. The expression, 'after these things,' does not mean after the fulfillment of all the events previously described, but after the prophet had been carried in vision to the close of the sixth seal, that the consecutive order of events as given in Revelation 6 might not be broken, his mind is called to what is mentioned in Revelation 7 as further particulars in regard to that seal. We inquire, Between what events in that seal is this work done? **It must be accomplished before the departing of the heavens as a scroll, for after that event there is no place for such a work as this. It must take place after the signs in the sun,**

moon, and stars, for these signs have already been fulfilled, and such a sealing work has not yet been accomplished. It comes in therefore between the 13th and 14th verses of Revelation 6. There, as already shown, is just where we now stand. Hence the first part of Revelation 7 relates to a work the accomplishment of which may be looked for now." *Smith, DR, 453.*

"The seventh chapter of the book of Revelation continues the description of events taking place under the sixth seal. Already the signs, which prophecy foretold would appear in the heavens, have been seen. Not only did men witness the phenomena, but as early as 1844, and since that time, these things have been recognized as signs of the second appearing of the Son of man, and as such, have been preached before all the world. When the Saviour was giving the signs by which men should know of the approach of the second advent, He mentions, in addition to the strange appearance in the heavens, 'upon the earth distress of nations, with perplexity.' This distress of nations follows the falling of the stars, and as it is the subject with which the seventh chapter of Revelation is introduced, it places that chapter, when considered chronologically, between the thirteenth and fourteenth verses of the sixth chapter of Revelation." *Haskel, SSP, 127.*

"Chapter seven is an interruption in the vision of the seven seals covering the Christian era, in order to answer the question ...'Who shall be able to stand?'" *Bunch, TR, 53,54.*

I Saw Four Angels Holding the Four Winds.—

"**Angels** are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture." *Education, 179,180.*

"**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 will be such a scene of strife as no pen can picture ...the judgments of God that are about to fall upon a doomed world." *6 Testimonies, 408.*

"John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. **These winds are under control** until God gives the word to let them go. There is the safety of God's church. The angels of God do His bidding,

holding back the winds of the earth, that the winds should not blow on the earth, nor the sea, nor on any tree, until the servants of God should be sealed in their foreheads." *Testimonies to Ministers*, 444.

"Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict, but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. **But they are to be kept under control till the time shall come for the great battle of Armageddon."** *Letter 79, 1900*.

"Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. **We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished."**

(*Letter 79, 1897*). *TBC*, 967.

Four Corners of the Earth.—

"This expression denotes the four quarters, or the **four points of the compass**, and signifies that these angels in their particular sphere have charge of the whole earth." *Smith, DR*, 454.

"He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the **four corners of the earth.**" *Isaiah 11:12*.

"Thus saith the Lord GOD unto the land of Israel; An end, **the end is come upon the four corners of the land.**" *Ezekiel 7:2*.

Four Winds.—

"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. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: **and I will bring evil upon them, even my fierce anger,** saith the LORD; and I will send the sword after them, till I have consumed them." *Jer. 49:36,37*.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and **a great whirlwind** shall be raised up from the coasts of the earth." *Jeremiah 25:32*.

"Winds in the Bible symbolize **political com-**

motion, strife, and war. (Daniel 7:2; Jeremiah 25:32.) The *four winds*, held by four angels standing in the four quarters of the earth, must denote all the elements of strife and commotion that exist in the world. When they are all loosed and all blow together, **it will constitute the great whirlwind** just referred to in the prophecy of Jeremiah." *Smith, DR*, 454.

"When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem ...so He is weeping over and pleading with sinners in these last moments of time. **Soon He will say to the angels who are holding the four winds, 'Let the plagues loose;** let darkness, destruction, and death come upon the transgressors of my law." *R&H*, 10/8/1901.

"John sees the elements of nature—**earthquake, tempest, and political strife**—represented as being held by four angels." *Testimonies to Ministers*, 444.

"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." *Great Controversy*, 614.

"A **WIND**, symbolically, or figuratively means a **sword**, or destroying weapon which will come upon all the inhabitants of the earth when the four messengers let go, or as it would be more literally expressed **when they cease to have the power to restrain mob law, violence and blood, by the power of their organized governments.** Please see the specimens which have been exhibited in Europe since the beginning of 1848, particularly Paris, the capital of France, on the 22nd of February, 20-23 June last, and now. And also Vienna, the capital of the Empire of Austria, and some eight or ten other kingdoms and states, and then we shall begin to learn what John means by the holding or letting go *a wind*." *Bates, Seal of God*, 16,17.

Trees.—

"To appoint unto **them that mourn in Zion**, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; **that they might be called trees of righteousness**, the planting of the LORD, that he might be glorified." *Isaiah 61:3*.

Jesus, A Covert From the Wind.—

"And a man [Jesus] shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." *Isaiah 32:2*.

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,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Ascending From the East.—

“Let all thine enemies perish, O Lord: **but let them that love him be as the sun when he goeth forth in his might.” Judges 5:31**

“But unto you that fear my name shall the **Sun of righteousness arise** with healing in his wings.” **Malachi 4:2.**

“And, behold, **the glory of the God of Israel came from the way of the east:** and his voice was like a noise of many waters: and the earth shined with his glory.” **Ezekiel 43:2.**

“Another literal angel, having charge of another specific work, is here introduced. Instead of the words ‘**ascending from the east**,’ some translations read, ‘**ascending from the sun-rising**,’ which is a more literal translation. The expression evidently refers to manner rather than locality, **for as the sun rises with rays at first oblique and comparatively powerless, then increases in strength until it shines in all its meridian power and splendor, so the work of this angel begins in moderation, moves onward with ever-accumulating influence, and closes in strength and power.” Smith, DR, 454.**

“**That truth arises and is on the increase, stronger, and stronger.** It’s the seal! It’s coming up! It arises, commencing from the rising of the sun.... Its beaming rays running out to invigorate and cheer, and warm the earth, is first cold and feeble, because its rays are horizontal, but as she (apparently) ascends in the heavens, they strike obliquely, and **continues on strengthening in power and effulgence until its vertical rays come directly down upon us.” Bates, Seal of God, 25-27.**

“The east is the location from which any object is first seen when approaching our world from outer space. It is the designated point of the compass from which heavenly powers approach the earth. **It is a declaration that the angel or message is from heaven—it is God inspired.” Cooke, #11-UR, 3.**

“The ascending angel [messenger] from the east having the seal of God, represents a movement of people heralding the 7th-day sabbath truth.” **PJ**

A Seal.—

“A seal is *defined* to be an instrument of sealing, that which ‘is used by individuals, corporate bodies, and states, for making impressions on wax, upon instruments of writing, as an evidence of their authenticity.’ The original word in this text is defined, ‘A seal, i.e., a signet ring; a mark, stamp, badge; a token, a pledge.’ The verb signifies: ‘To secure to any one, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish, to distinguish by a mark.’ With these definitions as a basis, we compare Genesis 17:11 with Romans 4:11, and Revelation 7:3 with Ezekiel 9:4, and find that the words ‘**token,’ ‘sign,’ ‘seal,’ and ‘mark**’ are used in the bible as synonymous terms. The seal of God brought to view in our text is to be applied to the servants of God. In this case it is not some literal mark to be made in the flesh, **but some institution or observance having special reference to God, which will serve as a ‘mark of distinction’ between the worshipers of God and those who are not His servants, though they may profess to follow Him.**

“A seal is *used* to render valid or authentic any enactments or laws that a person or power may promulgate. Frequent instances of its use occur in the Scriptures. In 1 Kings 21:8, we read that Jezebel ‘**wrote letters in Ahab’s name, and sealed them with his seal.**’ These letters then had all the authority of King Ahab. Again, in **Esther 3:12: ‘In the name of King Ahasuerus was it written, and sealed with the king’s ring.’** So also in **Esther 8:8: ‘The writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse.’**

“A seal is used in connection with **some law or enactment that demands obedience**, or upon documents that are to be made legal, or subject to the provision of law. The idea of **law is inseparable from a seal.**

“...We must understand a seal to be strictly that which gives validity and authenticity to enactments and laws. This is found in the name or signature of the lawmaking power, expressed in such terms as to show what the power is, and its right to make laws and demand obedience. Even with a literal seal, the name must always be used as indicated in the references given above. An instance of the use of the name alone seems to occur in **Daniel 6:8: ‘Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.’** In other words affix the signature of royalty, which shows who it is that demands obedience, and what his right is demand it.

“In the prophecy of Isaiah 8, we read: ‘**Bind up the testimony, seal the law among My disciples.**’ This must refer to a work of reviving in the minds of the disciples some of the claims of the law which had been overlooked, or perverted from their true meaning. In the prophecy this is called sealing the law, or restoring to its seal, which had been taken from it.

“The 144,000, who in the chapter before us are said

to be sealed with the *seal* of God in their foreheads, are again brought to view in Revelation 14:1, where they are said to have **the Father's name** written in their foreheads." *Smith, DR, 454-456.*

The Seal of the Living God.—

"From the foregoing reasoning, facts, and declarations of Scripture, two conclusions inevitably follow:

"1. The seal of God is found in the law of God.

"2. The seal of God is that part of His law which contains **His name**, or descriptive title, showing who He is, **the extent of His dominion, and His right to rule.**" *Smith, DR, 456.*

"The law of God is ...contained in the Decalogue, or ten commandments. We have, then, but to examine these commandments to see which one it is that constitutes the seal of the law, or in other words, makes known the true God, the lawmaking power.

"The first three commandments mention the word 'God,' but we cannot tell from these who is meant, for there are multitudes of objects to which this name is applied. There are '**gods many and lords many**,' as the apostle says. (1 Corinthians 8:5.) We pass over the fourth commandment for the time being. The fifth contains the words 'Lord' and 'God,' but does not define them, and the remaining five precepts do not contain the name of God at all. With that part of the law which we have examined, it would be impossible to convict the grossest idolater of sin. The worshiper of images could say, This idol before me is my god, his name is god, and these are his precepts. The worshiper of the heavenly bodies could also say, The sun is my god, and I worship him according to this law. Thus without the fourth commandment the Decalogue is null and void, as far as it pertains to the definition of the worship of the true God." *Smith, DR, 456,457.*

"The fourth commandment reads: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, 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. ...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.' **Herein lie the three specifications of a seal: first, the name—the Lord thy God, Jehovah; second, the authority—Creator; third, the extent of territory—the heavens and earth. Take away this command from the Decalogue, and it would contain no seal.** God's right to rule rests in the fourth commandment, and the seal will be placed in the foreheads of those who thus know God. The knowledge of the creative and the redeeming power of God, is revealed by Christ in the fourth commandment of the Decalogue." *Haskel, SSP, 135.*

"Now we have a weapon against idolatry. Now this law can no longer be applied to false gods, who

'have not made the heavens and the earth.' *Jeremiah 10:11.* The Author of this law has declared who He is, the extent of His dominion, and His right to rule; for every created intelligence must at once assent that He who is the Creator of all has a right to demand obedience from all His creatures. Thus with the fourth commandment in its place, this wonderful document, the Decalogue, the only document among men which God ever wrote with His own finger, has a signature, it has that which renders it intelligible and authentic, it has a seal. But without the fourth commandment, the law is incomplete and unauthoritative.

"From the foregoing logic it is evident that the fourth commandment constitutes the seal of the law of God, or the seal of God. The Scriptures give direct testimony on this conclusion. **We have seen already that in Scripture usage, 'sign,' 'seal,' 'token,' and 'mark' are synonymous terms.** The Lord expressly says that the Sabbath is a *sign* between Him and His people. **'Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.'** *Exodus 31:13.* The same fact is again stated in Ezekiel 20:12,20. Here the Lord told His people that the very object of their keeping the Sabbath was that they might *know* that He is the true God. This is the same as if the Lord had said, 'The Sabbath is a seal. On My part it is the seal of My authority, the sign that I have the right to command obedience; on your part it is a token that you accept Me to be your God.'

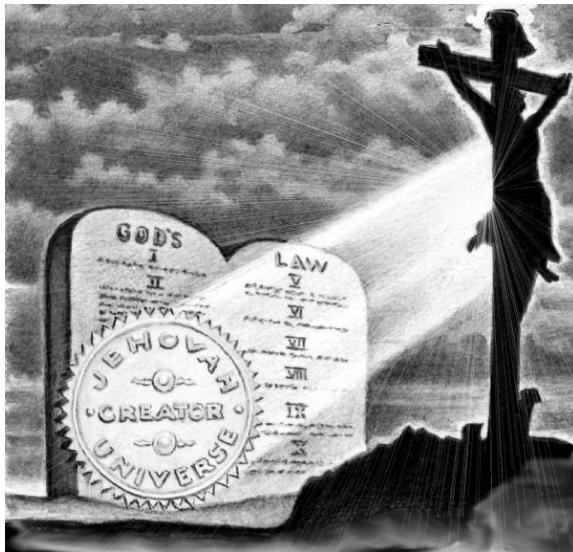
"...Thus the Sabbath of the fourth command-ment is taken by the Lord as a *sign* between Him and His people, or the *seal* of His law for all time. **By keeping that commandment people signify that they are the worshipers of the true God.** In the same commandment God makes Himself known as their rightful ruler, inasmuch as He is their Creator.

"In harmony with this idea, the significant fact is to be noticed that whenever the sacred writers wish to point out the true God in distinction from false gods of every description, **an appeal is made to the great facts of creation**, upon which the fourth commandment is based. (See 2 Kings 19:15; 2 Chron. 2:12; Neh. 9:6; Psalm 96:5; 115:4-7,15; 121:2; 124:8; 134:3; 146:6; Isaiah 37:16; 42:5; 44:24; 45:12; 51:13; Job 9:8; Jeremiah 10:10-12; 32:17; 51:15; Acts 4:24; 14:15; 17:23, 24.)" *Smith, DR, 457-460.*

"Wherefore the children of Israel shall keep the sabbath, to observe **the sabbath** throughout their generations, for a perpetual covenant. **It is a sign** between me and the children of Israel for ever: for in six days **the LORD** [His name] **made** [His office—Creator, Maker] **heaven and earth** [His territory—all of creation], and on the seventh day he rested, and was refreshed." *Exodus 31:16,17.*

"All who keep the seventh day signify by this act that they are worshipers of Jehovah. **The Sabbath is the sign or man's allegiance to God** as long as there are

any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the **name and the title** of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it **contains the seal of God**, affixed to His law as evidence of its authenticity and binding force.” *Patriarchs & Prophets*, 307.



The fourth commandment contains the seal of God

“Moreover also I gave them My sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

“And hallow My sabbaths; and **they shall be a sign between me and you**, that ye may know that I am the Lord your God.” **Ezekiel 20:12,20.**

“Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. **The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not.**” *Manuscript 27, 1899.*

The Seal, a Mark of Sanctification.—

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his **Father's name** written in their foreheads.” **Rev. 14:1.**

“And the LORD descended in the cloud, and stood with him there, and proclaimed the **name of the LORD.**” **Exodus 34:4.**

“We are called to represent to the world the character of God as it was revealed to Moses. In answer to the prayer of Moses, ‘**Show me Thy glory,**’ the Lord promised, ‘**I will make all My goodness pass before thee.**’ ‘**And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and**

gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.’ Ex. 33:18,19; 34:6, 7. This is the fruit that God desires from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they are to demonstrate that the ‘**law of the Lord is perfect, converting the soul.**’ Ps. 19:7.” **6 Testimonies, 221.**

“The seal of the living God will be placed upon those only who bear a **likeness to Christ in character.**” *Review & Herald, 3/21/1895.*

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. **It 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.” **5 Testimonies, 216.**

“The high priest in the Israelite sanctuary wore a turban with a plate over his forehead engraved with the words, ‘**Holiness to the Lord**’ (Ex. 28:36-38), indicating his special consecration to God. Since the saints are called priests in Revelation (1:6; 5:10; 20:6), **the mark on their forehead suggests this dedication to God.**” *Biblical Research Inst., ISOR, 255.*

The Sealing Work.—

“How does one receive the seal of the law? The believer receives the seal of the law **by his observance of the true Sabbath. ‘Hallow my Sabbath and they shall be a sign [or seal] between me and you.’ Ezek. 20:20.**” *Cooke, #11-UR, 9*

“Since we have now ascertained that the seal of God is His holy Sabbath, with which His name is identified, we are prepared to proceed with the application. By the scenes introduced in the verses before us—the four winds apparently about to blow, bringing war and trouble upon the land, and this work restrained until the servants of God should be sealed—we are reminded of the houses of the Israelites marked with the blood of the paschal lamb, and spared as the destroying angel passed over to slay the firstborn of the Egyptians. (Exodus 12.) We are also reminded of the mark made by the man with a writer's inkhorn on all those who were to be spared by the men with the slaughtering weapons who followed after. (Ezekiel 9.) **We conclude that the seal of God placed upon His servants is some distinguishing mark, or religious characteristic, though which they will be exempted from the judgments of God that fall on the wicked around them.**

“As we have found the seal of God in the fourth commandment, the inquiry follows, Does the observance of that commandment involve any peculiarity in

religious practice? —Yes, a very marked and striking one. It is one of the most singular facts to be met with in religious history that, in an age of such boasted gospel light as the present, when the influence of Christendom, through the combined influences of paganism and the papacy, has been beguiled into the keeping of the first day. **A person has only to begin the observance of the day enjoined in the commandment, when a mark of peculiarity is upon him at once.** He is distinct from both the professedly religious and the secular world.”

Smith, DR, 460,461.

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, **I press toward the mark** for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.” **Phil. 3:14,15.**

“We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? **Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character?** When the Lord’s people reach this **mark, they will be sealed in their foreheads.** Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, ‘It is finished.’” *Review & Herald, 6/10/1902.*

“It is not a seal or mark that can be seen, but a **settling into the truth, both intellectually and spiritually, so they cannot be moved.**” (*Manuscript 173, 1902.* *4BC, 1161.*)

“‘In order to have the wax take a clear, strong impression of the seal, you do not dash the seal upon it in a hasty, violent way; **you carefully place the seal on the plastic wax and quietly, steadily press it down until it has hardened in the mold.** In like manner deal with human souls.’ *Ministry of Healing, 494.* We see that the sealing is a process that takes time. **The pressure of the seal upon those that are sealed increases unto the mind reflects perfectly the seal’s character.** Then the sealing process is completed and the stamp is removed.” *PJ*

“Nevertheless the foundation of God standeth sure, **having this seal.** The Lord knoweth them that are His. And, **Let every one that nameth the name of Christ depart from iniquity.**” **2 Tim. 2:19.**

Seal Not Give to Members of Secret Societies.—

“I am very thankful to our gracious heavenly Father that He has given you strength through His imparted grace to **cut yourself loose from the Free Mason lodge and all that relates to the society.** It was not safe for you to have any part with this secret order. **Those who stand under the blood-stained banner of Prince Immanuel cannot be united with the Free Masons or with any secret organization.** The seal of

the living God will not be placed upon anyone who maintains such a connection after the light of truth has shone upon his pathway. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, ‘Come out from among them, and be ye separate,... and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and My daughters, saith the Lord Almighty.’” *Evangelism, 622.*

Sealing in Rev. 7, the Same as in Ezekiel 9.—

“The mighty angel is seen ascending from the east (or sunrising). 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 foreheads the mark 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.

“...**This sealing of the servants of God is the same that was shown to Ezekiel in vision.**” *Testimonies to Ministers, 444,445.*

The Sealing in Ezekiel 9.—

“And the LORD said unto him, go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men** that sigh and that cry for all the abominations that be done in the midst thereof.” **Ezekiel 9:4.**

“The angel with the writer’s ink horn is to place a mark upon the foreheads of **all who are separated from sin and sinners,** and the destroying angel follows this angel.” (*Letter 12, 1886.* *4BC, 1161.*)

The Sealing and the Exodus.—

“Only those who have the seal of God on their foreheads will be protected against the coming wrath of God and the Lamb (6:15-17). **One cannot miss the echo from Israel’s Exodus** when a mark of blood from the Passover lamb had to be placed over the door of every Israelite house in Egypt to protect those who trusted God from the plague of death (Exodus 12:7, 22-23).” *Biblical Research Inst., 2SOR, 142.*

“A mark is placed upon every one of God’s people **just as verily as a mark was placed over the doors of the Hebrew dwellings,** to preserve the people from the general ruin. God declares, ‘I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.’” *Review & Herald, 2/6/1900.*

The Servants of Our God.—

“Before the final crisis breaks, God will draw a sharp dividing line between the loyal and disloyal, marking off plainly those who are to be eternally His.” *Thiele, OSIR, 109.*

"The sealing angel is not commissioned from Jesus to come and *make* men the servants of Christ, but **to seal those who are already His 'servants.'** ...These are to receive a special seal for the special purpose of assuring them safety in the unprecedented time of trouble." *Were, 144,000 Sealed!, 51.*

"The ones to be sealed are already 'servants of... God' (vs. 3), but their characters need to be fixed so that being righteous, they will be righteous still (22:11), incapable of compromise with the antichrist powers (13:15-17; 14:1). It is through the sealing work that the promise to Philadelphia is fulfilled: '**I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth'** (3:10)." *Biblical Research Inst., ISOR, 261.*

Identity of the Sealing Angel.—

"The angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a **work of reform to be carried on among men involving the Sabbath of the fourth commandment.** The agents of this work on the earth are of course ministers of Christ, for to men is given the commission of instructing their fellow men in Bible truth. But as there is order in the execution of all the divine counsels, it seems not improbable that a literal angel may have the charge and oversight of this reform.

"We have already noticed that the chronology of this work locates it in our own time. This is further evident from the fact that in the next scene after the sealing of these servants of God, they appear before the throne with palms of victory in their hands. **The sealing is therefore the last work to be accomplished for them prior to their deliverance from the destruction brought upon the work in connection with the second advent.**

"In Revelation 14 we find the same work again brought to view under the symbol of an angel flying in the midst of heaven with the most terrible warning that ever fell upon the ears of men. While we shall speak of this more fully when we reach that chapter, we refer to it now because it is the last work to be accomplished for the world before the coming of Christ, which is the next event in order in that prophecy, and **hence must synchronize with the work here brought to view in Revelation 7:1-3. The angel with the seal of the living God is therefore the same as the third angel of Revelation 14.**

"This view strengthens the foregoing exposition of the seal. **As the result of the sealing work in Revelation 7, a certain company are sealed with the seal of the living God, while as the result of the third angel's message of Revelation 14 a company of people obey all the 'commandments of God.'** **Revelation 14:12.** It is the fourth commandment of the Decalogue and that alone which the Christian world is openly violating and teaching men to violate. That this is the vital question in this message is evident from the fact that the keeping of the commandments, including the

Lord's Sabbath, is what distinguishes the servants of God from those who worship the beast and receive his mark. As will be hereafter shown, this mark is the observance of a counterfeit Sabbath.

"After thus briefly noticing the main points of the subject, we now come to the most striking feature of all. In accordance with the foregoing chronological argument, we find this work already in process of fulfillment before our eyes. **The third angel's message is going forth. The angel ascending from the east is on his mission. The reform on the Sabbath question has begun;** and it is surely, though yet in comparative silence, working its way through the land. It is destined to agitate every country that receives the light of the gospel, and it will result in bringing out a people prepared for the soon coming of the Saviour, and sealed for His everlasting kingdom. The sealing of the servants of God by the angel mentioned in verse 3, is therefore in recognition of their faithfulness in keeping the law of God, who is identified in the fourth commandment as the Creator of heaven and earth, and who established the seventh-day Sabbath in commemoration of that great work." *Smith, DR, 461-463.*

"...**The sealing angel of 7:2,3**, who seals God's end-time people (while other angelic forces hold back the winds of total trouble and strife), **is to be identified with the work of the third angel of 14:9-11.** Both have a worldwide message, both present that message in the same time slot—prior to Christ's return, and both deal with the Sabbath truth. **One heralds it as the seal of God's law of the Ten Commandments; the other warns against the acceptance of a counterfeit Sabbath, the mark of the beast.**" *Biblical Research Inst., ISOR, 245.*

"The ascending angel represents a special message; and as **his work comes in after the signs of the second advent of Christ, mentioned under the sixth seal,** we conclude that the sealing is **identical with the work of the third message of chap. 14:9-12.** The third message, bearing on its front the Sabbath of the Lord, arose in obscurity, its first teachers being penniless, uneducated men, and the positions taken by them were exceedingly unpopular and crossing. But the work has gradually moved on, gaining strength by every effort put forth by its true friends, and its future power, light, and glory, are symbolized in chap. 18:1-5." *White, James, War and the Sealing, R&H, 4/25/1865.*

"ANOTHER MESSENGER: How shall we understand this? Answer, **men and women which are moved upon by the word and spirit of God to execute his will here upon the earth.** Why cannot this messenger or angel mean an invisible one? Answer, because we never hear invisible angels or messengers preaching with loud voices to men. See the text, also Rev. 14:7, ['**Saying with A LOUD VOICE, Fear God, and give glory to him; for the hour of his judgment is come,**'] what the Advent people cried with loud voices

in 1842 and '44. These in the 7th chapter are some of the same messengers that have continued to pass on through the three messages in [ch.] 14: and are now '**keeping the commandments of God and the faith of Jesus.**' 12th verse....

"He says, I saw another messenger: does he mean to say there was but one? No: for in the 3rd verse the same voice says, '**till WE have sealed,**' etc., **showing the plural number.** Look at the 14th chapter and 6th verse. He says there, too, '**I saw another,**' the same expression. Now our history shows that there were **hundreds** teaching from the same chronological charts that William Miller was, all of one stamp. **Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.**

"So I understand our text, **the work is one, the Sabbath keepers ascending with the Sabbath, 'the seal of the living God.'**" *Bates, Seal of God, 17.*

"Who among our teachers are awake and as faithful stewards of the grace of God are giving the trumpet a certain sound? **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.**" *Counsels to Parents, Teachers, and Students, 459.*

"This mighty Sabbath truth, the sign between God and man, has come up once more free from sectarian shackles in Babylon since a cry at midnight: though weak at first it has been increasing through all opposition: shining in its strength and beauty, showing that it is a test by which the true children of God are to be tried, and lastly, 'a seal of the living God,' to seal them in their foreheads, for the great day of God's wrath! When he shall roar out of Zion and utter his voice from Jerusalem, and shake the heavens, earth, sea, and all nations." *Bates, Seal of God, 25-27.*

"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.'" *Early Writings, 118.*

"These announcements [Rev. 18:1-5, **the fourth angel], uniting with the third angel's message, constitute the final warning** to be given to the inhabitants of the earth." *Great Controversy, 604.*

Jesus Leads the Sealing Work.—

"Unto you that fear my name shall the **Sun of righteousness arise** with healing in his wings." **Malachi 4:2.**

"The mighty angel is seen ascending from the east (or sunrising). **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 foreheads the**

mark 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." *Testimonies to Ministers, 444,445.*

"(Rev. 7:2 quoted.) **Who is this?—the Angel of the Covenant.** He comes from the sunrising. He is the **DaySpring** from on high. He is the **Light of the world.**" *Manuscript 59, 1895.*

Holding the Winds (The Events of 1848, as Seen from Earth).—

"Four angels were commissioned to hold the four winds until the work was accomplished. Winds are a symbol of war. In fulfillment of this we should expect to find that during some period of the world's history the winds of war were miraculously held, while the work of restoring the seal to the law of God was going forward in the earth.

"There have always been upon the earth some adherents of the seventh-day Sabbath; but the work of restoring the breach which had been made in the law was begun about 1845, by those who were then watching for the second coming of the Lord. After the time set for Him to come had passed, in the autumn of 1844, the attention of those who had expected Christ to return to the earth at that time was **directed to the heavenly sanctuary, where by faith they saw Christ officiating as their High Priest.** As they followed the Saviour in His work, '**the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.**' Their attention was attracted to the law contained in that ark, and some of them recognized the binding claim of the Sabbath of the Lord, and accepted it as the seal of the law. **About 1847-48 the Sabbath began to be preached as the seal of the law of the living God.**

"In 1848 occurred one of the greatest upheavals in the national affairs of Europe that had been for many centuries." *Haskell, CAIS, 223,224.*

"In 1848, mob violence again broke out in France. For two years there had been a scarcity of food, and the rabble rebelled against all authority. The king, Louis Phillippe, abdicated, and escaped to England. Except for the courage and firmness of a few French statesmen, who guided affairs through this critical period, **the scenes of the Revolution of 1789, would have been repeated.** ...Instead, the motion for a provisional government, prevailed. ...This was the eventful year of 1848.

"Judson, in his work entitled 'Europe in the Nineteenth Century,' says this revolution '**was like a lighted match touched to the dry prairie grass after a drought. The flame flashed at once throughout the continent.**' In Germany 'new ministries were installed which were pledged to a liberal policy.' 'Prussia and Austria were thoroughly disturbed by the movement for

freedom and national unity.' In Germany nearly five hundred men gathered, determined to organize a provisional government. The disturbances in Prussia, forced the king to swear to maintain a new constitution. Both Hungary and Vienna revolted, and this furnished the long coveted occasion for the Italians to throw off Austrian rule. Thus, in a brief period of time, many crowned heads of Europe submitted themselves to the people.

"In the midst of the turmoil and strife, came a sudden calm. No man could assign any reason for it. Like the troubled waters of Gennesaret when Christ spoke peace out of the storm, tumult and confusion ceased. The four angels had been stationed on the earth to hold the winds of strife till the servants of God could be sealed. **Europe had been wrought upon until the power of an absolute monarchy was practically a thing of the past. There was now an opportunity for the ripening of the principles of the Reformation.** The closing work in the earth will be a continuation of the movement set on foot when the darkness of the Middle Ages was broken. God has prepared the earth for the rapid spread of the Gospel, and the sealing work is now going on." *Haskel, SSP, 129-132.*



European Revolutions—1848

These revolutions were sparked by Karl Marx's Communist Manifesto, and his loud cry ending the book: "Workers of the world UNITE!"

"The famous New York editor Horace Greeley spoke of the period as follows: 'It was a wonder to us all what started so suddenly that confusion among nations, but it a greater wonder still what stopped it.'" *Thiele, OSIR, 139.*

Holding the Winds (The Events of 1848, As Seen From Heaven).—

"At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. **I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel....**

"Then my attending angel directed me to the city again, **where I saw four angels winging their way to the gate of the city.** They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

"Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision.

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, '**My blood, Father, My blood, My blood, My blood!**' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. **Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! Until the servants of God are sealed in their foreheads.'**

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that **they were about to let them go; but while their hands were loosening, and the four winds were about to blow,** the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded 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.**" *Early Writings, 37,38.*

The Sealing Delayed.—

"The Lord God is a jealous God; yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. **...But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is pro-longed that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed.** Many have not heard the truth. But the Lord will give them a chance to hear and be

converted, and the great work of God will go forward.” (*Letter 106, 1897*). *Faith I Live By*, 288.

“In this passage the winds are held back—the day of the Lord is delayed—for a work to be done in the lives of God’s people (cf. 2 Pet. 3:8-10). Here is one factor that contributes to the apparent delay of the Advent.” *Biblical Research Inst., ISOR*, 261.

Holding the Winds Since 1848.—

“The time during which the winds are held could not from the nature of the case be a time of profound peace. This would not answer to the prophecy, for in order to make it manifest that the winds are being held, **there must be disturbance, agitation, anger, and jealousy among the nations, with occasional outbursts of strife, like fitful gusts breaking away from the imprisoned and struggling tempest.** These outbursts must be unexpectedly checked. Then, but not otherwise, would it be evident to him who looked at events in the light of prophecy, that for some good purpose the restraining hand of Omnipotence was laid upon the surging elements of strife and war. Such has been the aspect of our times. **New and unlooked-for complications have suddenly arisen throwing the world into apparently inextricable confusion, and threatening immediate and direful war, when suddenly and unaccountably all subsided into quiet again.**” *Smith, DR*, 463,464.

“We are unable to understand or explain the ebb and flow of ...war and peace [since 1848] on any other basis than the revelation of Jesus Christ given through the prophet John and recorded in the verses before us. **When it suits the plans and purposes of God to permit the winds of strife to blow, then human nature untouched by the grace of God is seen in unbridled display.** But when He says, ‘It is enough,’ the angel cries, ‘Hold, Hold, Hold, Hold,’ and the strife ceases that the work of God may proceed. **Thus it will be until the great consummation of the plan of salvation.**

“Are you troubled, dear reader, over the turmoil and confusion among the nations? Do you desire to know what it all means? You will find the answer in the picture presented in these verses. **‘The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.’ Dan. 4:32.** In His own chosen time He will make **‘wars to cease unto the end of the earth.’ Ps. 46:9.**” *Smith, DR*, 465.

“The spirit of anarchy is permeating all nations, and the **outbreaks that from time to time excite the horror of the world** are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation.” *Patriarchs & Prophets*, 102.

“Only a moment of time, as it were, yet re-mains. But while already nation is rising against nation, and kingdom against kingdom, **there is not now a general**

engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.” *6 Testimonies*, 14.

“We hear now of earthquakes in divers places, of fires, of tempests, of disasters by sea and land, of pestilence, of famine. **What weight do these signs have upon you? This is only the beginning of what shall be....** If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God’s people? How will they be sheltered until the indignation be overpast? John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. **These winds are under control until God gives the word to let them go.**” *Testimonies to Ministers*, 444.

“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 will be such a scene of strife as no pen can picture.” *6 Testimonies*, 408.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and **then will come the seven last plagues.**” *Early Writings*, 36.

When Are the Servants of Our God Sealed?—

“The sealing takes place during a **time of suspended wrath.** The judgments of God on the wicked cities of the plain were held back till Lot and his family were safe. To them the message was given: **‘Haste thee, escape thither; for I cannot do anything till thou come thither.’** (Gen. 19:22).” *Bunch, TR*, 57.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false Sabbath, **refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast.** When does this take place? **When you obey the decree that commands you to cease from labor on Sunday and worship God,** while you know that there is not a word in the Bible showing Sunday to be other than a common working day, **you consent to receive the mark of the beast, and refuse the seal of God.**” (*Review & Herald*, 7/13/1897). *Evangelism* 235.

“The following verses show that the **sealing takes places during the Loud Cry of the Third Angel** (also

known as The Fourth Angel's Message):

"a) 'And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side. 4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' Ezekiel 9:3,4.

"When does the sealing begin? When the glory of God goes up from the cherub to the threshold of the house. Notice this parallel verse, which occurs at exactly the same time.

"b) 'And the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the COURT WAS FULL OF THE BRIGHTNESS OF THE LORD'S GLORY. And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.' Ezekiel 10:4,5.

"The courtyard of the heavenly sanctuary is the earth. The earth will be **lightened with the Lord's glory (character)**. This is when the sealing and the loud cry of the Fourth Angel takes place. Notice this parallel verse:

"c) 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Rev. 18:1.

"This is when the sealing occurs.

"d) 'And behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.' Ezekiel 43:2.

"This fourth parallel verse again talks about the same time period when the earth shines with the Lord's glory. And this glory comes from the 'way of the east.' **This is the same direction that the ascending angel with the seal of God comes from.**" PJ

"When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. **While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.**" Great Controversy, 605.

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself from righteousness. ...**As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem,**

so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. ...**The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image.**" 5 Testimonies, 451,452.

"I was pointed down to **the time when the third angel's message was closing**. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. **They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived.** The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

"I saw angels hurrying to and fro in heaven. **An angel with a writer's inkhorn** by his side re-turned from the earth and reported to Jesus that his work was done, and **the saints were numbered and sealed**. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, '**It is done.**' Early Writings, 279.

"When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then 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." Early Writings, 48.

"(Dan. 12:1 quoted). When this time of trouble comes, every case is decided: there is no longer probation, no longer mercy for the impenitent. **The seal of the living God is upon His people. This small remnant**, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, **make God their defense.**" 5 Testimonies, 213.

When The Winds are Let Loose.—

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and **the saints were numbered and sealed**. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, '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.' **Every case had been decided for life or death.**" Early Writings, 279,280.

"**Here we see that when the sealing work is**

completed, probation closes. It is at this time that the four winds are let loose.” PJ

“Just before we entered it (the time of trouble), we all received the seal of the living God. Then I saw the four angel's cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.” Day-*Star*, 3/14/1846.

Four Angels to Hurt Earth and Sea [Not Trees].—

“In Rev. 7:2, it is declared that the four angels were given [power] to hurt the earth and the sea. The trees are not mentioned. **The trees, therefore, are not hurt after the close of probation.** They survive safely. They represent those that are sealed.” PJ

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And **he shall be like a tree planted by the rivers of water**, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away.” Ps. 1:1-4.

“**Blessed is the man that trusteth in the Lord**, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but **her leaf shall be green:** and shall not be careful in the year of drought, **neither shall cease from yielding fruit.**” Jer. 17:7,8.

“The **Spirit of the Lord is upon me;** because the Lord hath anointed me ...to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; **that they might be called trees of righteousness,** the planting of the Lord, that he might be glorified.” Is. 61:1,3.

“If we have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, **let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy.**” *Manuscript Releases, Vol. 15, 221.*

(Prayed) With a Loud Voice, Saying, Hurt Not!—

“Another angel, ascending from the east, cried to them, saying: ‘**Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**’ This points out the work we have now to do. A vast responsibility is devolving upon men and women of prayer throughout the land **to petition**

that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master.” 5 *Testimonies*, 717,718.

“Let us cry to the God of heaven in earnest, **united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world,** till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshiping the beast and his image.” *Review & Herald*, 12/18/1888.

“**Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world.** ...If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.” 6 *Testimonies*, 61,62.

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that **we may lead a quiet and peaceable life in all godliness and honesty.**” 2 Timothy 2:1,2.

In Their Foreheads.—

“The forehead and hand as the sites for receiving the mark and the seal are significant. These terms are first mentioned in the Pentateuch in connection with the commands of God: ‘**You shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes**’ (Deut. 6:8).

“The context indicates that this means the total response of the mind, emotions, and behaviour: ‘**You shall love the Lord your God with all your heart, and with all your soul, and with all your might**’ in every activity of life, whether teaching or talking, sitting or walking, lying down or rising up (Deut. 6:5-8). **The forehead symbolized the mind, the thought-life; and the right hand indicates the deed or action.** Both rival powers wish to control the mind and behaviour. The followers of the Lamb all have the name of God upon their foreheads; whereas the followers of the beast have the mark on the forehead (indicating belief, allegiance) or the hand only (indicating forced obedience without mental assent).” *Biblical Research Inst., ISOR*, 256.

“The seal of God and the character of God are inseparable. In Rev. 14:1 the sealed company are said to have the ‘**Father's name written in their foreheads.**’ Seal, sign, mark, and name are synonymous terms. God signs, marks or seals with His name, and name signifies character. The sealing is done because of victory over sin and the restoration of the image or character of God in the hearts, minds, or foreheads of His people. **The forehead was the place where the high priest wore the golden plate with the inscription, ‘Holiness to the Lord.’ The seal is the sign of a holy character.** It is placed in the forehead where all can see it.

"The Sabbath command is the only positive injunction in the Decalogue which tells us to do something that the world can see as evidence that we worship the Creator. ...That Sabbath observance is an important part of the sealing message is evident from Rev. 14:6-14. Those who obey God and possess His seal or mark, also warn against a false or counterfeit sign or mark which is the outward sign of disobedience and rebellion." *Bunch, TR, 57,58.*

"The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, **present truth is shut out, and there is no place in our foreheads for the seal of the living God.**" *Early Writings, 58.*

| THE THREE SEALINGS OF THE SAINTS | | | |
|-------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Jesus Christ | The Believer | The Sabbathkeeper | The Final Remnant |
| 1—The Seal of the Holy Spirit | 2—The Seal Of the Law | 3—The Seal of Redemption | |
| At His Baptism | At Conversion | By True Sabbath Observance | At Close of Probation |
| An Inward Sign of Acceptance with God | An Outward Sign of Creation and Sanctification | An Invisible Sign of Victory and Deliverance | |
| An Assurance of: | An Assurance of: | An Assurance of: | |
| Owner-ship: that he belongs to God. Messiahship: That He was God's annoint ed. | Salvation: Forgiven by God. Owner-ship: A Son of God Inheri-tance: Will enter the kingdom of God. | One's Origin: Created in God's image. One's Restoration: Restored to God's image. | Protection: From seven last plagues. Ownership: Receives God's name. Destiny: New Jerusalem. Fitness: Christ's name on him. Maturity and stability of character. |

From: *Cooke #11-UR*

REVELATION 7:4-8

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.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Rueben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

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.

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.

Hundred and Forty and Four Thousand Sealed.—

"And I looked, and, lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." *Rev. 14:1.*

"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,** knew and understood the voice, while the wicked thought it was thunder and an earthquake.... **The 144,000 were all sealed and perfectly united.** On their foreheads were the words of God, New Jerusalem, and a glorious star containing Jesus' new name." *1 Testimonies, 59.*

When the 144,000 are Sealed.—

"The fact that **all who are sealed at the commencement of this time of trouble are afterward seen standing upon Mount Zion with the Lamb**, is proof that their probation closes with the commencement of this scene of trouble. **Compare Rev.7:4; 14:1.** In other words, they are then accounted worthy to escape the things that are to come to pass, and to stand before the Son of man. Luke 21:36. The very time when they are thus accounted worthy to stand before the Saviour, **is at the close of our Lord's priesthood; and the time of trouble itself comes when that priesthood is exchanged for his kingly office.**" *Andrews, JEO, 90,91.*

(See also Rev. 14:1-5 for additional description of the 144,000.)

Of All the Tribes of the Children of Israel.—

"The number sealed is here stated to be one hundred forty-four thousand. From the fact that twelve

thousand are sealed from each of the twelve tribes, many suppose that this work must have been accomplished as far back at least as the beginning of the Christian Era, when these tribes were literally in existence. They do not see how it can apply to our own time, when every trace of distinction between these tribes has been so long and so completely obliterated. We refer such persons to the opening language of the Epistle of James: '**James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations.**' Those whom James here addresses are Christians, for they are his brethren. Some were converts from paganism and others were Jews, yet they are all included in the twelve tribes. How can this be? Paul explains in Romans 11:17-24. In the striking figure of grafting which the apostle there introduces, the tame olive tree represents Israel.

"Some of the branches, the natural descendants of Abraham, were broken off because of unbelief in Christ. **Through faith in Christ the wild olive scions, the Gentiles, are grafted into the tame olive stock, and thus the twelve tribes are perpetuated.** Here we find an explanation of the language of the same apostle: '**They are not all Israel which are of Israel,**' and '**he is not a Jew, which is one outwardly... but he is a Jew, which is one inwardly.**' **Romans 9:6-8; 2:28,29.** So we find on the gates of the New Jerusalem—which is a New Testament, or Christian, city—the names of the twelve tribes of the children of Israel. On the foundations of this city are inscribed the names of the twelve apostles of the Lamb. (Revelation 21:12-14.)

"If the twelve tribes belonged exclusively to the Jewish era, the more natural order would have been to have their names on the foundations, and those of the twelve apostles on the gates; but no, the names of the twelve tribes are on the gates. As through these gates, so inscribed, all the redeemed hosts will go in and out, **so all the redeemed will be reckoned as belonging to these twelve tribes, whether on earth they were Jews or Gentiles.**" *Smith, DR, 465-467.*

"And Jacob called unto his sons, and said, **Gather yourselves together, that I may tell you that which shall befall you in the last days.** Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." **Genesis 49:1,2.** (See also Deuteronomy 33.)

Twelve Tribes.—

"**Twelve is God's kingdom number,** as many students of Bible numbers agree. In ancient Israel there were 12 tribes; 12 rods; 12 spies; 12 stones gathered from Jordan; 12 stones in the high priest's breastplate....

"The use of 12 as the number of Christ's kingdom is the same in the Old and the New Testaments. Jesus ordained 12 apostles. There are 12 gates in the New Jerusalem. '**and at the gates 12 angels, and the names written thereon, which are the names of the 12 tribes of Israel.... And the wall of the city had 12**

foundations, and in them the names of the 12 apostles of the Lamb.... He measured the wall thereof, 144 (12 X 12) cubits.' (Rev. 21:12-17). After picturing the 12 foundations of the city we read: '**the twelveth was amethyst. And the 12 gates were 12 pearls.**' (v.20,21). The tree of life also bears '**twelve manner of fruits.**' (22:2). The word twelve occurs 10 times in John's description of the New Jerusalem, but it is obvious that the 144 is intended to be understood as 12 X 12 and thus make up the 12 times that 12 comes into this picture of the capital city of the kingdom of Christ." *Were, 144,000 Sealed!, 99,100.*

The Names of the Tribes.—

"The Lord names individuals according to their character, and since He has chosen the names of the twelve sons of Jacob,—whence came the twelve tribes of Israel—as names of the twelve divisions of the one hundred and forty-four thousand, **there must be something in the character of Jacob's sons and of the twelve tribes of Israel worthy of careful study."** *Haskell, CAIS, 174.*

"Character alone is the basis of the sealing work. The promise of the new earth was made to Abraham, Isaac, and Jacob; but the literal descendants of these patriarchs, failed to develop a character which would place upon them a seal of the living God, and they were rejected as a nation. Then the Gentiles, like branches from a wild olive tree, were, contrary to nature, grafted into the Jewish root; and those who bear fruit unto righteousness will partake of the inheritance once promised to Jews of the flesh. **The places in the twelve tribes, which might have been filled by the direct descendants of Abraham, will be occupied by children by adoption.** The attention of all heaven is directed toward this sealing work; for when it is over, the plan of redemption is completed. The one hundred and forty-four thousand are divided into classes called by the names of the twelve tribes of Israel. **These are character names,** and those who develop the character, will be classed under the tribe bearing a name indicating that character." *Haskel, SSP, 136.*

The Tribe of Judah.—

"The records state that Judah, the fourth son, '**prevailed above his brethren, and of him came the Chief Ruler.**' Jacob, upon his deathbed, pronounced the prophetic words: '**The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.**'

"How did Judah prevail above his brethren, and thus inherit the spiritual birthright? This is a subject worthy of careful study by everyone who desires a part in the great spiritual birthright by which we today may become heirs of the eternal inheritance. We have no record of Judah's ever prevailing over his brethren by force of arms. But a careful study of the lives of the twelve sons of Jacob, reveals the fact that **Judah was a**

leader. When he offered to stand as surety for Benjamin, Jacob consented to let Benjamin go into Egypt, although Reuben's offer had been refused. When Jacob and his family arrived in Egypt, Jacob '**sent Judah before him unto Joseph, to direct his face unto Goshen.**' When the sons of Jacob were in great perplexity because the ruler of Egypt demanded Benjamin as a hostage, it was Judah who pleaded their cause so earnestly that Joseph threw off his disguise, and made himself known unto his brethren.

"By strict integrity to principle, Judah had won the confidence of his father and his brethren. The whole story is told in the blessing pronounced over Judah by his aged father, just before his death: '**Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.**'"

"...Judah won the respect of his brethren in the everyday contact of the home life. This confidence was not born in a moment; but day by day his strict integrity won their respect, until of their own free will, not from force of circumstances, they praised him and bowed down before him. **A life of conflict and victory over the selfish tendencies of his own heart, is bound up in the words, 'Judah, thou art he whom thy brethren shall praise.'**

"...Twelve thousand of the one hundred and forty-four thousand will enter the holy city under the name of Judah—persons who, in times of perplexity, have been recognized by their brethren as **trusted leaders.**"

"...Judah was an independent tribe. After the death of Saul, they did not wait for others to acknowledge David as king, but crowned him king of Judah, and David reigned over them seven and one-half years before he was crowned king over all Israel."

"...The tribe of Judah furnished a galaxy of names noted in sacred history. No other tribe furnished the world so many mighty men of God. At the head of the list is the one incomparable name—**Jesus of Nazareth, the Lion of the tribe of Judah.**" Haskell, CAIS, 186-188.

The Tribe of Reuben.—

"And of unstable Reuben it is said, '**Let Reuben live, and not die.**' He became the '**excellency of dignity, and the excellency of power.**'" Haskell, SSP, 138.

"Reuben... means 'Behold a son,' indicating that all this company are **sons of God.**" Bunch, TR, 69.

"It was not sins committed against the public that debarred Reuben from the privileges of the first-born; **he proved himself untrue in the home life.** He had no regard for the honor of his own family. His father and his brethren could not trust him in their private life.

"...At the time of the battle of Megiddo, which is in many respects a type of the final battle of Armageddon, it is stated that '**in the divisions of Reuben there were great searchings of heart.**' Here is

the secret of the whole matter. There are multitudes of men and women in the world today with characters like Reuben. They are '**unstable as water,**' with no power in themselves to do any good thing, **but if they will begin earnestly to search their hearts, they will discover their own weakness; and if they turn to God, He will come to their rescue,** and pronounce over them, as He did over Reuben of old, '**Let such a one live and not die.**'" Haskell, CAIS, 187, 176, 177.

The Tribe of Gad.—

"The prophetic words of his dying father open up a volume in the life and character of this son: '**Gad, a troop shall overcome him: but he shall overcome at the last.**' Gad may be taken as a type of the backslider, who is overcome by a troop of temptations, but awakens to his danger; and in the strength given him from God, overcomes at last, and enters the pearly gates of the New Jerusalem, rejoicing in the Lord.

"The secret of the Gadites' being victorious over their enemies, is given in the account of one of their great battles: '**They cried to God in the battle, and He was entreated of them; because they put their trust in Him.**'"

"...Twelve thousand of the one hundred forty-four thousand will also be marshaled under the name of Gad—twelve thousand, **who arise from backslidings and defeat, acknowledge their transgressions, claim the promises of God, wash their robes in the blood of the Lamb, and enter as victors the city of God.**" Haskell, CAIS, 194, 195.

The Tribe of Asher.—

"Since the name Asher ...is given to one division of the one hundred and forty-four thousand, the character of Asher is the most important thing for us to consider; and as little or nothing is recorded of his life, we shall have to take the prophetic words of Jacob and Moses as a guide in the study...."

"The precious promise, '**As thy days, so shall thy strength be,**' was given to Asher, the one Jacob said '**should yield royal dainties,**' and of whom Moses said, '**Let him dip his foot in oil.**' In ordinary life the one who dips his foot in oil, and apparently passes smoothly through life, receives little sympathy. Sympathy is usually extended to the one who does not have his feet oiled, and experiences all the roughness by the way; **but God knows that the person who holds up his head and goes cheerily through life, giving 'royal dainties' of kind words of cheer to others, often in reality experiences heavier trials than the one who sighs and cries on account of the roughness of the way; and to them He says, 'As thy days, so shall thy strength be.'**"

"It is a glorious thing to dip the foot in oil! Oil is a symbol of the Holy Spirit; the one whose feet even, are anointed with the Spirit of God, will pass over the rough places in life with a heart full of praise and thanksgiving. Under the feet of such a one will be iron and brass—a firm foundation. He will not sink amid the pitfalls of life, for God assures him, '**As thy days, so shall thy**

strength be.'

"...When Hezekiah held his great Passover and invited all Israel to join in celebrating the feast at Jerusalem, some entire tribes laughed at the messengers and mocked them; '**nevertheless divers of Asher... humbled themselves, and came to Jerusalem.**' It takes moral stamina to be true to God when the surging masses on every side are rejecting the light of God's world. That spirit of faithfulness never left the tribe, and when the Saviour entered His temple for the first time in human form, of the *two* persons in all the city of Jerusalem who were in a spiritual condition to recognize the 'Babe as the Redeemer of the world,' one was **the prophetess Anna** of the tribe of Asher." *Haskell, CAIS, 198-200.*

The Tribe of Naphtali.—

"Naphtali has a precious gift that every one may covet: '**He giveth goodly words.**' Unencumbered by many of the heavy burdens and responsibilities borne by some of his brethren, he has time to find those who are downcast and discouraged, and by his '**goodly words**' to encourage the despondent and comfort the sorrowful.

"Naphtali does not represent the unruly tongue that '**is set on fire of hell;**' far from it, for he '**giveth goodly words,**' and '**pleasant words are as a honeycomb, sweet to the soul, and health to the bones.**' Let no one think because Naphtali spoke '**goodly words**' that he represented a light, unstable character; for in the great typical battle of Megiddo, '**Naphtali were a people that jeopardized their lives unto the death in the high places of the field.**' *Judges 5:18.*

"The literal translation of the original is very emphatic, '**they desolated their lives to death, they were determined to conquer or die, and therefore plunged into the thickest of the battle. The cause of God was more precious to them than life,** and they did not shrink from fighting in the high places of the field, exposed to the fiery darts of the enemy, if the success of the battle demanded it.

"There will be twelve thousand of the tribe of Naphtali that throughout all eternity will '**follow the Lamb whithersoever He goeth;**' twelve thousand that during their probationary life on this earth spoke '**goodly words,**' and in difficult places, **fearlessly stood firm at their post of duty, ready to sacrifice their lives rather than compromise the cause of God.**" *Haskell, CAIS, 191,192.*

"Naphthalim means 'wrestlings' or one who wrestles and prevails. '**With great wrestlings have I wrestled with my sister and have prevailed.**' (*Gen. 30:8.*) It signifies that this group are prevailers or overcomers." *Bunch, TR, 70.*

The Tribe of Manasseh.—

"Manasseh, meaning '**forgetting**'—representing those who **forgive and forget**.—replaces Dan in the list of the tribes of Israel given in Rev. 7." *Were, 144,000 Sealed!, 102.*

"The blessing of the Lord was prized by Manasseh and his descendants. Although they lived at a distance from the center of the nation, and from the temple, and though they had become a part of the northern kingdom, yet **they took an interest in all the reforms** instituted by the good kings of Judah. When King Asa broke down the idols and renewed the worship of the Lord, **they came to him 'in abundance' from Manasseh,** '**when they saw that the Lord his God was with him.**'

"When Hezekiah held his great Passover feast, representatives from Manasseh humbled their hearts and came and partook of the Passover. They also joined in the work of breaking down the images in their own territory.

"The work of reform in the days of Josiah was also carried to the land of Manasseh. **They did not lose their interest in the temple at Jerusalem, but gave of their means to restore it** after its defilement during the reigns of Manasseh and Amon. It is supposed that the eightieth Psalm was written by some inspired penman of the house of Joseph during one of these seasons of reform.

"...The blessing of the Angel rested upon Manasseh, and while Ephraim and Manasseh were the names of the two portions given to Joseph in the earthly possession, the names given to the two divisions of the one hundred and forty-four thousand in the kingdom of God will be Manasseh and Joseph. The name of Manasseh is thus immortalized, while that of Ephraim sinks into oblivion." *Haskell, CAIS, 218,219.*

The Tribe of Simeon.—

"It may be thought strange by some that the name of a man who was famous only for murder and sin, should be inscribed on one of the gates of the Holy City of God, and that one twelfth of the one hundred and forty-four thousand will enter the city of God bearing the name of that man. **But the fact that one has committed sin will never exclude him from the kingdom of God. All have sinned.** It is *unconfessed* sin that debars any one from receiving eternal life. Jesus is the only one born of woman that is sinless. He alone of all the family of Adam will throughout eternity have an uncovered life record. No part of His record will be covered. But our life record, marred by sin, will be covered by Christ's righteousness. The blood of Christ can cleanse from sin of the deepest dye, and even murderers can enter heaven; not as murderers, but as pardoned sinners; for '**though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**' Gathered out of the **sin and wickedness of the last generation,** there will be twelve thousand redeemed ones, who through the **virtue of the blood of Christ, will be grafted into the tribe of Simeon,** and throughout eternity will represent that tribe on the earth made new." *Haskell, CAIS, 180,181.*

The Tribe of Levi.—

"**Their fidelity to Jehovah when the other tribes apostatized**, secured their appointment to the sacred service of the sanctuary...." *Patriarchs & Prophets*, 235.

"Character is *formed* by the way individuals meet the common events of everyday life; but **it is tested by the way they meet the crises of life**. At Sinai the people of God passed through one of the greatest crises in the history of the church, when the whole multitude of Israel worshiped the golden calf. It was at this time, when even God Himself was ready to destroy Israel, **that the tribe of Levi came forward, and by their faithfulness helped to save the cause of God**. When Moses came down from the mount and found the children of Israel worshiping the golden calf, he stood in the gate of the camp, and said, 'Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses.'

"At the time of this crisis the honor of God and **His cause was dearer to the Levites than all worldly connections; neither brothers, companions, or friends, stood between them and their duty to God. As a reward for their faithfulness, the priesthood—portion of the birthright—was given to the sons of Levi....**

"Jacob on his deathbed denounced Levi's sins; but Moses in his parting blessing, extolled him above all others. Of Levi he said, '*Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant. They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense before Thee, and whole burnt-sacrifice upon Thine altar. Bless, Lord, his substance, and accept the work of his hands.*'"

"...One twelfth of the one hundred forty-four thousand will be marshaled under the name of Levi. They will be persons who, on account of sin, merited only curses, but who forsook sin; and **while men all around them were wavering and falling, they stood true to God and His cause**, and will receive a rich blessing from the hands of a merciful God." *Haskell, CAIS, 182-185.*

"**But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood,**

saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." **Ezekiel 44:15,16.**

The Tribe of Issachar.—

"Of the children of Issachar, which were men that had **understanding of the times**, to know what Israel ought to do." **1 Chron. 12:32.**

"Jacob likens him to the patient ass or donkey, bearing two such **heavy burdens** that he couches down beneath them. The fact that this is not a common animal, but a 'strong' one, indicates the strength of Issachar's character. '**Issachar is a strong ass couching down between two burdens.**' Then the patriarch reveals the secret of Issachar's self-sacrificing life by giving the motive that actuated him in **carrying the double burdens**: '**He saw that rest was good, and the land that it was pleasant; and ISSACHAR bowed his shoulder to bear, and became a servant unto tribute.**'

"Many lose the blessing by murmuring and complaining when they are required to carry double burdens. But Issachar was sustained by the thought of the pleasant land in store and the rest by and by. The same hope will sustain burden-bearers at the present day."

"**Issachar had clear discernment.** The record states, '**The children of Issachar were men that had understanding of the times, to know what Israel ought to do.**' They represented men that bore heavy responsibilities, pillars in the cause of God. They were not like Zebulun, expert warriors, ready to rush impulsively into the fiercest of the fight on a moment's notice; but **they were able to plan the battle, and to carry the burden of the work.**

"It takes all the different phases of Christian character to represent the perfect character of Christ. The burden-bearer fills as important a place in the work of God as the kingly Judah or the Levitical teacher." *Haskell, CAIS, 202,203.*

The Tribe of Zebulon.—

"Deborah, in her song of triumph after the battle of Megiddo, says that among the tribes of Zebulun were those who handled '**the pen of the writer**', or as the margin reads, 'they that draw with the pen.' **This would indicate that they were a literary or artistic people.**

"In the battle which was a type of the great battle of Armageddon, Zebulun '**jeopardized their lives unto the death in the high places of the field;**' or, according to the marginal reading, they 'exposed to reproach their lives.' God and His cause were more precious to them than their own lives or reputation.

"Twelve thousand of the one hundred and forty-four thousand will enter the city of God under the name of Zebulun—twelve thousand who, when the enemies of the Lord are numerous and popular, will expose '**to reproach their lives unto the death in the high places of the field.**' There will be men in high places who, like those of Zebulun of old, '**handle the pen of the writer**',

and wield a wide influence; these men, when the cause of God is in a crisis, will rise up and ‘**jeopardize their lives unto the death in the high places,**’ thus bringing victory to the cause of God.

“It was **pure love** that actuated Zebulun in that ancient battle, for Deborah says, ‘**They took no gain of money.**’

“...Over two hundred years later there was another crisis in the cause of God. Saul was dead, and the true hearted in Israel ‘**came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.**’ Every tribe was represented, but **no tribe excelled Zebulun in number and equip-age.** Fifty thousand expert warriors came, bringing their own instruments of war. They were ‘**rangers of battle,**’ able to ‘**set the battle in array;**’ and what was of more value to the cause of God than numbers or skill, ‘**they were not of double heart,**’ but men the Lord could trust in a crisis.

“...The land of Zebulun has the high honor of being the childhood home of Jesus. Nazareth was situated within its borders. The people here had an opportunity of seeing and hearing more of Christ than those in any other place.” Haskell, CAIS, 205-207.

The Tribe of Joseph.—

“On the pages of sacred history, Joseph stands prominent among the **few characters of whom Inspiration has recorded no faults.** Joseph received one of the three portions of the birthright. It is interesting to note that each part of that birthright has been immortalized.

“Joseph, separated from his brethren, surrounded by idolaters in a strange land, gained a victory which entitled him to the double portion of the inheritance. Two portions of the promised land were given to the family of Joseph; and throughout eternity, these two divisions of that distinct company—the one hundred and forty-four thousand—bearing the names, one of Joseph and the other of Manasseh, the son of Joseph, will be a reminder of his faithfulness. This was prophetically announced in the blessing given by his father:

“**The blessings of thy father and of thy mother Have prevailed beyond the blessings of the eternal mountains, Beyond the glories of the everlasting hills;**

“**They shall rest upon the head of Joseph, And upon the crown of the head of him Who was separated from his brethren.’**

“...When the dreams of Joseph’s childhood were fulfilled, and his brothers bowed with their faces to the earth before him, then he remembered his dreams. May we not conclude that Joseph, when he commanded the officers to take Simeon and bind him before their eyes, remembered how Simeon once bound himself, unmindful of his cries for mercy, while these same men looked on without any pity for him?

“...Joseph had no resentment in his heart; he could say to those men, ‘**It was not you that sent me hither, but God.**’ ‘**Ye thought evil against me; but God meant it unto good.**’ Joseph saw only the Lord’s hand

in it all. When sold as a slave to Potiphar, he realized he was in God’s hands. His faith took hold of God; and while serving Potiphar, ‘**the muscles of his hands were strengthened through the power of the Mighty One of Jacob.**’” Haskell, CAIS, 208-210.

The Tribe of Benjamin.—

“When dying, Rachel gave her newborn son the name of ‘**Benoni, that is, the son of my sorrow; but his father called him Benjamin, that is, the son of the right hand**’ (Gen. 35:18, margin). Benjamin was born in Bethlehem (see vs. 16-19), and is a type of Jesus Who was also born in Bethlehem. Jesus was born into this world to be ‘**a man of sorrow**’ (Isa. 53:3), but later to sit ‘**on the right hand of the throne of the Majesty in the heavens**’ (Heb. 8:1). Thus both names given to Benjamin ...apply to Jesus. All who are redeemed, like their Lord, will know from their own experience what it means to be sons of sorrow; but ‘**if we suffer, we shall also reign with Him,**’ (2 Tim. 2:12) and be sons of His right hand. Of all redeemed companies, the remnant church is destined to drink to the dregs the cup of sorrow. Their experience will more nearly be like to those Jesus had on earth than any others.” Were, 144,000 Sealed!, 103,104.

“The character of the tribe seems to be portrayed by the prophetic words of Jacob in his parting blessing: ‘**Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.**’ These words do not describe an enviable character, but rather that of a child indulged and petted until it is self-willed and petulant, as one might expect the youngest son in a large family would be, with no mother to control him.

“...The prophetic words of Moses in his parting blessing on the tribes, indicate that there would be a decided change from the character portrayed by Jacob: ‘**Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders.**’

“...It is interesting to notice the similarity between the character of the ancient tribe and that of the leading apostle to the Gentiles, who said of himself, ‘**I also am an Israelite... of the tribe of Benjamin.**’ Saul, afterward called Paul, is first introduced to us as witnessing the stoning of Stephen; and ‘**consenting unto his death.**’ Next we hear of him as a ravening wolf, making ‘**havoc of the church, entering into every house, and haling men and women,**’ and committing them to prison. Like a savage wolf, thirsty for the blood of his prey, he was ‘**breathing out threatenings and slaughter against the disciples of the Lord.**’ There was no safety for any of the beloved of the Lord near such a character. But the same strength of character that will cause one to ‘raven as a wolf,’ and to hurt and destroy the people of God, will, when converted, shield and protect the honor of God and His cause.

“From that time, that Saul, the Benjamite, had had

one view of Jesus, his wolf-like nature departed, and the beloved of the Lord could dwell in safety by him. The saints a Damascus were in no danger: he who had designed to destroy them was now their friend, ready to protect them at any time.

“God never forgets to return an act of kindness. When Saul shielded and protected the ‘**beloved of the Lord**,’ the Lord covered him all the day long; nothing could harm him. The sting of the poisonous serpent was powerless. There was not enough water in the sea to drown him. God covered him all the day long.” *Haskell, CAIS, 213-215.*

The Tribes Listed.—

“It will be observed that the enumeration of the tribes here differs from that given in other places. In the text before us, Ephraim and Dan are omitted, and Levi and Joseph put in their places. The omission of **Dan** is accounted for by commentators on the ground that **that tribe was the one chiefly addicted to idolatry**. (See Judges 18.) The tribe of Levi here takes its place with the rest, as in the heavenly Canaan **the reasons for their not having an inheritance will not exist** as in the earthly. Joseph is probably substituted for Ephraim, it being a name which appears to have been applied to the tribe of either Ephraim or Manasseh. (Numbers 13:11).” *Smith, DR, 467,468.*

The Omission of Dan.—

“The tribe of Dan is omitted in the final count, and two portions are given to the family of Joseph to make up the twelve. Of Dan it was said: ‘**Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.**’ God purposed that Dan should judge Israel righteously. Keen observation, and quick discernment are necessary for a judge. These gifts were given to Dan, but instead of using them aright, he was ‘**a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.**’ In other words, he became a backbiter, a cruel critic. The gift intended for a blessing, when perverted, became an injury, causing others to fall. The cruel critic, the one who always detects the evil in others and speaks of it first, has the gift of judgment misdirected. None who persist in this work, can ever enter the kingdom of heaven; for the ‘**accuser of our brethren**’ was cast out of heaven once, and neither he, nor his representatives, will ever enter its shining portals again.” *Haskel, SSP, 138,139.*

The Order of the List.—

“The tribes of Israel as enumerated in Rev. 7 are not given in the order of their birth, but in such an order that the meaning of their names preaches the gospel. For instance, Judah was the fourth son, yet his name heads the list, because he, being the kingly tribe, represents Jesus ‘**The King of the Jews**,’ also because his name means ‘Praise.’ In the days of Jehoshaphat, the people of God were faced with perils. The king of Judah

‘**appointed singers unto the Lord** [margin, ‘*praisers*’] that should *praise the beauty of holiness, as they went out before the army, and say, Praise the Lord ...and when they began to sing and to praise, the Lord*’ gave them victory over their enemies (2 Chron. 20:21-24). Thus at the commence-ment of these names we are given the secret of victory. The tribe of Judah led the way in the march across the wilderness to the Promised Land, and its standard was the lion. This is the significance of the cheering message of assurance which was given by one of the elders:... ‘**Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed.**’ (Rev. 5:5). For it is Jesus, the King of the [spiritual] Jews (Rev. 2:9; 3:9) who leads His people through this world to the eternal Canaan.

“Setting out the names in the order in which they are given in Rev. 7 we see that, by **this arrangement of names according to their meanings** and not according to their order of birth, we have **God’s message of assurance to those who are sealed among the tribes of Israel:**

| | |
|------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| Judah (#4) | ‘Praise’ |
| Reuben (#1) | ‘A son’ |
| Gad (#7) | ‘A company’ of sons redeemed and |
| Asher (#8) | ‘Happy after’ |
| Nephthalim (#6) | ‘Wrestling’ in prayer |
| Manasseh (#13) | ‘Forgetting’ self and the past |
| Simeon (#2) | ‘Hearing’ God’s Word |
| Levi (#3) | ‘Joined’ to God as |
| Issachar (#9) | ‘Servants’ |
| Zebulon (#10) | ‘Dwelling’ with |
| Joseph (#11) | ‘Added’ joys and special Blessings as |
| Benjamin (#12) | ‘Sons of the right hand,’ for ‘ In thy presence is fullness of joy; at Thy right hand there are pleasures for evermore. ’ (Ps. 16:11).’ |

Were, 144,000 Sealed!, 102,103.

Out Of.—

“Twelve thousand were sealed ‘**out of each of the twelve tribes**, showing that not all who in the records of heaven had a place among these tribes when this sealing work began, stood the test and were overcomers at last, for the names of those already in the book of life will be blotted out unless they overcome. (Revelation 3:5.)” *Smith, DR, 468.*

VISION OF THE REDEEMED

REVELATION 7:9-17

9 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.

13 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, thou 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.

15 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.

REVELATION 7:9,10

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.

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

After This I Beheld.—

“With the vision of the great multitude **the scene shifts from earth to heaven.** At the same time we detect a change in mood. The sealing of the servants of God takes place against the dark and grim background of God’s impending judgment. The fury of His wrath looms over the wicked like a violent storm. **But terror and gloom give way to unrestrained joy as we move from earth to heaven.**” *Battistone, God’s Church*, 98.

A Great Multitude.—

“Who are these in the 9th verse of the 7th chapter? Answer, **all the righteous dead from Abel to the resurrection**, which I have no doubt will be seen **uniting with the 144,000 living saints**, at the anniversary of the feast of Tabernacles in the 7th month.” *Bates, Seal of God*, 39.

“Therefore sprang there even of one, and him as good as dead, **so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.... And these all, having obtained a good report through faith, received not the promise: God having

provided some better thing for us, that **they without us should not be made perfect.**” *Hebrews 11:12,13, 39,40.*

“Paul includes **the living, “us,” the 144,000 with the dead, “they,” the Great Multitude in the category of the Redeemed—“those that are made perfect.” PJ**

“When the few of each successive generation, **from righteous Abel to the close of probation**, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that ‘**great multitude which no man could number, of all nations, and kindreds, and people, and tongues,’ arrayed in heaven’s purity and brightness.** Not one of these had come out of that imaginary period of a converted world. No, not one. What an imposing scene! (Rev. 7:13,14 quoted.)” *White, James, Bible Adventism*, 39,40.

“The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as **the redeemed stand around the throne of God.** All take up the joyful strain, ‘Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror.’

“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.” *My Life Today*, 348.

Which No Man Can Number.—

“This is the theme, this is the song—Christ all and in all—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand **and an innumerable company of the redeemed host.**” *Testimonies to Ministers*, 433.

“The redeemed of the Lord are an innumerable company, which no man can **number**; but among that multitude is one separate company, **who are numbered and are designated by their number**—one hundred and forty-four thousand.” *Haskell, CAIS*, 221.

Clothed With White Robes, and Palms in Hands.—

“He that **overcometh**, the same shall be clothed in **white raiment.**” *Rev. 3:5.*

“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And **white robes** were given unto every one of them.” *Rev. 6:10,11.*

“John was strengthened to live in the presence of his glorified Lord. Then before his wondering vision were opened the glories of heaven. He was permitted to see the throne of God and, looking beyond the conflicts of earth, to behold the **white-robed throng of the redeemed.** He heard the music of the heavenly angels and the triumphant songs of **those who had overcome**

by the blood of the Lamb and the word of their testimony." *Acts of the Apostles*, 582,583.

"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. **Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void**, and the millions, of all ages, who were martyred for their faith. And beyond is the '**great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ...before the throne, and before the Lamb, clothed with white robes, and palms in their hands.**' (Rev. 7:9.) Their warfare is ended, their victory won. They have run the race and reached the prize. **The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.**' *Great Controversy*, 665.

Anti-type of Feast of Tabernacles.—

"The terminology of verses 9 and 10 shows that **this marvelous scene is the antitype, a fulfillment of the celebrated feast of tabernacles of Old Testament times.** This feast or festival was the final gathering of Israel for the ceremonial year. It was celebrated when the final harvest of the land had been gathered in. It lasted for eight joyful days during which the Israelites dwelt in temporary shelters or booths reminding them of the wilderness wanderings of their forebears. **All this was typical of the final gathering of God's people in the heavenly Kingdom.**" *Cooke*, #11-UR, 12.

Salvation to Our God and Unto the Lamb.—

"This is a recognition by the numberless multitude that God and the Lamb have redeemed them. ...**The ascription to both God and the Lamb is significant evidence of their equality.**" *7SDA Bible Commentary*, 784.

REVELATION 7:11,12

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.

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

All the Angels Sing.—

"The scene around God's throne is the same as already referred to in chapter 4. In their worship of God **a sevenfold praise** is directed to Him." *Metcalf, GPDR*, 92.

"The four and twenty elders **fall down before him** that sat on the throne, and **worship him** that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." **Rev. 4:10,11.**

"And I beheld, and I heard **the voice of many angels** round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." **Rev. 5:11,12.**

The Elders.—

"Notice the elders are here associated with the heavenly beings, rather than the great multitude." *PJ*.

REVELATION 7:13-15

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou 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.

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.

One of the Elders Answered, Saying.—

"It is the truth of God received in the heart and practiced in the life that makes man thus precious in the sight of God. As John sees this precious company refined and purified around the throne of God, **the angel** inquires, '**What are these which are arrayed in white robes? and whence came they?**' And John answers, 'Sir, thou knowest.'" *Sermons & Talks*, Vol. 1, 35.

"John beholds an innumerable company, precious, refined, purified, around the throne of the Majesty of Heaven. **The angel** inquires of John, "What are these which are arrayed in white robes? and whence came they?" and John answers, "Sir, thou knowest." Then **the angel** declares: "(verses 14, 15 quoted)." *ST, 12/22/1887*

[Ed. note: Notice in the quotation above that one of the elders was not one of the redeemed. He is called **an angel**.]

What Are These ...Arrayed in White Robes?—

"At first glance one might conclude that the elder is

referring to the great multitude of verse 9, because they alone are so described. However, when one realizes that **all the redeemed will be clothed in white**, it may suggest something special about a particular group. The only other group mentioned in the chapter is the saints represented by the number 144,000. Will there be something distinctive regarding the white robes of this group? **White robes symbolize righteous character—‘the righteousness of the saints.’ (Rev. 19:8.)**

“The group symbolized by the 144,000 will reach a degree of character development in which they are described as having the seal of God, or the name of God, and having no guile and without fault. (Rev. 14:1-5). **We suggest that they will reach a degree of character development that will be in advance of all other groups of God’s people.** This appears to be confirmed in the following verses of the chapter. Another point that suggests that the elder is not alluding to the great multitude is his question—‘Whence came they?’ Verse 9 clearly states from whence the great multitude came, so it is justifiable to conclude that **the elder is referring to the first group in the chapter—the 144,000.** The details in verses 14-17 confirm this conclusion.” *Cooke, #11-UR, 14,15.*

“Then, as if again to call attention to **the little company who have suffered most, one elder, pointing to the one hundred and forty-four thousand**, said, ‘What are these which are arrayed in white robes? and whence came they?’ *Haskel, SSP, 139.*

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and **I will clothe thee with change of raiment.** And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.” **Zech. 3:4,5.**

“After thus solemnly investing him [Joshua] with the dignity of the priesthood the Angel declared: ‘Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and **I will give thee places to walk among these that stand by.**’ [Zech. 3:7]. **He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God.**

“...Zechariah’s vision of Joshua and the Angel applies with peculiar force to **the experience of God’s people in the closing up of the great day of atonement.**

“...Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. **‘Are**

these, he says, ‘the people who are to take my place in heaven and the place of the angels who united with me?...’” *5 Testimonies, 469, 472,473.*

“The pure communion with holy beings, the harmonious social life with the blessed angels and with **the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb,** the sacred ties that bind together “the whole family in heaven and earth” (Ephesians 3:15)--these help to constitute the happiness of the redeemed.” *Great Controversy, 677.*

“This white-robed group describes **all of the redeemed, but applies particularly to the 144,000.”** *PJ*

He Said Unto Me.—

“And **the angel** said, ‘These are they who have washed their robes, and made them white in the blood of the Lamb.’ (See Rev. 7:13-14). There is a fountain in which we may wash from every stain of impurity. And says **the angel**, ‘He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes.’ (See v. 17.) This will be the happy privilege of those that have kept the commandments of God in the earth. *Sermons & Talks, Vol. 1, 20.*

“As John saw the multitude standing around the throne of God, the question was asked, **‘What are these which are arrayed in white robes? and whence came they?’—‘These are they which came out of great tribulation,’** the **angel** answered, **‘and have washed their robes, and made them white in the blood of the Lamb.’”** *Signs, 4/17/1901.*

“Notice in the above statements that Spirit of Prophecy says **‘the angel answered’**, which identifies the elder as an angelic being.” *PJ*

Came Out of Great Tribulation.—

“The Great Multitude go through tribulation to enter the kingdom of heaven, but **the 144,000 will go through the Time of Jacob’s Trouble, or great tribulation, the ‘final conflict.’”** *Cooke, #11-UR, 15.*

“**‘These are they which came out of great tribulation;’ They [the 144,000] 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.**’ Rev. 7:14-17.

“In times of crisis or anguish the greatest horror is to experience the absence of God. When God does not rescue, when He does not make His presence felt, when His only answer to our questions is silence, then the soul is overwhelmed with doubt, despair, and darkness. **The great struggle of the time of trouble is to have faith in the simple word of God without any external or internal evidence to support it.** This was the struggle of Christ when He cried out, ‘**My God, my God, why hast thou forsaken me?**’ His triumphant cry, ‘**It is finished!**’ was a victory of naked faith without any evidence except the word of God to support it.” *Biblical Research Inst., ISOR*, 278.

“In all ages the Saviour’s chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; **they were purified in the furnace of affliction.** For Jesus’ sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; **they endured self-denial and experienced bitter disappointments.** By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. **Having been partakers of Christ’s sufferings,** they are fitted to be partakers with Him of His glory.” *Great Controversy*, 649,650.

“We must **through much tribulation** enter into the kingdom of God.” Acts 14:22.

“**The white-robed ones who surround the throne of God** are not composed of that company who were lovers of pleasures more than lovers of God, and who choose to drift with the current rather than to breast the waves of opposition. All who remain pure and uncorrupted from the spirit and influence prevailing at this time **will have stern conflicts.** **They will come through great tribulation;** they will wash their robes of character and make them white in the blood of the Lamb. These **will** sing the song of triumph in the kingdom of glory.” *My Life Today*, 321.

“**Suffering has been the portion of the people of God from the days of the martyr Abel.** The patriarchs suffered for being true to God and obedient to His commandments. The great Head of the church suffered for our sake; His first apostles and the primitive church suffered; the millions of martyrs suffered, and the

Reformers suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering? Were it possible to reach the tree of life in the midst of the Paradise of God without suffering, we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory; shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. **But none will be there who have not, like Moses, chosen to suffer affliction with the people of God.** The prophet John saw the multitude of the redeemed, and inquired who they were. The prompt answer came: ‘**These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**’ *1 Testimonies*, 78.

Robes Washed in Blood.—

“The idea of washing away scarlet sins so that they are whiter than snow is found in Isaiah 1:18 and Psalm 51:7. But to use blood for bleaching is unique to John. Perhaps a contrast can be seen here: **Jesus stained His garments in our blood—He became sin for us—that our garments might become white in His blood—we become the righteousness of God in Him (2 Cor. 5:21).**

“...Note that when Aaron and his sons were consecrated for the priesthood **their garments were sprinkled with blood (Lev. 8:30).** Cleansing garments with blood was thus part of the priestly ritual.” *Biblical Research Inst., ISOR*, 265.

“And Moses took of the anointing oil, and of the **blood** which was upon the altar, and **sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him.**” **Lev. 8:30.**

White Robes.—

“He that overcometh, the same shall be **clothed in white raiment.**” **Revelation 3:5.**

“Unto him that loved us, and **washed us from our sins in his own blood,** and hath made us kings and priests unto God and his Father.” **Rev. 1:5.**

“If we confess our sins, he is faithful and just to forgive us our sins, and to **cleanse us from all unrighteousness.**” **1 John 1:9.**

They Serve Him Day and Night.—

“Their white robes entitle them to minister day and night in God’s temple. **Thus the promise to Philadelphia is fulfilled:**” *Biblical Research Inst., ISOR*, 265.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.” **Revelation 3:12**

"**I delight to do thy will**, O my God: yea, thy law is within my heart." **Ps. 40:8.**

"The final feature concerning the 144,000 is that they stand '**with the Lamb.**' ...[Rev. 7:15,17 quoted.] This reveals the tremendous privilege that will be given to this group.... **They will probably be at the headquarters of God's kingdom**—'they are before the throne,' they are 'in the temple.' **They have a position of high responsibility. They escort Christ, they are 'with him.'** It is believed by some that they will take the place of the fallen angels—not that they will become angels—but they will take the place of the fallen angels. What a privilege!" *Cooke, #22-UR, 12,13.*

He That Sitteth on the Throne Shall Dwell Among Them.—

"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." **Rev. 3:21.**

"The angels of glory find their joy in giving—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, **to bring the lost into a fellowship with Christ which is even closer than they themselves can know.**" *Desire of Ages, 21.*

"Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, '**the people who are to take my place in heaven, and the place of the angels who united with me?**'" *Prophets & Kings, 588, 589*

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.

Hunger and Thirst, Sun and Heat.—

"The Lord is thy shade upon thy right hand. **The sun shall not smite thee** by day, nor the moon by night." **Psalm 121:5,6.**

"They [the 144,000] 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.**' *Rev. 7:14-17.*" *Great Controversy, 649.*

"**The 144,000 live through the time when power is given unto the sun 'to scorch men with fire.'** **Revelation 16:8,9.** Though they are shielded from the deadly effect which it has upon the wicked around them, we cannot suppose that their sensibilities will be so deadened that they will feel no unpleasant sensations from the terrific heat. No, as they enter the fields of the heavenly Canaan, they will be prepared to appreciate the divine assurance that the sun shall not injure them." *Smith, DR, 470, 471.*

The Lamb Shall Lead Them.—

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: **He leadeth me beside the still waters.** He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." **Psalm 23:1-3.**

"These are **they which follow the Lamb whithersoever He goeth.**" **Rev. 14:4.**

Living Fountains of Water.—

"They shall be abundantly satisfied with the fatness of Thy house; and **Thou shalt make them drink of the river of Thy pleasures.**" **Psalm 36:8.**

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he hath mercy on them **shall lead them, even by the springs of water shall he guide them.**" **Isaiah 49:10.**

"Our lifework here is a preparation for the life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity—ever progressing, never completed. More and more fully will be revealed the wisdom and love of God in the plan of redemption. **The Saviour, as He leads His children to the fountains of living waters, will impart rich stores of knowledge.** And day by day the wonderful works of God, the evidences of His power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and **the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.**" *Ministry of Healing, 466.*

"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. ...Come, see a man, which told me all things that ever I did: Is not this the Christ?" **John 4:14, 29.**

God Shall Wipe Away All Tears.—

"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." **Rev. 21:4.**

"He will swallow up death in victory; and the **Lord God will wipe away tears from off all faces;** and the

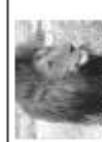
rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." **Is. 25:8.**

"It will take a thousand years as we review the record books to wipe away all tears." **PJ**

"He does not literally wipe away tears from the eyes of His people, for there will be no tears in that kingdom to be wiped away. **He wipes away tears by removing all causes of tears.**" *Smith, DR, 759.*

The Seven Seals

The Blessings and Curses of the Covenant



Annas by Lim

1. WHITE HORSE
Righteousness
31-100 AD



4. PALE HORSE
Death
538-1517 AD

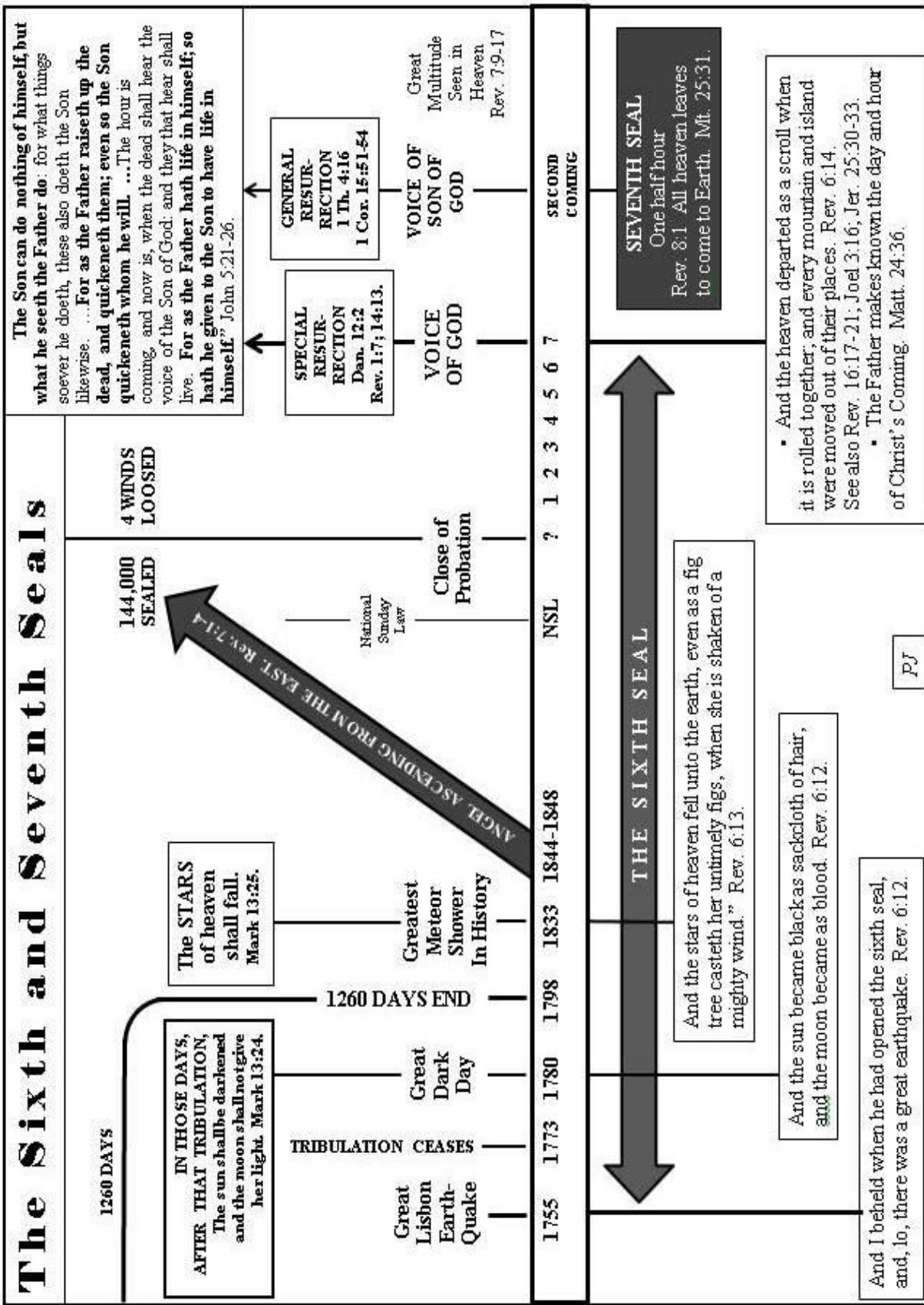


2. RED HORSE
Blood
100-13 AD



1. WHITE HORSE
Righteousness
31-100 AD

At First God's people follow God's commandments and the kingdom advances, but slowly the church wanders from God's commandments and therefore receive the curses of the covenant. Finally God's people cry out for judgement and deliverance from their enemies. God soon follows with the judgement and then deliverance of His people at the Second Coming



REVELATION 8

REVELATION 8:1-13

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 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.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

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.

8 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.

10 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.

12 And the fourth angel sounded, 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.

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!

THE SEVENTH SEAL

REVELATION 8:1

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

When He Had Opened The Seventh Seal.—

“The first verse of this chapter relates to the events of the preceding chapters, and **therefore should not have been separated from them by the division of the chapter.** The series of seven seals is here resumed and concluded. The sixth chapter of Revelation closed with the events of the sixth seal, and the eighth chapter begins with the opening of the seventh seal. **Hence the seventh chapter stands parenthetically between the sixth and seventh seals,** and it appears that the sealing work of Revelation 7 belongs to the sixth seal.” *Smith, DR, 473.*

There Was Silence in Heaven.—

“This silence is also in marked contrast with the rejoicing in heaven at the beginning of this vision. It is like a great calm after a terrific storm. **The ‘silence’ is indicative of intense interest and awful expectancy.** *Bunch, TR, 54.*

“Normally in the presence of God there is continual music and praise. **‘They rest not day nor night, crying, holy, holy, holy, Lord God Almighty.’ Rev. 4:8.** What could bring silence to heaven?” *Cooke, #10-UR, 25,26.*

“When the Lord appears, He comes with all the holy angels with Him. (Mt. 25:31.) **When all the heavenly harpers leave the courts above to come to this earth with their divine Lord as He descends to gather the fruit of His redeeming work, will there not be silence in heaven?** *Smith, DR, 473.*

“When the Son of man shall come in his glory, and **all the holy angels with him,** then shall he sit upon the throne of his glory.” **Matthew 25:31.**

“And He [the Father] shall send Jesus Christ, which before was preached unto you.” **Acts 3:20.**

“All the inhabitants of heaven, and probably the leaders of other worlds as well as others, will accompany Christ. **But the Father remains alone,** awaiting the return of His Son with the saints. **Undoubtedly He waits in silence. There is no praise because none is present to produce it.** *Cooke #10-UR, 28.*

“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all **in solemn silence** gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. **Then we all cried out, ‘Who shall be able to stand? Is my robe spotless?’** Then the angels ceased to sing, and there was some time of **awful silence**, when Jesus spoke: ‘Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.’ At this our faces lighted up, and joy

filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.” *Early Writings, 15,16.*

“Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. **They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.** For they have consulted together with one consent: they are confederate against thee.” Psalm 83:1-5.

Half an Hour.—

“The length of this period of silence, if we consider it prophetic time, would be about seven days.” *Smith, DR, 473.*

“Then Jesus’ silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, ‘Awake! awake! awake! ye that sleep in the dust, and arise.’ Then there was a mighty earthquake. 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, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

“We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory.” *Early Writings, 16.*

“Jesus is the ‘Alpha and Omega, the beginning and the end, the first and the last.’ Rev. 22:13. He used seven days to create the world in the beginning, and He uses seven special days to end the world.” *Unknown Source.*

Great Reunion!—

“Then the saints of God begin that epic journey of seven awe inspiring days through outer space, back to the Father’s house. What a marvelous prospect! In the great reunion day all the saints will return together to the kingdom. There we shall receive the promised reward. **‘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, and cried with a loud voice saying, Salvation to our God which sits upon the throne and to the Lamb.’** Rev. 7:9-10. Imagine the glorious experience when we finally stand before the throne, and see the face of our wonderful God. **‘They shall hunger no more, neither thirst anymore. ...And God shall wipe away all tears from their eyes.’** Rev. 7:13,17.” *Cooke, #10-*

UR, 29,30.

The Seven Seals as a Whole.—

“Taken as a whole we may say that these seals represent the great apostasy in the church. The first seal represents the apostolic church in its purity. **The succeeding seals, the church in its apostasy.** But the true church occasionally appears this side the first seal. **It is the oil and the wine of the third seal, the martyrs of the fourth and fifth seals; and those who will be saved at the coming of Christ to which the last seal brings us.** While the apostate church will be among those who will call for the rocks and mountains to fall on them and hide them from his presence in the day of His wrath.” *White, James et al., The Biblical Institute, Lesson 21, “The Seven Seals,” 1877.*

JESUS AT THE ALTAR OF INCENSE

REVELATION 8:2

And I saw the seven angels which stood before God; and to them were given seven trumpets.

I Saw.—

“This verse introduces a new and distinct series of events.” *Smith, DR, 474.*

A Trumpet.—

“When Israel came out of Egypt and was established in the promised land, God said, ‘**If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets.**’ Numbers 10:9. Thus a trumpet blast to an Israelite meant war. Years later Jeremiah wrote, ‘My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.’ Jeremiah 4:19. Thus a trumpet sound indicated war. Hence, these seven trumpets would indicate seven great wars.” *Straw, SR, 54.*

“A trumpet denotes an invasion of enemy forces. This is made very clear by Jeremiah, ‘**Blow ye the trumpet in the land, cry, gather together and say, Assemble yourselves and let us go into the defenced cities.**’ Jer. 8:14. It denotes an invasion is imminent, enemy forces are at hand.” *Cooke, #12-UR, 8,9.*

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. ...That day is a day of wrath. ...A day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned

against the Lord.” Zephaniah 1:14-17.

“The **trumpet**, or bugle sound, is the call to **war**; and the **history of the trumpets is one long story of war and bloodshed**, but in order that men might learn that the hand of God is overruling in every army, and that He guides in every war, the story of the trumpets is left on record.” Haskel, SSP, 145.

Seven Angels Given Seven Trumpets.—

“And seven priests shall bear before the ark **seven trumpets** of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

“And it shall come to pass, that when they make a long *blast* with the ram’s horn, *and when ye hear the sound of the trumpet, all the people shall shout with a great shout*; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

“And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and **let seven priests bear seven trumpets** of rams’ horns before the ark of the LORD.” Joshua 6:4-6.

“To enter the Promised Land, Israel had to conquer Jericho. As the trumpets brought doom to Jericho, so the **seven trumpets of Revelation bring down the two-phased 4th empire of Pagan and Papal Rome. Then Christ’s 5th kingdom can be set up.**” PJ

The Vision of the Seven Trumpets.—

“With what do these [seven] trumpets deal? With the wars, commotions, and political upheavals which result in the breaking up and downfall of the **Roman Empire**—the first four with the downfall of Western Rome, the fifth and sixth with the downfall of Eastern Rome, and the **seventh with the final downfall of Rome in its broadest sense, or all the kingdoms of the world.**” Bible Readings for the Home, 289.

“The great leading features of Daniel’s visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of those governments had passed away, and the fourth and last was in being, and in the height of its glory as a universal monarchy. Under that government John was in banishment on the isle of Patmos, ‘**for the word of God, and the testimony of Jesus Christ.**’ Accordingly, instead of predicting the rise and triumph of either of those four great governments, **it was his part to give the prophetic history of the fall of the last of the four, and give us the various means by which that great persecuting system should come to ruin.**” SDA Pub. Ass., 1875, TST, 3.

“These trumpets are the counterpart of the prophecy of the second chapter of Daniel. That prophecy brings to view the dividing of the Roman

kingdom into ten parts as represented by the ten toes of the great image; and the **first four of the seven trumpets introduce the events by which this division was effected.**” J. White, The Biblical Institute, pp. 260-267.” Rosenvold, SSAST, 20.

“The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined. ...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.**” White, James, SST, iii.

Similarities Between Trumpets (Types) and Plagues (Anti-types).—

| TRUMPETS (Types) | PLAGUES (Anti-types) |
|--------------------------------------------------------------------|------------------------------------------------------------------|
| 1. Upon the earth ch. 8:7 | Upon the earth. ch.16:2. |
| 2. Upon the sea ch.8:8 | Upon the sea. ch. 16:3. |
| 3. Rivers & Fountains of waters ch. 8:10 | Rivers and fountains of waters. ch. 16:4. |
| 4. Sun smitten ch. 8:12 | Upon the sun. ch. 16:8. |
| 5. Air darkened ch. 9:2 | Darkness. ch. 16:10 |
| 6. River Euphrates ch.9:14 | River Euphrates. ch. 16:12 |
| 7. Mystery of God finished, ch. 10:7. | ‘It is Done.’ ch.16:17 |
| Lightnings, voices, Thunderings Earthquake, great hail. Ch. 11:19. | Voices, thunders, Lightnings, great Earthquake, hail. ch. 16:18. |

From: Cooke, #12-UR, 3.

Are the Trumpets and the Plagues the Same?—

“Because of their striking similarity, there are those who attempt to confound the trumpets with the seven last plagues. This very similarity in itself forbids their being identical. Both the trumpets and plagues are still more similar to the plagues of Egypt, but this does not prove them to be the same. **All of God’s judgments have been similar, and all have been typical of the last. Types and antitypes are always similar but never identical.**” Bunch, TR, 72.

“In spite of the striking similarities, **the trumpets and the plagues really cannot be the same.** At least four overriding differences distinguish them:

“1. **The size of the areas affected.** Most of the trumpets affect a symbolic ‘third’ of the areas they touch. See Revelation 8:7-12. No such restriction is imposed on the plagues.

“2. **The time involved.** In the trumpet chapters we encounter the relatively long periods of ‘five months,’ forty-two months,’ and others. Revelation 9:5,15; 11:2,11. By contrast, the seven plagues fall in ‘a single day’ or even in ‘one hour.’ Revelation 18:8,10.

“3. **Relationship to the sanctuary.** The sanctuary

scene that introduces the trumpets portrays intercessory ministry as still in progress. An angel is offering incense. See Revelation 8:2-5. On the other hand, in the scene that introduces **the plagues, the sanctuary is closed**, so that ‘no other could enter’ it. Revelation 15:5-8.

“4. Location in the chiasm. Our organization chart shows that the **trumpets appear in the first or historical half** of the Revelation chiasm, while the plagues appear in the end-time or eschatological half.

“We conclude that **the plagues are still future** to our day. They will fall during a very short period immediately following the close of human probation when repentance is no longer possible, and immediately prior to the second coming.” *Maxwell, God Cares*, 262.

“In the prophecy of the ‘Seven Trumpets,’ **God opens the scene in the first apartment of the Heavenly Sanctuary**. Rev. 8:2-5. He closes this chain of prophecy with the ministry of heaven being conducted in the second apartment where the judgment is in session. Rev. 11:18,19. This revelation should lead us to note two important points:

“(a) That the prophecy of the ‘Seven Trumpets’ **covers the period** of the ministry of our Lord in the Heavenly Sanctuary in the two great phases of His ministry—in both the ‘Holy Place,’ and the ‘Most Holy Place.’ Thus God would have us see that the ‘Seven Trumpets’ cover the Christian era.

“(b) In contrast, the ‘Seven Last Plagues’ are poured out when there is **no ministry in the Heavenly Sanctuary**. Rev. 15:8....

“(c) Thus, it is clearly revealed in the ‘Revelation’ of Jesus Christ that the ‘Seven Trumpets’ cover the Christian era **while mercy’s hour lingers**, whereas the ‘Seven Last Plagues’ are the wrath of God poured out on the despisers of His mercy after probation’s hour has closed.” *Burnside, RWU*, 119,120.

“Six **trumpets** are symbolic, one is literal, while six **plagues** are literal, one symbolic.” *Cooke, #12-UR*, 4.

REVELATION 8:3,4

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.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

An Introductory Scene to the Trumpets.—

“This vision, like the two that precede it, is

twofold. Before describing the events to transpire on earth, a view is given of Christ’s mediatorial work in the heavenly sanctuary. The heavenly and earthly events run parallel and cover the Christian era. **While God’s judgments are being visited upon the nations of earth, Christ is on duty at the throne of grace** where He ministers the sweet incense of His own righteousness in behalf of repentant sinners and praying saints.” *Bunch, TR*, 72.

Another Angel.—

“For there is one God, and **one mediator between God and men**, the man Christ Jesus.” 1 Timothy 2:5.

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing **He ever liveth to make intercession for them.**” Heb. 7:25.

“**And the LORD, whom ye seek, shall suddenly come to his temple, even the messenger [ANGEL] of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts.” Malachi 3:1.

“**It was the work of the priest** in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. **So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers.**” *Great Controversy*, 420,421.

“**The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross.** By His death He began that work which after His resurrection **He ascended to complete in heaven.**” *Great Controversy*, 489.

“**By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.**” Heb. 13:15.

“If any man sin, we have **an advocate with the Father, Jesus Christ the righteous.**” 1 John 2:1.

Stood at the Altar.—

[Rev. 8:3 quoted.] Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the ‘seven lamps of fire’ and ‘the golden altar,’ represented by the golden candlestick and the altar of incense in the sanctuary on earth.” *Great Controversy*, 414-415.

Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord himself, and was sacredly cherished by feeding it with holy in-cense, which filled the sanctuary with its fragrant cloud, day and night. **Its fragrance extended for miles around the**

tabernacle.” *Spiritual Gifts, Vol. 4a, 8-9.*



The Altar of Incense in the Holy Place.

“After His ascension, our Saviour was to begin His work as our High Priest. ...As Christ’s ministration was to consist of two great divisions, each occupying a period of time and **having a distinctive place in the heavenly sanctuary**, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.” *Patriarchs & Prophets*, 357.

The Horns of the Altar of Incense.—

“Blood was placed on each of the four horns of the Altar of Incense in the daily services and as a final step in the Day of Atonement service (Leviticus 4:7; Exodus 30:10). Why the horns? **They symbolized the Saviour’s redeeming power.**

“The LORD ...is my shield, **and the horn of my salvation**, my high tower, and my refuge, my saviour; thou savest me from violence.” 2 Sam. 22:2-3.

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up **an horn of salvation** for us in the house of his servant David” Luke 1:68-69, 2:11.

“The four horns, located at each corner, were covered with the same gold (representing divinity) as the altar was. (Exodus 30:1-10, 37:25). The four horns represent the four points of the compass. See Rev. 7:1: the ‘four’ angels standing on the “four corners” of the earth.

“**They point outward and upward.** The mercy of Christ, the forgiving power of that sacrificial blood, extends outward and upward. The final message of the gospel and the Three Angels of Rev. 14 goes **to all directions of the world**. “For I am not ashamed of **the gospel of Christ for it is the power of God unto salvation [from sin]** to everyone that believeth.” Romans 1:16, [Mt.1:21].

“Inside the four horns, from **the protected center** comes the quiet incense of Christ’s righteousness that joins with the saints’ prayers to be a sweet odor acceptable to God. The place of prayer is a place of protection surrounded by the horns of God’s power.

Prayers empowered by Christ’s righteousness is one of the mightiest weapons of the Christian.” *PJ from Prophecy Research Initiative Email.*

‘It is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.’” *Great Controversy*, 525.

Setting of Trumpets Indicates Time of Fulfillment.—

“**The setting of the trumpets clearly indicates that the first six were fulfilled before 1844 AD.** In the introduction to the trumpets an angel offers the prayers of the saints at the altar of incense in the heavenly temple. This ministry was performed in the first apartment of the sanctuary which continued from Christ’s ascension until 1844 when it transferred the second apartment of the heavenly temple. In the sixth trumpet also, it says, ‘I heard a voice from the four horns of the golden altar which is before God.’ Rev. 9:3. This is another first apartment scene indicating that **the sixth trumpet was taking place during the time when the ministry of Christ was in the first apartment, i.e. before 1844 AD.**” *Cooke #12-UR*, 2,3.

Having a Golden Censer.—

“**In the first apartment** I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, **and the censer.**” *Early Writings*, 251,252.

“The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire burning before the throne.’ Rev. 4:5. **He saw an angel ‘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.**’ Rev. 8:3. **Here the prophet was permitted to behold the first apartment of the sanctuary in heaven.**” *Great Controversy*, 414.



The Golden Censer

“On the Day of Atonement, when the high priest entered into the Most Holy place, **he carried with him a censer filled with precious odors**, the fragrance of

which was wafted by the breezes far beyond the tabernacle court.” *Haskel, SSP, 146.*

“And after the second veil, the tabernacle which is called the Holiest of all; Which had the **golden censer**, and the ark of the covenant overlaid roundabout with gold.” **Hebrews 9:4.**

“Between the cherubim was a **golden censer**, and as the **prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors.** Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God. As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose **prayers had come up like sweet incense.** Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it. **I was overwhelmed and turned from the majesty and glory of the scene.**” *Early Writings, 252.*

“The prayers that are placed in the **golden censer of the Saviour’s merits** are accepted by the Father.” *Signs, 11/18/1903.*

Much Incense Offered With Prayers of All Saints.—

“The whole multitude of the people were **praying without at the time of incense.**” **Lk. 1:10.**

“**Let my prayer be set forth before thee as incense;** and the lifting up of my hands as the evening sacrifice.” **Psalm 141:2.**

“Every morning and evening the high priest in the ancient sanctuary entered the holy place and placed fresh incense upon the fire which was constantly burning upon the golden altar. Sufficient incense was placed there each morning to last all day, and at evening the supply was sufficient to keep the fragrant smoke ascending through all the dreary hours of the night. As Israel encamped about the tabernacle, each sleepless one could detect the fragrance of the incense of the sanctuary as it was borne upon the breezes of the night. **While the priest was placing the incense on the sacred fire, and the dense volume of fragrant smoke ascended, the prayers of the whole multitude ascended with the smoke.**

“What could more fitly represent the real incense—Christ’s righteousness—which He adds to the prayers of His people from the golden altar before the Father’s throne in heaven? **The earthly priests served ‘unto the example and shadow of heavenly things.’** Those who believe this may know that every morning there is an abundant supply of Christ’s righteousness offered, and as they pour out their soul before God, their prayers will

not ascend alone; for the great High Priest will add ‘**much incense**’ with them, and the Father, looking upon the righteousness of His Son, will accept the feeble petitions of His child. **All day and all night the incense ascended; it represented a never failing supply, and testified that whenever a sinner cries out for help there is righteousness for him.**” *Haskel, SSP, 146,147.*

“The **incense**, ascending with the prayers of Israel represented the **merits and intercessions of Christ, His perfect righteousness, which through faith is imputed to His people,** and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an **altar of perpetual intercession;** before the holy, an **altar of continual atonement.**” *Patriarchs & Prophets, 353.*

“The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary; but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. **They ascend not in spotless purity, and unless the Intercessor who is at God’s right hand presents and purifies all by His righteousness, it is not acceptable to God.** All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the **censer of His own merits**, in which there is no taint of earthly corruption. **He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness.** Then, perfumed with the merits of Christ’s propitiation, the incense comes up before God wholly and entirely acceptable. **Then gracious answers are returned.**

“O, that all may see that everything in obedience, in penitence, in praise and thanksgiving **must be placed upon the glowing fire of the righteousness of Christ.** The fragrance of this righteousness ascends like a cloud around the mercy seat.” (*Manuscript 50,1900.*) **6BC, 1078.**

Why Much Incense?—

“**Because there was much prayer from the saints. ...The trumpets were God’s response to the prayers of the saints.** When God answered the much praying of the saints—he sent the trumpets upon the earth.

“...How marvelous is the power of the saints’ prayers! What would challenge the saints to much prayer that could result in the judgments of the trumpets upon the Roman empire? We suggest it was the great apostasy. The ‘falling away’ of **2Thess. 2 had taken place, ‘the man of sin’ had risen.** Constantine had amalgamated church and state, and much of the Christian church had been brought to ruin. **The true faith was in peril, the majority of Christians had gone astray.** True believers knew that antichrist would come, that apostasy would arise, and now, staring them in the face throughout the church of the day, was stark idolatry.

Saint and martyr worship were flooding the church. We suggest that this is what led to much prayer. The cause of God looked hopeless and no doubt only one resort remained to the saints, and that was prayer and the result of their prayers ascending to the temple was the sending of divine judgments upon the apostasy, in the form of the trumpets.

"There is a great lesson here for the saints today, because God's church is also in the midst of apostasy. We also are to send our prayers to the sanctuary making sure that they are purified with the merits of Christ. Maybe the way that God will answer our prayers will be to once again send judgments, but this time, judgments on the church. Maybe the Lord will have to be drastic in order to bring His church into line so that it may receive the latter rain.

"**'When the judgments of God are in the earth, then will the people learn righteousness.'** Isa. 26:9." Cooke, #12-UR, 15-17.

The Prayers of All Saints Offered.—

"Doubtless the entire work of mediation for the people of God during the gospel era is here presented. This is apparent from the fact that the angel offers his incense with the prayers of all saints." Smith, DR, 474.

"The offering which the High Priest makes, is the prayers of all saints. From the time of the fall, heart yearnings have been felt in heaven. Every prayer has been recorded in the record books; never has one soul-longing been passed by unheeded. Parents have prayed for the conversion of their children, and children have pleaded for their parents. The burden for souls in distant lands, has often rested heavily on some faithful follower of God; and although the ones prayed for may never have been conscious of the fact, a connection was made between heaven and earth, and the needy ones were within the circuit. Heaven always responds to the call of a soul; it is pledged to do so, and will fulfill the promise. So the prayers which are ascending daily are as sure to be answered as the truth is sure that God's throne is eternal. Angels are rearranging environments, changing circumstances, weaving about disinterested souls a network of influences which will some day lead to a surrender. God never forces Himself upon a single life, but there is one way to connect a man with heaven in spite of himself, and that way is through prayer." Haskel, SSP, 147,148.

"When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.' John 14:16. What hope will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief!

"Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of

perseverance, and that all inferior aid is just what it is—finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you, and that the foot of the cross was the only place of safety for you?" "1888", 868-869.

"The simple prayers indicted by the Holy Spirit will ascend through the gates ajar, the open door which Christ has declared: **I have opened, and no man can shut.** These prayers, mingled with the incense of the perfection of Christ, will ascend as fragrance to the Father, **and answers will come.**" 6 Testimonies, 467.

"Christ is our only hope. Come to God in the name of Him who gave His life for the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this your joy is full. Cease to talk unbelief. In God is our strength. Pray much. Prayer is the life of soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy." (Manuscript 24, 1904). Selected Messages, Vol. 1, 88.

Incense Renewed Morning and Evening.—

"And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Exodus 30:7,8.

Worshiping When Incense Was Renewed.—

"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent.... Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

"Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe take notice of every praying household...." Child Guidance, 518,519.

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Psalm 55:17.

"Morning and evening your earnest prayers

should ascend to God for His blessing and guidance. True prayer takes hold upon Omnipotence and gives us the victory. Upon his knees the Christian obtains strength to resist temptation.

"The father who is the 'house band' of the family will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus and takes hold of the strength of the Most High. Brethren, pray at home, in your family, night and morning; pray earnestly in your closet; and while engaged in your daily labor, lift up the soul to God in prayer. It was thus that Enoch walked with God. **The silent, fervent prayer of the soul will rise like holy incense to the throne of grace and will be acceptable to God as if offered in the sanctuary.** To all who thus seek Him, Christ becomes a present help in time of need. They will be strong in the day of trial." *4 Testimonies*, 615-616.

Before the Throne.—

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. **Prayer does not bring God down to us, but brings us up to Him.**" *Steps to Christ*, 93.

Smoke of Incense Which Came With the Prayers.—

"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." *Early Writings*, 32.

"In the typical service, fire was daily placed on the altar of incense from the altar of sacrifice. Thus was shown the close relation between the services of the court and the holy place which together constituted 'the daily ministration.' ...The incense was placed on the fire and by this means only could the cloud of fragrance ascend to God. It was the fire that drew from the incense its fragrance and carried it upward in a cloud of ascending smoke so that it filled both apartments of the sanctuary and reaching the camp of Israel called God's people to prayer. **This may also represent the fact that out of fiery trials ascend to God the most fragrant and effectual prayers.** Whenever the church has been crushed by bitter persecution the lives of Christians have shed the most fragrant influence in the world." *Bunch, TR*, 74,75.

Ascended Up Before God.—

"Our text declares that the 'much incense' was offered 'with,' or added to (margin)'the prayers of all saints.' **It is the incense that makes the prayers effectual.** As the saints of God offer their prayers on earth, the incense of Christ's righteousness is offered in heaven and thus added to them as they ascend to the Father. **The fact that the prayers ascend with 'the smoke of the incense' shows that they are acceptable to God.** All prayers do not ascend to God. Only those prayers that are mingled with faith and made fragrant

with the merits of Christ reach the throne of God. All others fall lifeless at the feet of the petitioner." *Bunch, TR*, 74.

REVELATION 8:5

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.

Fire.—

"The fire upon this altar [in the earthly sanctuary] was kindled by God Himself and was sacredly guarded." *Patriarchs & Prophets*, 348.

"In every true disciple this **love, like sacred fire**, burns on the altar of the heart." *Acts of the Apostles*, 334.

"When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God and has drawn near to Him in fervent, effectual prayer. **The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire**, and he will be able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. **Hearts will be broken by his presentation of the love of God, and many will inquire: 'What must I do to be saved?'**" *6 Testimonies*, 68.

"The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. **Every one who names the name of Jesus is called, so far as it lies in his power, to help every other soul in the heavenward way.** But let none feel that Christ has placed them on the judgment-seat to pass judgment on a brother or sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the **glowing fire of the first love is still burning upon the altar of the heart.**" *Special Testimonies*, No.7, 58.

"We are in danger of mingling the sacred and the common. **The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit.** This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works." *Selected Messages*, Vol. 3, 300,301.

Took the Censer, and Filled it With Fire.—

"And he [Aaron] shall take a **censer full of burning coals of fire from off the altar before the Lord**, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." **Lev. 16:12,13.**

"God had said: '**The fire upon the altar shall be burning in it; it shall not be put out:** and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. **The fire shall ever be burning upon the altar; it shall never go out.**' It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God." *Review & Herald, 4/15/1894.*

Casting the Censer Down.—

DENOTES JUDGMENT: "It is indisputable that this temple scene is involved with the trumpets. Why much incense? Because there was much prayer from the saints. The prayers of the saints were being heard and as a result, the '**...censer is filled with fire and cast into the earth...**' vs.5. Some conclude that this represents the close of probation, but this must be rejected. Why the fire? Fire does two things. It purifies or destroys, purifies or punishes. Here it purifies the prayers of God's saints and punishes the saint's oppressors. It punishes the apostates. '**Fire is cast upon the earth...**' **It represents the judgments of God, the visitations of justice in the form of the trumpets.** It is not the close of probation as such, unless it be the close of probation in a local sense of the Roman empire.

"The trumpets were God's response to the prayers of the saints. When God answered the much praying of the saints—he sent the trumpets upon the earth. Matthew Henry, the elder statesman of Bible commentators wrote, '**These prayers that were thus accepted in heaven, produced great changes upon earth.** The same angel with the same censer took the fire of the altar and cast it into the earth and **this presently caused strange commotions, voices and lightnings and thunders and an earthquake.**' Commentary on Rev. 8.

"...What was it that led to the special prayers of the saints? Without doubt it was the overwhelming apostasy that had come into the church, particularly the church situated within the Roman empire. This apostasy was supported by the authority of Rome, and so **in response to the prayers of the saints, God visits Western Rome with the first four trumpet judgments** in an endeavor to bring His people back to truth—back to loyalty to Christ. **The fifth and sixth trumpets we will show, fell on Eastern Rome, the seventh trumpet falls on the whole world when it becomes Roman again—Rome revived when 'all the world wonders after the beast.'** *Rev.13:3.*" Cooke, #12-UR, 15-17.

"O house of David, thus saith the LORD; **Execute judgment** in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, **lest my fury go out like fire,** and burn that none can quench *it*, **because of the evil of your doings.**" Jer. 21:12.

FINAL JUDGMENT: "That we are brought forward to **the end of time, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; by this act he shows that his work is done. No more prayers are to be offered up mingled with incense.** This symbolic act can have its application only at the time when **the ministration of Christ in the sanctuary in behalf of mankind has forever ceased.** Following the angel's act there are voices, thunderings, lightnings, and an earthquake—exactly such occurrences as we are elsewhere informed take place at the close of human probation. (See Rev. 11:19; 16:17,18.)" *Smith, DR, 474,475.*

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. **Then I saw Jesus,** who had been ministering before the ark containing the ten commandments, **throw down the censer.** He raised His hands, and with a loud voice said, '**It is done.**' And all the angelic host laid off their crowns as Jesus made the solemn declaration, (**Rev. 22:11 quoted.**)" *Early Writings, 280.*

Thunderings, Lightnings, & Earthquake.—

"The close of probation is also identified by the '**voices, and thunderings, and lightnings, and an earthquake.**'" *Bunch, TR, 75.*

"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. 16:18.**

"When the Son of God hung upon Calvary, the darkness gathered like the pall of death about the cross. All nature sympathized with its dying Author. There were **thunderings and lightnings, and a mighty earthquake....**" *Signs, 11/11/1889.*

"These events indicate great activity in the government of heaven at times of significant events: Mt. Sinai (Ex. 19), Calvary, 1844, the Close of Probation, and at the 7th plague. God's voice is thundering. Angels rush to and fro from heaven to earth, and earth to heaven like lightning. Physical, mental, and/or spiritual 'earthquakes' result from their activity. (See Rev. 11:19 for more comments.) *Unknown Source.*

Why Are These Verses Inserted Here?—

"They are a **message of hope and comfort** for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to take place

when they should sound; but before they begin to blow, **the people of God are directed to behold the work of mediation in their behalf in heaven, and to look to their source of help and strength during this time.** Though they should be tossed upon the tumultuous waves of strife and war, **they were to know that their great High Priest still ministered for them in the sanctuary in heaven.** To that sacred place they could direct their prayers with the assurance that they would be offered with incense to their Father in heaven. Thus could they gain strength and support in all their tribulation." *Smith, DR, 475.*

"The chief lesson to be learned from this introductory vision is that during the terrible scenes pictured by the seven trumpets, grace is abundantly available to the saints of God. ...**Where much iniquity prevails, much mercy and righteousness is available to the people of God.**" *Bunch, TR, 75.*

"Where sin abounded, **grace did much more abound.**" *Rom. 5:20.*

Satan Tries to Hide the View of Jesus at the Altar.—

"Professed Christians were turning to other mediators, namely dead saints. They thus placed themselves outside the protection of God. 'While waiting for the Last Day the souls of the righteous were regarded as living in the presence of God and forming for Him, in company with the angels, a kind of celestial court. To the mind of the populace whose perceptions in theology were not specially acute, the body of the Blessed which was also, in virtue of the solidarity of Christians or communion of saints, a body of intercessors, presented some points of resemblance to the ancient pantheon.... A particular saint protected more particularly this or that country, showed himself helpful in particular circumstances, healed this or that disease. Benefit was to be derived from invoking him near his tomb or in a sanctuary which was specially dedicated to him.... To the martyrs of the persecutions were speedily added the saints of the New and even of the Old Testament.... The angels also were beginning to receive religious homage.' Duchense, 'Early History of the Christian Church,' Vol. 3, pp. 9,10.

"**Here is the reason** why the angel ceased to offer incense. **The Church had turned away from Christ and His merits to other mediators who had no merits to give, and was bringing** no incense with her prayers to the altar. **One Mediator**, 1 Tim. 2:5. Come unto God by Him, Heb. 7:25. God has a hedge about His own, Job. 1:10. **When Christians turn from the protection of Christ's blood, they step outside the protection and are open to attacks of the enemy.** As God withdrew His protection from Israel and Judah, 1 Chron. 9:1, and they were destroyed by Babylon, so now it was with Christendom." *Burnside, RWU, 98,99.*

REVELATION 8:6

And the seven angels which had the seven trumpets prepared themselves to sound.

The Seven Trumpets.—

"The subject of the seven trumpets is resumed. These trumpets occupy the rest of this chapter and all of Revelation 9. **The blowing of the trumpets by the seven angels comes as a complement to the prophecy of Daniel 2 and 7, beginning with the breaking up of the old Roman Empire into its ten divisions.** In the first four trumpets, we have a description of the special events which marked Rome's fall." *Smith, DR, 475.*

When and Why the Seven Trumpets Were Blown.—

"The view of Jesus at the altar shows us a Saviour who hears the cries of the righteous when they are oppressed by spiritual wickedness in high places. **The trumpets are an answer to their prayers, and a judgment against apostasy in the church.** The first trumpet could not have been blown until there was a falling away first. This occurred after the days of Constantine." *Unknown Source.*

"Rome was decidedly pagan till Constantine's time, and then a transformation took place. In **385 AD, the transformation had progressed to the point that "Christians" began killing Christians.** At first church leaders complained, but then such things began to be common place. This was during the reign of Theodosius. **From his time onward, the Roman Empire became decidedly Catholic rather than pagan or Arian.** **395 AD**, the year he died, Alaric and his Goths began their rampages that marked the end of the glories of old Rome." *Pickle, STR, Part 19.*

"Originally it was God's plan that when His people apostatized they should be punished. He said, '**I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.**' 2 Sam. 7:14. Later we have an example of how this was applied when they had apostatized, and had made decrees in opposition to God. He said, '**O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.**' Isa. 10:5,6.

"It will be noticed that these same principles were meant for these trumpets; for after several of the trumpets had come, it says, '**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; **neither repented they** of their murders, nor of their sorceries, nor of their fornications,

nor of their thefts.' **Rev. 9:20-21.**

"This indicates that these plagues (wars) were sent as punishments, to get the people to repent of their apostasies. Where and when are we to look for these wars? If they were against the apostasy **they could not begin until the apostasy took place.** Although there was a continual decline in the church, yet it was not until **392 AD**, that Theodosius, the Emperor, **outlawed heathenism** and endeavored to bring all the heathen into the church. **Here the apostasy had reached its climax.**" Straw, SR, 54.

"When evil reaches a certain stage, further fellowship with evil-doers can benefit neither the righteous nor the wicked, and separation becomes imperative. Rome reached this condition just before being overthrown by the barbarians from the north. A Roman poet said: 'Ye who desire to live a godly life, **depart from Rome; for, although all things are lawful there, yet to be godly is unlawful.**'" Bunch, TR, 253.

"The effect of this apostasy, which developed the Papacy in the Roman Empire, was the **complete ruin of the Roman Empire. And this consequence of the apostasy** traced in these first three steps in the two lines of prophecy of the Seven Churches and the Seven Seals, **is portrayed in the line of prophecy of the Seven Trumpets.**

"These events of the Seven Trumpets are important in another sense also: ...**the peoples** by whom was wrought 'the divine judgment of destruction upon this nominally Christian, but essentially heathen, world,' of Western Rome especially, **are, in their descent, the great nations of today;** and are today the living subjects of the prophecies relating to our times." Jones, GNOT, 6, 10.

THE 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.

What to Expect of the First Trumpet.—

"This was the scene that John saw, following the sounding of the trumpet. **This war was to produce results similar to what would be accomplished by a storm of hail and fire sweeping through the land.**" Straw, SR, 55.

The First Trumpet.—

"The blast of the first trumpet has its location at the close of the fourth century and onward, and refers to **the**

desolating invasions of the Roman Empire by the Visigoths under Alaric, and by other northern tribes." SDA Pub. Ass., 1875, TST, 15.

"In the year **395**, the Goths, with their renowned leader, Alaric, invaded the Eastern Roman Empire. **As they crossed the Danube, the dividing line between the territory of the Romans and the wilds of Germany, in the middle of a winter of uncommon severity, they came like the hail from the north,** and one of the Roman poets has said, 'They rolled their ponderous wagons over the broad and icy back of the indignant river.' Alaric was no mean leader; but bold, artful, and more than a match for any general in the degenerate Roman army." Haskel, SSP, 150.



Invasion of the Goths into the Roman Empire, 395 AD. Rome Sacked, 410 AD.

"The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the upper Danube. The pastures of Gaul, in which flocks and herds grazed, and the banks of the Rhine, which were covered with elegant houses and well-cultivated farms, formed a scene of peace and plenty, **which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins.** Many cities were cruelly oppressed, or destroyed. Many thousands were inhumanly massacred. **The consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.**" Alexander Keith, *Signs of the Times*, Vol. I, p. 241." Smith, DR, 477.

"In the year 408 Alaric descended upon Italy. He hastily passed the Alps and the Po, pillaged the cities of northern Italy, and advanced a constantly increasing army to the city of Ravenna, where the pusillanimous emperor had his capital. Without meeting any resistance, he proceeded along the Adriatic **until he came near Rome. Alaric took Ostia, the port of Rome at the mouth of the Tiber, and demanded unconditional surrender of the city itself.**" Haskel, SSP, 150.

Rome Conquered!—

"Three times in the three successive years, **408, 409, and 410, the city of Rome was besieged by Alaric, and was afflicted with famine, pestilence, and all**

the horrors that accompany a determined siege and stubborn defense. At last, however, in 410, the final siege was ended, and ‘**eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilized so considerable a portion of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.**’ For six days the city was given up to pillage, to flame, to rapine, to captivity, and to slaughter. ‘It is not easy to compute the multitudes who from an honorable station and a prosperous fortune, were suddenly reduced to the miserable condition of captives and exiles.... This awful catastrophe of Rome filled the astonished empire with grief and terror’ to such an extent that **they were fairly ‘tempted to confound the destruction of the capital and the dissolution of the globe.’**” Jones, GNOT, 15.

“**For six days the city was in the hands of the invaders.** At the end of that time, ‘at the head of an army, encumbered with rich and weighty spoils, their intrepid leader advanced along the Appian Way into the southern provinces of Italy, destroying whatever dared to oppose his passage, and contenting himself with the plunder of the unresisting country.’ [Gibbon’s Decline and Fall, Vol. 3, p.56.]” Haskel, SSP, 151.

“**In the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings;** and the ruins of a palace remained, after a century and a half, a stately **monument of the Gothic conflagration.**”

“...The concluding sentence of the thirty-third chapter of Gibbon’s History is of itself a clear and comprehensive commentary; for in winding up his own description of this brief but most eventful period, he concentrates, as in a parallel reading, the sum of the history.... But the words which precede it are not without their meaning: “**The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic Church on the altars of Diana and Hercules.** 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.”’ Alexander Keith, *Signs of the Times*, Vol. I, p. 253.” Smith, DR, 478.

“Here is indicated the cause of this war-scourge or judgment. The **church was being paganized under the influence of the papacy.**” Bunch, TR, 77.

Hail and Fire, Mingled With Blood.—

“What does a hailstorm represent in prophecy? The Old Testament, on which Revelation is based gives the clue. In describing the invasion of the Assyrians into the land of Israel, the prophet declares, ‘**Behold, the Lord hath a mighty and a strong one, which, as a tempest of hail and destroying storm, as a flood of mighty waters overflowing, shall cast down to the**

earth with the hand.’ Is. 28:2. The prophet in describing the Assyrian invasion likens it to a mighty hailstorm.

“We can safely conclude that a storm such as described in the first trumpet, **denotes a military invasion.** The description in the symbol indicates that it is an invasion from the North. Hailstorms that fell upon Roman territory always came from the North, so this suggests that **this invasion would be from the Northerly regions.**” Cooke, #12-UR, 19.

“The terrible effects of this Gothic invasion are represented as ‘**hail**,’ from the northern origin of the invaders; ‘**fire**,’ from the destruction by flame of both city and country; and ‘**blood**,’ from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors.” Smith, DR, 476.

“The ‘**fire mingled with blood**’ represents the terrible destruction inflicted as they went over Greece, Asia Minor, Italy, Spain, and Southern France. Accounts of their warfare indicate there was **hardly anything left but sky and earth.**” Metcalf, GPDR, 95.

Hail, a Judgment for Apostasy.—

“As one peruses Isaiah chapters 28 and 29, it is readily apparent that this judgment [of a ‘tempest of hail and a destroying storm’] comes because of Israel’s sin of drunkenness. ... Yet, ‘**they are drunken, but not with wine; they stagger, but not with strong drink.**’ Is. 29:9,10. ... It is pretty clear that Isaiah 28 and 29 are using wine as a symbol of false doctrine. A similar theme is found in Revelation, for Babylon the Great makes all the world drink her wine, bringing God’s wrath down upon her.” Pickle, STR, Part 9.

Cast Upon the Earth.—

“As the hail and fire mingled with blood were **cast upon the earth, ...this indicates that another power had done the casting** or was responsible for the invasions of Rome. **The Goths... were driven out of their own countries by the Huns** and literally thrust upon the empire. When the Huns burst into Europe from the east, the Goths were pushed across the Danube into Roman territory.” Bunch, TR, 79.

The Third Part.—

“[In AD 337], the Roman Empire, after Constantine the Great, was divided into three parts. Hence the frequent remark, [‘the] third part’ ...is an allusion to the third part of the empire which was under the scourge.” Smith, DR, 478.

“In the days of Constantine [AD 330], the empire was divided, Rome being the western capital, and Constantinople the eastern. At the death of Constantine, three divisions were made in order to seat each one of his three sons on a throne; **this triple division is recognized throughout the trumpet history.** Of these divisions, Italy, or the Western Roman Empire, was

known as one third. While the three divisions are referred to, the first division into an eastern and western empire, is also preserved, until the capture of Constantinople by the Turks." *Haskel, SSP, 149.*

Trees and Green Grass Burnt Up.—

"In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded 'old man of Verona' [the poet Claudian], pathetically lamented the fate of his contemporary **trees, which must blaze in the conflagration of the whole country**; ...and, the emperor of the Romans fled before the king of the Goths." *Smith, DR, 477.*

"Figuratively, trees represent people. **The trees burnt up would be trees of wickedness [people] in the Roman empire (Mt. 7:17)**, not the trees of righteousness, mentioned in Rev. 7:3." *PJ*

Alaric Felt Compelled to Rome.—

"When Alaric sacked Rome in AD 410, Pope Innocent was virtually governor of the city. He exhorted Alaric to spare the churches." *Olsen, PSAD, 12.*

"Alaric's course was to Italy, as he told an Italian monk. **He felt a secret and preternatural impulse which directed and even impelled his march to the gates of Rome.** As his trumpet sounded and his march advanced, terrible omens and prognostications preceded him. 'The Christians,' says Gibbon, 'derived comfort from the powerful intercession of the saints and martyrs.' [This reveals the apostasy of the Christians.] Thrice, in fulfillment of his destiny, he descended from the Alps onto the Italian plains, marking his course at each step as the awe-struck historians of the times tell us, in country and in town with ravage, **conflagration and blood, till the gates of Rome itself were opened to the conqueror and the Gothic fires blazed around the capitol.**' Elliot, 'Horae Apocalypticæ', Vol. I, p.351-353.

"In fulfilling the first trumpet it is significant to notice that Alaric possessed a **powerful conviction, that he was divinely led to destroy Rome.** This was recognized by the people of the day. When Alaric was intercepted by an Italian monk with a plea to spare the city of Rome, Alaric assured him that he did not feel disposed to commence the siege, but found himself **compelled by some hidden and irresistible impulse to accomplish the enterprise.**" Sozamen's History, Book 9, ch.6." *Cooke, #12-UR, 22.*

First Trumpet Stuns the World.—

"Alaric's effect upon history was not confined to the physical conquest of Rome. Far more devastating was his destruction of a myth. **The psycho-logical blow to the empire was enormous. To the people of that day, the fall of the city was inconceivable.** For twenty or more generations, Rome had stood immovable, imperishable, unassailable and unconquerable, in every

mind whether civilized or barbarian. **Her fall was akin in the general assumptions of the western peoples to the fall of the sun or moon.** The inconceivable had occurred. The only certainty was that there were no more certainties." *The Christians, Their First 2000 Years, Darkness Descends, 130.*

"Gibbon's remarks reveal that Alaric's invasion and sack of Rome dealt a deadly blow to the Roman Empire. ...'At the hour of midnight ...the inhabitants [of Rome] were awakened by the tremendous sound of the Gothic trumpet. **Eleven hundred and sixty-three years after the foundation of Rome**, the imperial city, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia. ...**This awful catastrophe of Rome filled the astonished empire with grief and terror.**' Gibbon, Vol. 3, p. 380,387. *Cooke, #12-UR, 24.*

How People Living at That Time Reacted.—

"Sozomen—365-440 AD: 'All persons of sense were aware that the calamities which this siege (that of Alaric) entailed upon the Romans were **indications of Divine wrath sent to chastise them for their luxury, their debauchery, and their manifold acts of injustice** toward each other, as well as toward strangers.' *Sozomen's Ecclesiastical History*, Book IX, Ch. 6.

"Philostorgius—364-425 AD: '...the sword of the Barbarians carried off large multitudes, and pestilence and famine pressed upon them at the same time together with large herds of wild beasts.... Hail, too, fell in many places, bigger than a stone which would fill the hand.... It was found in some parts of such size that it weighed no less than eight pounds ...**most clearly revealing the anger of God.**' *Philostorgius' Ecclesiastical History*, Book XI, Ch. 7." *Straw, SR, 56.*

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.

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 is a natural symbol of strength, and hence becomes a **symbol of a strong and powerful kingdom;** for mountains are not only places of strength in themselves, but they anciently answered the purposes

of fortified places, and were the seats of power. Hence they are properly symbols of strong nations. “**The stone that smote the image became a great mountain, and filled the whole earth.**” Dan. 2:35, Jer. 51:25. ...We naturally, then, apply this part of the symbol to some strong and mighty nation....’ Barnes Commentary, on Rev. p.228.” Straw, SR,57.

“Behold, I am against thee [Babylon], O **destroying mountain.**” Jeremiah 51:24,25.

“The burning mountain was pagan Rome, cast in by the Vandals.” PJ

Cast Into the Sea.—

“What figure would better, or even so well, illustrate the condition of navies, and the **general havoc of war on the maritime coasts?** In explaining this trumpet, we are to look for some events which will have a particular bearing on the commercial world. The symbol used naturally leads us to look for agitation and commotion. **Nothing but a fierce maritime warfare would fulfill the prediction.** If the sounding of the first four trumpets relates to four remarkable events which contributed to the downfall of the Roman Empire, and the first trumpet refers to the ravages of the Goths under Alaric, **in this we naturally look for the next succeeding act of invasion which shook the Roman power and conduced to its fall.** The next great invasion was that of Genseric, at the head of the Vandals.” Smith, DR, 479.

The Second Trumpet.—

“While Honorius, who had experienced the invasion of the Goths, was still nominally the emperor of Rome, the Vandals were making their presence felt in Spain. They were a horde of barbarians who had come from the northeast and for a time halted in the western provinces of Rome. **In 428 the terrible Genseric became their leader, and at once the Vandals assumed the aggressive.** ...It was in 431 that the Vandals crossed the Straits of Gibraltar. A few years later (439), **they were sole possessors of Carthage and northern Africa.** Rome could ill afford to lose her African possessions; for they furnished both wealth and food to the cities of Italy. Nevertheless Genseric and the Vandals grew strong on the southern shore of the Mediterranean.” Haskel, SSP, 152.

“Finding himself shut in to the South by the desert, Genseric, we are told, cast his eyes to the sea, and **determined to create a naval power.** And then, “the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean. Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third of the sea.” Vol. I, pp. 378,379, Horae Apocalypaecae, Elliott, 5th ed.”

“...‘**The Vandals were unique among the German nations by the fact that they maintained a fleet.**’ History of the Later Roman Empire, J. B. Bury,

Vol. I, p. 162; Source Book, p. 503.” Straw, SR, 57,58.

“From the port of Carthage he **repeatedly made piratical sallies**, preyed on the Roman commerce, and waged war with that empire.” Smith, DR, 479.

“In 455, Genseric, with his fleet, ‘cast anchor at the mouth of the Tiber.’ Just at this time there was a crisis in the imperial family in Rome, and the Emperor Maximus was attacked by the people in the streets, and was stoned to death, and cast into the Tiber. ‘On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenseless city.’ **There was no army to defend the city; and Pope Leo the Great, at the head of his clergy, met him outside of the gates, and pleaded that he spare the city.** However, all that Genseric would even promise was that the people should not be slaughtered, the buildings should not be burned, and the captives should not be tortured. But the whole city and its people ‘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.... The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, ...had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace; and at the end of four hundred years, the spoils of Jerusalem **were transferred from Rome to Carthage**, by a barbarian who derived his origin from the shores of the Baltic....” Jones, GNOT, 17.



The arch of Titus shows the golden candlestick being taken to Rome.

In 455 AD, the Vandals took it to Carthage;
It was never seen again.

“Of all the barbarians who attacked Rome the **Vandals were the worst.** They took thousands of Romans and sold them into slavery.” Metcalf, GPDR, 96.

“For many years he was the tyrant of the sea, and imagined that he himself was **fated to be the scourge of the Romans.**” SDA Pub. Ass., 1875, TST, 21.

The Third Part.—

The third part of the Roman empire. (See note under the First Trumpet, Rev. 8:7.)

The Third Part of the Sea Became Blood.—

“In the spring of each year [between 461 and 467], they equipped a formidable navy in the port of Carthage, and Genseric himself, although in a very advanced age still commanded in person the most important expeditions. **His designs were concealed with impenetrable secrecy**, till the moment he hoisted sail. 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.” But Genseric himself deigned to issue more precise orders; **he judged the most wealthy to be the most criminal.** The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily.... **Their arms spread desolation and terror, from the columns of Hercules to the mouth of the Nile.**” [Gibbon, Vol. III, pp. 481-486.]” SDA Pub. Ass., 1875, TST, 22,23.

“They took with them horses, so that their terror spread inland from the port at which the fleet landed the savage warriors. So hidden were the designs of Genseric that **the Roman world never knew where to look for the next attack.** As wealth and an abundance of plunder were the objects of their greed, the Vandals usually avoided fortified cities.” Haskel, SSP, 153,154.

Third Part of Creatures, Which Were in the Sea, Died.
The Third Part of Ships Were Destroyed.—

“To cope with this sea monarch, [in 457 AD], the Roman emperor, Majorian, made extensive naval preparations. **The imperial navy of three hundred large galleys**, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthagena in Spain. ... But Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious, or apprehensive, of their master’s success. **Guided by their secret intelligence, he surprised the unguarded fleet in the Bay of Carthagena: many of the ships were sunk, or taken, or burnt;** and the preparations of three years were destroyed in a single day.” Gibbon’s Decline and Fall of the Roman Empire, Vol. III, pp. 481-486.” Smith, DR, 479,480.

“His success at sea... so enraged Leo, the emperor of eastern Rome, that he sent him word that, if he did not desist from his ravages, he would send a force sufficient to exterminate the Vandal power entirely. For this purpose a fleet left Constantinople **AD 468**, and arrived before Carthage. **It consisted of 1113 vessels**, at a cost of 5,200,000 pounds sterling, and soldiers and mariners about 100,000.” SDA Pub. Ass., 1875, TST, 23.

“[Eastern Rome] spent months in preparation of a fleet. The forces of the East and the West united in invading Africa. The Roman army stood under the walls of Carthage. **Genseric asked and obtained a five days’ truce.** The wind became favorable to the warrior of the Mediterranean. His vessels were manned with the bravest of the Vandals and Moors, **who in the darkness of the night, towed a large number of ships loaded with combustibles, into the very midst of the Roman fleet.** The fire spread from vessel to vessel. ‘The noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult.’ Many who might have escaped the flames, met death at the hands of the Vandal warriors. **Historians state that eleven hundred Roman vessels were destroyed. The burning mountain had fallen upon the sea.**” Haskel, SSP, 154,155.



“The third part of the ships were destroyed.”
Roman Navy Destroyed, 468 AD.

“In AD 429, he began his attacks upon the Romans, and **in AD 468, his crowning feat was accomplished.**” SDA Pub. Ass., 1875, TST, 25.

“Genseric was again recognized as the tyrant of the sea. **He lived to see the final extinction of the Roman Empire of the West in 476.** His was the work which was permitted to be done at the sounding of the second trumpet, **in that nation where apostasy replaced the true worship of God,** and where the mystery of iniquity was fast coming to power.” Haskel, SSP, 155.

Purpose of Second Trumpet.—

“We must not forget that **the invasions of these mysterious barbarian tribes constituted divine judgments** upon a nation that had defied God and rejected His gospel and persecuted His people. Imperial Rome felt so secure that their capital was called, ‘**The Eternal City.**’ The Romans believed that their empire would stand forever.” Bunch, TR, 82.

“In Rome the worship of the true God had been polluted. The mystery of iniquity which had begun to work in Paul’s day (2 Thessalonians 2:7) had made much headway so that it was soon destined to become

the controlling power. **Genseric's attacks were for the most part directed against this wicked and God-defying power.**" Metcalf, GPDR, 96.

THE THIRD TRUMPET

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;

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.—

"In scripture a star represents a leader. While Satan was the leader of the angels, it could refer to another leader. **In Rev. 1:20, the leaders in God's church are likened to stars.** Dan. 8:10 indicates the same. In Jude 1:13 apostate leaders are referred to as 'wandering stars.' ...A falling star then may not only refer to Satan, **but to human leaders—even religious leaders.**" Cooke, #12-UR, 6.

"A star is a natural emblem of a prince or a ruler, or one distinguished by rank, or by talent.... **In the application of this part of the symbol, therefore, we naturally look for some prince or warrior of brilliant talents who appears suddenly and sweeps rapidly over the world, who excites consternation and alarm, whose path is marked by desolation, and who is regarded as sent from heaven to execute the divine purposes—who comes not to bless the world by brilliant talents well-directed, but to execute vengeance on mankind.**" Barnes Commentary, pp. 232,233." Straw, SR, 59.

What to Expect of the Third Trumpet.—

"There would be some chieftain or warrior who might be compared with a blazing meteor; whose course would be singularly brilliant; who would appear suddenly like a blazing star, and then disappear like a star whose light was quenched in the waters. That the desolating course of that meteor would be mainly on those portions of the world that abounded with springs of water and running streams. That an effect would be produced as if those streams and fountains were made bitter; that is, that many persons would perish, and that wide desolations would be caused in the vicinity of those rivers and streams, as if a bitter and baleful star should fall into the waters, and death

should spread over the lands adjacent to them, and watered by them." Albert Barnes, Notes on Revelation, p.239." Smith, DR, 483.

The Great Star Fell.—

"This trumpet has allusion to the desolating wars and furious invasions of **Attila**, king of the Huns, against the Roman power." Smith, DR, 483.

"The symbolic meteor representing the Huns 'fell' and was not 'cast' upon the empire.... The **Huns** were not driven by another foe but **came voluntarily except as they claimed supernatural guidance.**" Bunch, TR, 83.

The Third Trumpet.—

"Attila was king of the Huns. He organized the different tribes of Europe under his command and directed his attacks upon Rome.

"**Attila's Invasion of the Rivers.—About AD 450** in fulfillment of a treaty with Genseric, he (Attila) moved against the Western provinces along the Upper Danube; reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe.... (Horae Apocalyptic, E.B. Elliot, Vol.1, p. 381. 5th Ed. London.)" Straw, SR, 59.

"At the sound of his war-cry, all Europe musters to arms. Since Xerxes led his immense army against the Greeks, no greater body of warriors had ever assembled to act a part in the fulfillment of prophecy. The engagement that succeeded is recorded as one of the four decisive battles of history.

"Rome collects her forces to meet the intruder; she also invites her very foes to lend a helping hand. The Visigoths, Burgundians, and Franks joined the Roman forces. They met in what is now French territory. At Orleans, and finally at **Chalons, the struggle between one and a half millions of Romans and barbarians [was fierce].** Neither party could claim a victory. **About 300,000 were left dead upon the battlefield.** After the conflict, the Roman general hastened to the imperial city, and his confederates to their respective kingdoms. Attila recruited his forces, and the next spring appeared in the north of Italy with his army as large as it was before it was reduced at Chalons." SDA Pub. Ass., 1875, TST, 27,28.

"He was repulsed in the tremendous battle of Chalons, and whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "**the European fountain of waters,**" in the Alpine valleys of Italy...." Horae Apocalyptic, E.B. Elliot, Vol. 1, p. 381. 5th Ed. London.

"Gibbon says, After this, 'Attila pursued his march; and as he passed, the cities of Altinum, Concordia, and Padua, **were reduced into heaps of stone and ashes.** The inland towns, Vicensa, 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....' As **Attila approached Rome** the people were desperate, knowing that they had no power to resist such an army as accompanied Attila. It was then that **Leo, the Bishop of Rome, volunteered his services and went out to meet the coming army.** He appealed that the city be spared. Gibbon says: 'The Barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess Honoria....

"[Yet, in the meanwhile, Attila relieved his tender anxiety by adding a beautiful maid, whose name was Ildico, to the list of his innumerable wives.] Their marriage was celebrated with barbaric pomp and festivity, at the 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.... **An artery had suddenly burst; and as Attila lay in supine posture, he was suffocated by a torrent of blood.**'

"After his death ...the numerous sons whom so many mothers bore to the deceased monarch, divided and disputed, like a private inheritance, the sovereign command of the nations of Germany and Scythia ...and finally extinguished the empire of the Huns." Gibbon's Decline and Fall of the Roman Empire, p. 196, 200-204, Vol. 3, Five Vol. Ed." Straw, SR ,59.60.



Attila the Hun Meeting the Pope, 450 AD

"Attila died in AD 453, and almost immediately the Huns disappeared from history. In spite of the short period of their ascendancy, so rapacious were the Huns in their devastations that their name has come down through history as synonymous with the worst slaughter and destruction." 7SDA Bible Commentary, 789.

"Notice that Attila's power was gone after making a peace with Rome through the pope. **By peace Rome would destroy many. Dan. 8:25.**" PJ

It Fell Upon the Third part of the Rivers and the Fountains of Waters.—

"Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The

prediction had expressly marked the term of Attila's desolating progress—"the third of the rivers and the fountains of waters." Already Attila had made bitter, besides the surplusage of more Eastern scenes the river line of the upper Danube and Rhine, and the Alpine fountains of waters. **Many [men] had died....** This being done, his course was to end. "Thus far shalt thou go and no further."

"This occurred AD 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had passed away." Horae Apocalypiticae, E.B. Elliot, Vol. 1, p. 382, 5th Ed. London." Straw, SR, 59.60.

The Name of the Star is Wormwood.—

"These words ...recall us for a moment to the character of Attila, to the misery of which he was the author or the instrument, to the terror that was inspired by his name."

"The effect of his [Attila's] ravages in the north of Italy could not better be described in the English language than by the word *wormwood*. 'And the name of the star is called wormwood.' **Bitterness was the result of his course wherever he went.** Bitterness was in the hearts of the people of the Alpine regions as they saw their habitations burnt, their cattle made a prey, and their fair fields entirely laid waste. Before he reached the Alps, he devastated the land and burnt the Roman cities. Aquileia, the most important city of northern Italy, after a siege of three months, was reduced to ashes. The plains around it were nothing but blackness and ashes. ...It being in the hot season many of the Huns died of disease. On the part of both Romans and barbarians many perished in consequence of the evil effects of the invasion. 'And many men died of the waters, because they were made bitter.'"

"...Total extirpation and erasure," are terms which best denote the calamities he inflicted....' **It was the boast of Attila that the grass never grew on the spot which his horse had trod.** "The scourge of God" was a name that he appropriated to himself, and inserted among his royal titles. He was "the scourge of his enemies, and the terror of the world." [Albert Barnes, *Notes on Revelation*, p.239.]" SDA Pub. Ass., 1875, TST, 38.39.

"Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the numbers, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns... His own warriors believed Attila to be the **inspired favorite of their deities** and followed him with fanatic zeal. His enemies looked on him as the **preappointed minister of Heaven's wrath against themselves.**" Cooke, #12-UR, 30

Waters Became Wormwood or Bitter.—

"And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after

the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus saith the Lord of hosts, the God of Israel; Behold, **I will feed them, even this people with wormwood, and give them water of gall to drink.** I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.” **Jeremiah 9:13-16.**

“Wormwood. This word is used in Holy Writ for **rebellion against God and His commandments.** Jer. 9:13-16. The devastation of the Huns was God’s judgment on disobedient, persecuting Rome.” *Burnside, RWU, 102.*

“Drinking bitter water is being used as a symbol for the experience of being conquered militarily and having your homeland thereby desolated.” *Pickle, STR, Part 14.*

THE FOURTH TRUMPET

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.

Sun, Moon, and Stars Smitten.—

“And God made two great lights; the greater light **to rule** the day, and the lesser light **to rule** the night: *he made the stars also.*” **Genesis 1:16.**

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the **sun and the moon and the eleven stars made obeisance to me.** And his father rebuked him, and said unto him... **Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?**” **Gen. 37:9,10.**

“The darkening of the heavenly luminaries is everywhere an emblem of any **great calamity**—as if the light of the sun, moon, and stars should be put out.” Barnes’ Commentary on Rev., p. 326.

“In Genesis 1:16 we are told that these luminaries were **created to rule the night and day.** But that they would also be used for **signs** as well. In Genesis 37:9,10, they were used to represent rulers with their different stages of authority. As is the case upon the earth when the light of these bodies no longer shine, the earth is left in darkness, so in the affairs of men, when those in authority are eliminated, **the government no longer functions and things are left in darkness and**

uncertainty.” *Straw, SR, 61.*

“The ravages of the first three trumpets so weakened Rome that there was little energy left. They prepared the way for the final stroke when **the sun, moon, and stars, the government itself—emperors, consuls, and senators, would be smitten.** The invasion of those tribes not only punished the church for its apostasy, but also overthrew the civil government.” *Straw, SR, 61.*

“The **sun** sends forth light of itself—the decree of the **emperor** is law. The **moon** shines by a borrowed light—the authority of the **consul** was dependent in some measure on the will of another. The **stars** shine when the night comes—the wants of the people demanded attention, and then the **senate** acted.” *SDA Pub. Ass., 1875, TST, 47.*

The Sun Smitten.—

“The symbols sun, moon, and stars—for they are undoubtedly here used as symbols—evidently denote the great luminaries of the Roman government, its emperors, senators, and consuls. The last emperor of Western Rome was Romulus, who in derision was called *Augustulus*, or the ‘diminutive Augustus.’” *Smith, DR, 485.*



Augustulus resigns before Odoacer, 476 AD

“Augustulus was a mere tool in the hands of the numerous barbarians who were now in Italy and upon her borders. The confederate tribes demanded one-third of the land of Italy, and when the request was refused, they united their forces **under the leadership of Odoacer**, the son of a barbarian, who had himself followed the great leader of the Huns, and then accepted a position in the Roman army. He was noted among the barbarians for his courage and ability. By the confederate tribes, he was saluted as the king of Italy. **Augustulus offered his resignation**, which was accepted by the Senate. This was its last act of obedience to its prince. Zeno, ruler of the East, was recognized as sole emperor, **and he awarded to Odoacer the title of ‘Patrician of the Diocese of Italy.’**

“**Odoacer was the first barbarian who reigned in Italy over a people who had once asserted their just superiority above the rest of mankind.**” He

reigned fourteen years, from 476 to 490 AD, but the Roman Empire of the West was a thing of the past. The territory once held by the ruling kingdom of the world, was divided among the barbarians who had assisted in its overthrow.” *Haskel, SSP, 158,159.*

“When Odoacer led the Heruli into the city of Rome and overthrew Augustulus, the last of the emperors of the west, the pretended supreme ruler, **the sun, was smitten.**” *Straw, SR, 61.*

The Moon Smitten.—

“As the moon shines on after the rays of the sun have been withdrawn from the earth, so the consuls continued to work on with the new ruler, Odoacer. Even after the Heruli were driven out by the Goths in 493 AD, -and Theodoric the ruler of the Goths had taken possession, **the office of consul still remained.**” *Straw, SR, 61.*

“**The consulship and the senate [‘the moon and the stars’] were not abolished by Theodoric.** ‘A Gothic historian applauds the consulship of Theodoric as the height of all temporal power and greatness:’—as the moon reigns by night, after the setting of the sun. And, instead of abolishing that office, Theodoric himself ‘congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne.’” *SDA Pub. Ass., 1875, TST, 52.*

“These Goths who now were in charge of the city of Rome and ruled the whole land of Italy were Arians, bitterly opposed by the Catholic church. Yet Theodoric was the civil ruler, and must be counseled even in elections of the church. This greatly annoyed the church officials. All this led Justinian, Emperor of the east, a loyal Catholic, to send his army to Rome to drive out those hated Arians. **Belisarius** at the head of the Justinian’s army succeeded in driving the Goths from Rome by 538 AD, but **did not succeed in overthrowing the work of the consuls until 541**, when their work was terminated—**the moon was smitten.**” *Straw, SR, 61.*

““**The Roman Consulship Extinguished** by Justinian, **AD 541**,” is the title of the last paragraph of the fortieth chapter of Gibbon’s *History of the Decline and Fall of Rome*: “The succession of the 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.”’ Alexander Keith, *Signs of the Times*, Vol. I, pp. 280-283.” *Smith, DR, 487.*

The Stars Smitten.—

“Before the war against the Goths was finished Belisarius was succeeded by **Narses**, who finished the war. When the Goths were defeated and driven out of Italy, **the work of the senate was brought to a close in 553 AD, and the stars ceased to shine.**” *Straw, SR, 62.*

So as The Third Part of Them was Darkened.—

“It is noteworthy that **the century of disasters (378-476)...** befell Rome after she adopted Christianity. The Roman Empire had become in a sense an *apostate people of God*, ripe for experiencing the judgment of God inflicted by her enemies.” *Maxwell, God Cares, 240.*

“The overthrow of Rome was but the harvest of its own sowing. It declined as it had arisen—by conquest. **It was the coming of a vacant night**, spoken of by historians as **the Dark Ages.**” *Anderson, UR, 89.*

“The final destruction of the Western Roman Empire and the subsequent **Dark Ages** constitute a striking fulfillment of the symbolisms of the fourth trumpet. All came as the natural consequence of the rejection of the Prince of Peace. **Strife and darkness are the fate of nations and peoples who refuse to walk in the gospel light.**” *Bunch, TR, 85.*

The Trumpets, a Consequence of Apostasy.—

“The Seven Trumpets prophesy **the consequences of the making of the Papacy, which grew out of the great apostasy from Christianity.** The Papacy was made in the Roman Empire by the union of the apostate Church with that republic which had degenerated into an imperial despotism; and **the result to the Roman Empire, of the making of the Papacy, was the utter ruin of that empire.** This ruin was accomplished by the mighty armies of the peoples of the north, which, in a succession of mighty tides, overflowed the western empire of Rome, in the time covered by the first four of the Seven Trumpets.

“At that time, and for five hundred years before, the Roman Empire, as a whole, had ‘filled the world.’ ‘Coming last among what are called the great monarchies of prophecy, it was the only one which realized in perfection the idea of a monarchia, being...strictly coincident with the civilized world. Civilization and this empire were commensurate; they were interchangeable ideas and coextensive.’—De Quincey. And when that empire perished, to those unenlightened by the word of God it really seemed, in **the violence of the times, that the world was at its end.**” *Jones, GNOT, 7.*

“**The accession of the Roman Church to power marked the beginning of the Dark Ages.** As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. **Instead of trusting in the Son of God for forgiveness of sins** and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be

visited upon the bodies and souls of the offenders. **Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them.** Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. **With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.**" *Great Controversy*, 55.

"The ninth chapter of Revelation [vs.20] reveals that in spite of the judgment of the first six trumpets upon the apostate people of the empire, they continued in their downward course. [Rev. 9:20 quoted.] **These sins were exactly the ones that were perpetrated by the apostate Christians of the Roman Empire.** It is understandable why the trumpets were sent as visitations of divine judgment. It is recognized that **when corruption is under the guise of religion, it is the worst kind of corruption and this is of significance to Christians today.** Falsehood, hypocrisy and corruption always receive the frown of heaven—even though they may be under the guise of religion. In fact this makes sin all the more offensive to God and He does not pass it by. The following counsel is worthy of note:

" 'I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. **Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath.** He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin **they should at once take decided measures to put that sin from them**, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past **the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation.** When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.' Testimonies to Church, Vol.3, p.265." *Cooke, #12-UR, 36,37.*

" 'The extinction of the Roman Empire, from which the Germans had already snatched one province after another, only set the seal to the inward decay of the Latin race and the ancient Roman traditions. **Even the Christian religion, which had everywhere replaced the old faith in the gods, no longer awoke any life in**

the people. The Gallic bishop Salvian casts a glance over the moral condition of these effete but now Christianized nations, and pronounces them all sunk in **indolence and vice;** only in the Goths, Vandals, and Franks, who had established themselves as conquerors in the Roman provinces, does he find purity of morals, vigor, and the energy of youth. "These," said he, "wax daily, we wane; they advance, we decay; they bloom, we wither—and shall we therefore be surprised if God gives all our provinces to the barbarians, in order that through their virtues these lands may be purified from the crimes of the Romans?" The great name of Roman, ay, evens the title which was once the proudest among men, namely "Roman citizen," had already become contemptible.

" 'The Empire, dying of the decrepitude of age, was finally destroyed by the greatest conflict of races recorded in history. Upon its ruins Teutonism established itself, bringing fresh blood and spirit into the Latin race, and reconstituting the Western world through assertion of individual freedom. **The overthrow of the Roman Empire was in reality one of the greatest benefits which mankind ever received.**' [Ferdinand Gregorovius, ... History of the City of Rome in the Middle Ages, ...1:248-254.]" *Heiks, AD538, 47,48.*

The Day Shone Not For the Third Part of It, and the Night Likewise.—

"The concluding words of the fourth trumpet imply the future restoration of the Western Empire.... By conferring on the pope all authority over the churches, Justinian laid his helping hand to the promotion of the papal supremacy, which afterward assumed the power of creating monarchs. **In the year of our Lord 800, the pope conferred on Charlemagne the title of Emperor of the Romans.** That title was again transferred from the king of France to the emperor of Germany." *SDA Pub. Ass., 1875, TST, 53,54.*

WOE, WOE, WOE!

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!

An Angel Flying.—

"This angel is not one of the series of the seven trumpet angels, but simply **another heavenly messenger.**" *Smith, DR, 491.*

Woe, Woe, Woe!—

"The three remaining trumpets are woe trumpets,

because of the more terrible events to take place under their sounding. Thus the next, or **fifth trumpet, is the first woe; the sixth trumpet, the second woe; and the seventh**, the last one in this series of seven trumpets, **is the third woe.**" *Smith, DR, 491.*

"It will be observed that **the same wars that punished the church for its sins, also overthrew the Roman Empire of the West and established the ten kingdoms.** After the overthrow of the last of the rulers of the West, the Eastern Empire took over the affairs in Rome and **later granted the Pope authority over all the churches.** As the first four trumpets witnessed the overthrow of the Western Empire, it will be observed that the part not yet punished by wars was the East. The angel then cries, '**Woe, woe, woe, because of the trumpets which are yet to sound.**' This would imply the next ones are to be **more severe**, and perhaps longer in duration than those which had sounded." *Straw, SR, 62.*

"The last three trumpets will claim our attention.... The first four having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast,** the abomination of the whole *earth.*" *Miller, Evidence, 115,116.*

"**The false doctrines which crush the sons of God, and the errors which hide the righteousness of Christ, are especially designated as woes.** To these woes the student of prophecy is next introduced." *Haskel, SSP, 160.*

"Those who have been self-indulgent and ready to yield to pride and fashion and display, **will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself.** The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying '**Woe, woe, woe, to the inhabitants of the earth.**' (**Rev. 8:13.**)" "1888", 485.

"**The 'woe, woe, woe!' was pronounced upon a church who walked in the sparks of their own kindling,** who did not derive their light and power from the great central Light, the Sun of Righteousness, and diffuse that light and glory to those who were in darkness. **By absorbing and diffusing the light, they cause their own light to burn brighter.** The one who receives light, but does not give it as God requires him to do, will become a receptacle of darkness." *Pamphlet PH028, 3.*

The Inhabiters of the Earth.—

The wicked. (See comments on Rev. 11:10.)

"We see the propriety of the language of our text,

'Woe, woe, woe, to the inhabitants of the earth,' meaning the worshippers of this Papal beast, the followers of this abomination." *Miller, Evidence, 116.*

REVELATION 9

REVELATION 9:1-21

1 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.

5 And to them 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.

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.

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.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

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.

10 And they had tails like unto scorpions, and there were stings in the tails: and their power was to hurt men five months.

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 hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

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.

16 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.

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.

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.

20 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 the sorceries, nor of their fornications, nor of their thefts.

THE FIFTH TRUMPET

REVELATION 9:1

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.

Introduction.—

“The barbarian hordes had spent their strength in the overthrow of the Western Empire, and had, in the course of a few years, laid aside their savage ways, and assumed the manners of the conquered people with whom they lived. **But the Eastern Empire was as full of weakness and pollution** as the Western, and its downfall was just as certain, although it came in an entirely different way.” *Haskel, SSP, 162.*

“There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the **application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and the Turks.** It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both.

“The Roman Empire declined, as it arose, by conquest; **but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church;** and hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. It was because the laws were transgressed, the ordinance changed, and the everlasting covenant broken, that the curse came upon the earth or the land.’ (Alexander Keith, *Signs of the Times*, Vol.I, pp. 289,291).” *SDA Pub. Ass., 1875, TST, 55.*

“**The spiritual supremacy of the pope**, it may be remembered, was acknowledged and **maintained, after the fall of Rome, by the Emperor Justinian.** And whether in the character of a trumpet or a woe, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and **finally led to the subversion of the Eastern Empire.**” *SDA Pub. Ass., 1875, TST, 56.*

A Star (Meteorite).—

“How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!” **Isa. 14:12.**

“And he [Jesus] said unto them, I beheld **Satan as lightning fall from heaven.**” **Luke 10:18.**

“And no marvel; for **Satan himself is trans-**

formed into an angel of light.” 2 Cor. 11:14. [Satan works through human beings.]

I Saw a Star Fall From Heaven Unto the Earth.—

“In scripture, a star denotes a leader. Rev. 1:20; Dan. 8:10; 12:4. In this prediction it is a falling star, and a falling star represents an apostate religious leader. Jude 1:13. Some claim that the falling star represents Satan, but Satan fell centuries before this. Luke 10:13. It is true that Jesus Christ saw Satan as lightning fall from heaven, but Satan’s latest fall was at the crucifixion of Christ. Rev. 12:9,10. The fourth trumpet that brought the end to Western Rome was in 476 AD. In the third trumpet there was also a falling star, a meteor—representing Attila and his Huns. **The falling star of the fifth trumpet must be another earthly leader, an apostate leader, who appears after the fourth trumpet, 476 AD.**

“...After the fall of Western Rome in 476 AD [i.e. after the first four trumpets] did a falling star, a leader of false religion, arise in Arabia and obscure the Christian faith and bring torment to a significant proportion of mankind? The answer is yes! Only one event fulfills it and to the very letter. **It was the rise of Mohamed and the Islam or Moslem religion.**” Cooke, #13-UR, 2,5.

“It was a fallen star that opened the bottomless pit and released the smoke and swarms of locusts. **In verse 11 this fallen star is called ‘the angel of the bottomless pit,’ and is designated as Abaddon and Apollyon, that is the great destroyer, Satan. ...Satan always does his work on earth through human agents, and therefore secondarily, this star represents Mohammed and his caliph successors.**” Bunch, TR, 86.

“[In 569 AD] there was born in Mecca, of the princes of Arabia, a man who claimed direct descent from Ishmael, the son of Abraham. This man was Mohammed, the son of Abdallah, and the founder of a faith, which, today has many thousand adherents....

“Mohammed was of a serious mind, and it was his custom to retire one month each year to a cave, a few miles from Mecca, where he gave himself to fasting and prayer. On his return from one of these seasons of seclusion **he announced his belief in one God, and that Mohammed was the prophet of God.** This was the beginning of Islamism.” Haskel, SSP, 162,163.

“In the latter part of this [6th] century he, claiming he had visions from God, began to propagate his new religion. He having been born of the Kareish tribe which had charge of the sacred shrine of the Koaba of Mecca, met with much opposition from this cult, and was obliged to flee to Medina in 622. This was followed by **war between these two factions**, and in 624 at Badr, Mohammed was victorious, which led to the opponents accepting Mohammedanism. **Holy wars of aggression followed, when those people went out to convert the world to Islam by the sword.** After the death of

Mohammed, 632, and the accession of Akubekr as Caliph, the greatest success of the spread of Mohammedism was attained.” Straw, SR, 63.

The Bottomless Pit.—

(PHYSICAL): “The meaning of this term may be learned from the Greek, *abyssos*, which is defined ‘deep, bottomless, profound,’ and may refer to **any waste, desolate, and uncultivated place.**” Smith, DR, 496.

“If smoke out of this pit should arise to darken the sun and our atmosphere, **it is evidence that the pit itself is located here on the earth.**” Bible Readings, 243.

“And the earth was **without form, and void.**” **Genesis 1:2.** “(Void: 922. *bohuw*, ...mean. to be empty); a vacuity, i.e. (superficially) an undistinguishable *ruin*:—emptiness, void.” Strong, DGT, #922.

“The earth in its chaotic and desolate condition in the beginning and again during the millennium, is called **the abyss or bottomless pit.** This term appropriately represents the abode of Satan and **also the desert wastes of Arabia** out of which came the Saracen hordes like swarms of locusts to spread ruin and desolation over the fairest portions of Asia and Europe.” Bunch, TR, 87.



The Arabian Desert: A Bottomless Pit

“But in **the dreary waste of Arabia**, a bound-less level of sand is intersected by sharp and naked mountains; and the face of the desert, without a shade or shelter, is scorched by the direct and intense rays of a tropical sun. Instead of refreshing breezes, the winds, particularly from the southwest, diffuse a noxious and even deadly vapor; the hillocks of sand which they alternately raise and scatter, are compared to the billows of the ocean, and whole caravans, whole armies, have been lost and buried in the whirlwind.” Gibbon’s Decline and Fall of the Roman Empire, Vol. IV, p. 315, Par. 2.” Straw, SR, 62,63.

“Was not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, And I hated Esau, **and laid his mountains and his heritage waste for the dragons of**

the wilderness.” Malachi 1:1,2.

“Modern Muslim writers use that very word [abyss, from the Greek word, *abyssos*.] in describing the Arabian society from which the power of Islam arose: ‘**ARABIA—The Abyss of Darkness. In that benighted era, there was a territory where darkness lay heavier and thicker....** Arabia... stood isolated, cut off by the vast oceans of sand. Arab traders plodding great distances ...could hardly acquire any grain of knowledge on their journeys. In their own country, they did not have a single educational institution or library. ...They **worshipped stones**, trees, idols, stars, and spirits, in short, everything conceivable except God.’ [Abul A’la Maududi, Toward Understanding Islam, Nairobi: The Islamic Foundation, Quran House, 1973; pp. 41,42.] *Wieland, GIR, 60*

(**SPIRITUAL**): “The figures used in this text are, the *bottomless pit*, which denote the theories of men or devils, that have **no foundation in the word of God.**” *Miller, Evidence, 117.*

A Key.—

“The key is a **symbol of power and authority.**” *Bunch, TR, 87.*

Example of a Good Key.—

“And I will give unto thee the **keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” *Matthew 16:19.*

“‘The **keys of the kingdom of heaven’ are the words of Christ.** All the words of Holy Scripture are His, and are here included. **These words have power to open and shut heaven.** They declare the conditions upon which men are received or rejected. Thus the work of those who preach God’s word is a savor of life unto life or of death unto death. Theirs is a mission weighed with eternal results.” *Desire of Ages, 413,414.*

To Him Was Given The Key of the Bottomless Pit.—

“The key ‘**was given**’ to Mohammed and by it he opened the abyss and released the smoke and symbolic locusts. Mohammed claimed that he received the Koran from the angel Gabriel by revelation. He had come in contact with the Christians and Jews and had carefully studied their religions. **Since he claimed that the Koran was given him by inspiration, it was doubtless the ‘key’ of the prophecy.** Through this pretended revelation Mohammed claimed to be the prophet of God, and it was because of the pretended divine leadership that he was able to unite the roving and unorganized bands of Saracens and pour them in an irresistible torrent upon the tottering civilization of Eastern Rome.” *Bunch, TR, 87.*

“ ‘The Koran [the Moslem Bible] continually

speaks of the **key of God** which opened to them the gates of the world and of religion. So in the Koran: “Did not God give to his legate [Mohammed] the power of heaven which is above and fire which is beneath? With the **key**, did he not give him the **title and power of a porter, that he may open to those whom he shall have chosen?”** Peyron’s *Essais Sur l’Espagne*. P.189.” *Cooke, #13-UR, 6.*

REVELATION 9:2

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.

He Opened the Bottomless Pit.—

“After the downfall of Pagan Rome, and the rise of the anti-Christian abomination, Mahomet [in the desert of Arabia] promulgated a religion which evidently came from the bottomless pit; for it fostered all the wicked passions of the human heart, such as war, murder, slavery, and lust.” *Miller, Evidence, 117 (Note supplied).*

A Smoke.—

“Adam Clark, commenting upon this verse says, ‘There arose a **smoke —false doctrine, obscuring the true light of heaven.**’ It was out of the smoke that the locusts came.” *Straw, SR, 64.*

“Such is a suitable symbol of the religion of **Mahomet**, of itself, or as compared with the pure light of the gospel of Jesus. **It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit.**’ ...A false religion was set up, which, although the scourge of transgressions and idolatry, filled the world with darkness and delusion. (Alexander Keith, *Signs of the Times*, Vol. I, p. 299.)” *Smith, DR, 497.*

“His [Mohammed’s] flight, from Mecca, called the *Hegira*, [AD 622] is the era of his glory, and the date from which the Mohammedans compute their time. In opposition to the forms and ceremonies of the numerous worshipers who congregated at Mecca, and to the professed Christians who revered the images of saints and martyrs, the simple principles of the new religious leader called for prayer, fasting, and alms. Five times a day, his followers all over the world turn their eyes toward Mecca, and lift their hearts in prayer. ...Wherever the followers of Mohammed met the foreigner, there was a single rule of action. ‘Confess,’ said the Mussulman, ‘that there is but one God, and that Mohammed is His prophet; pay tribute, or choose death.’ The atoning blood of Christ was spurned. Jesus was a prophet, they thought; but He, like Moses, was inferior to Mohammed. The Bible of the Christians was replaced

by the Koran. True, the simple faith and austere practices of the Mohammedans were, to all outward appearances, a reform over the apostasy of the Greek Catholics; **but in the rejection of Christ, the Mohammedan had nothing in which to place his faith, save in his own ability to obtain righteousness by works.** So while the papacy was exalting man in the West, and perfecting its system of self-righteousness, the new religion of the East was propagating, under another name, the same device of the devil to destroy the souls of men.

“...The doctrine which impelled their actions was as a dense smoke, issuing out of a furnace.”
Haskel, SSP, 163,164,165.

“ ‘Mohomet was alike instructed to **preach and to fight, and the union of these opposite qualities... contributed to his success:** his voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions, in this world and the next.’ Gibbon, Vol. V, p. 466.

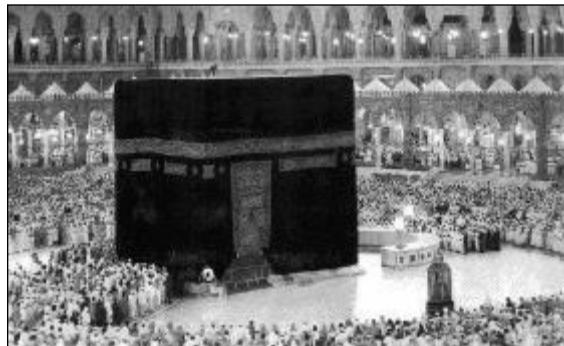
“The more we learn concerning the Moslem religion, the more we realize that **it is a religion that has a terrific appeal to the carnal heart.** On this ground the Moslem religion cannot be from above. It must be from beneath. Gibbon continues:

‘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... **‘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 value and 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 first companions of Mahomet advanced to 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.’ Ibid. Vol.5: 425-426.

“The Moslem heaven that was promised to them was a paradise of sexual and intellectual pleasure. ‘Seventy-two 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.’ **This was the carnal appeal** ...that inspired those savage Arabs to burst forth in conquest of the Roman Empire.” Cooke, #13-UR, 8,9.

“Moslems on their part were denied the right to change their religion. **To this day, the Koran specifically requires Moslems to execute any of their own people who are converted to Christianity.** ‘If they desert you [and become Jews or Christians], seize them and put them to death.’ it says. (The Koran,

Penguin ed., p. 366.)” Maxwell, *God Cares*, 248.



Moslem Worshippers at Mecca

Inside the Kabah is a black stone, believed to be a meteorite fallen from the sky, connecting this religion with Rev. 9:1 where John sees “a star fall from heaven unto the earth.”

“ ‘Mahomet, with the 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 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 most lasting character on the nations of the globe.’

“...His doctrine, generated by the spirit of fraud and enthusiasm, whose abode is not in the heavens, as even an unbeliever could tell, **arose out of the bottomless pit, spread over the earth like the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.** It spread from Arabia over a great part of Asia, Africa, and Europe. ...**The smoke that arose from the cave of Hera was diffused from the Atlantic to the Indian Ocean.**’ (Alexander Keith, *Signs of the Times*, Vol. I.)” SDA Pub. Ass., 1875, TST, 62,63.

“Smoke is a symbol of prayer. See Rev. 8:3,4. One of the doctrines of Islam is **ritualized** prayer five specific times a day. **This darkens the world.**

“Jesus said: ‘And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

‘But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

‘But when ye pray, **use not vain repetitions, as the heathen do:** for they think that they shall be heard for their much speaking. **Matthew 6:5-7.**” PJ

The Sun (Symbol of Jesus).—

“Unto you that fear my name shall the **Sun of righteousness** arise with healing in his wings.” Malachi

4:2.

The Air (Symbol of Holy Spirit).—

“The **wind** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the **Spirit**.” John 3:8.

The Sun and the Air Was Darkened.—

“The Saviour has said, ‘**He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**’ He says again, ‘**And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.**’ Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow **the error** and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will **present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that ‘there is none other name under heaven given among men, whereby we must be saved.’** O how we need believers who will now present Christ in life and character, who will hold up before the world as **the brightness of the Father’s glory**, proclaiming that God is love!” *Home Missionary, 9/1/1892.*

Emblem of Islam.—



Flag of Turkey (Former Ottoman Empire)

“**If the sun was darkened, we only have the moon and the stars left, a popular symbol of Islam.** What do Algeria, Kelantan, Malaca, Mauritania, Northern Cyprus, Pakistan, Tunisia, Turkey, Western Sahara, and other countries and states, some of which exist today, have in common? **Their flags have a crescent and a single five-pointed star on them.** ...It definitely looks like the fifth trumpet represented some sort of Islamic power.” *Pickle, STR, Part 6.*

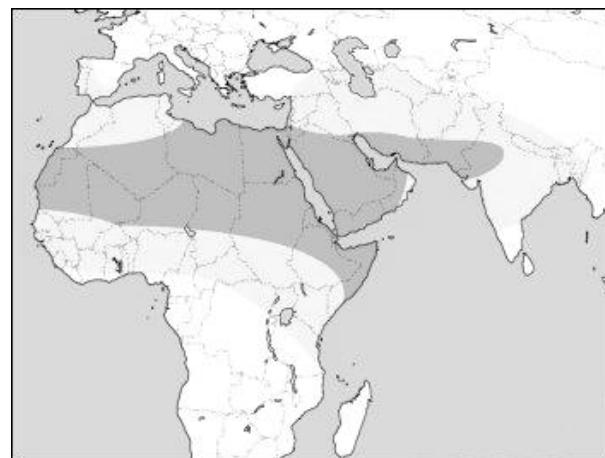
upon the earth: and unto them was given power, as the scorpions of the earth have power.

Locusts.—

“In describing one of the plagues that smote Egypt in the days of Moses, the scripture says, ‘...**the east wind brought the locusts.**’ Ex. 10:13. The country east of Egypt is Arabia and secular authorities are very clear that Arabia is the home of the locusts.” *Cooke, #13-UR, 4.*



Desert Locust Swarm



Map of Locust Population Shows Close Correspondence to Islamic World.

“Clark says of the locusts, they are ‘**vast hordes of military troops.**’ The description which follows certainly agrees better with the Saracens than with any other people or nation.”

“The natural application of this symbol, then, is to [a] numerous and destructive army, or to a great multitude of people committing ravages, and sweeping off everything in their march.... Vs. 12. These considerations show with propriety the fifth trumpet—the symbol of the locusts—is referred to the Arabian hordes under the guidance of Mohammed and his successors. On the supposition that it was the design of John to symbolize these events, the symbol has been chosen which of all others was best adapted to the end.” *(Barnes’ Commentary. Pp. 240,242, 255.)” Straw, SR,*

REVELATION 9:3

And there came out of the smoke locusts

"And the Midianites and the Amalekites and all **the children of the east** lay along in the valley like grasshoppers [locusts] for multitude." **Judges 7:12.**

"By these *locusts* I understand armies. See Joel, 1st and 2nd chapters. Therefore I should read this text thus: **And there came out from these Mahometan followers large armies**, which should have great power to execute the judgments of God on this anti-Christian beast, which had filled the earth with her abominations." *Miller, Evidence, 117*

Locusts—A Call to Repentance.—

"**If I command the locusts to devour the land**, or if I send pestilence among My people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, **and turn from their wicked ways**; then will I hear from heaven, and will forgive their sin, and will heal their land." *2 Chronicles 7:13, 14.*

Power As Scorpions Was Given Them.—

"The **religion of Mohammed became the motivating force** that unlocked these dwellers of the desert and sent them forth on their mission of devastation." *Metcalf, GPDR, 97.*

"A still more specific illustration may be given of the power, like unto that of scorpions, which was given them. Not only was their **attack speedy and vigorous**, but 'the nice sensibility of honor, which weighs the insult rather than the injury, sheds its deadly venom on the quarrels of the Arabs. An indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy that they expect **whole months and years the opportunity of revenge.**' (A. Keith, *Signs of the Times*, Vol. I, p.305.)" *SDA Pub. Ass., 1875, TST, 64.*

Promise of Power Over Scorpions to the Obedient.—

"Thank God, we are not left alone. He 'who loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (Jn. 3:16), will not desert us in the battle with the adversary of God and man. 'Behold,' He says, 'I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.' Luke 10:19." *Mount of Blessing, 119.*

REVELATION 9:4

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.

It Was Commanded Them.—

"After the death of Mohammed, he was succeeded in the command by Abubekr in AD 632, who as soon as he had fairly established his authority and government gathered the Arabian tribes for conquest. When the army was assembled, **he instructed his chiefs on methods of conquest:**

"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. 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 living and retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries, and you will find another sort 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 to Mohammed or pay tribute.'**

Gibbon's Decline and Fall of the Roman Empire,

"The preceding are the only instructions recorded by Gibbon, and given by Abubeker to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mahometanism in its stead, **he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.**' Alexander Keith, *Signs of the Times*, p. 307." *Smith, DR, 498,499.*

Grass, Green Things, and Trees.—

"And they of the city shall flourish **like grass** of the earth." **Ps. 72:16 last part.**

"By *grass, green things, and trees*, Ps. 72:16, Hosea 14:8, I understand **the true church, or people of God.**" *Miller, Evidence, 117,118.*

Those Men Not Having Seal of God in Foreheads.—

"In remarks upon Revelation 7:1-3, we have shown that **the seal of God is the Sabbath of the fourth commandment.** History is not silent upon the fact that there have been observers of the true seventh-day Sabbath all through the gospel age. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads, and who thereby became exempt from Mohammedan oppression? Let the reader bear in mind the fact already alluded to, **that there have been those all through the Christian Era who have had the seal of God in their foreheads,**

that is, have been intelligent observers of the true Sabbath. Let him consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty, for this is all that the prophecy really asserts. **One class of persons is directly brought to view in the text, namely, those who have not the seal of God in their foreheads.** The preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate.

“They were commissioned against another class of men. The destruction to come upon this class is not put in contrast with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. In fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, the face and productions of nature. **In pursuance of their permission to hurt those men who had not the seal of God in their foreheads, they cleaved the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan. It would seem that these were monks, or some other order of the Roman Catholic Church.**” Smith, DR, 499,500.

“**By those men having not the seal of God, etc., I understand the anti-Christian church, or Papal Rome.** Then this would be the sense: And it was commanded them that **they should not hurt the true church, or people of God, but only the anti-Christian beast, or powers subject to her.**” Miller, Evidence, 118.

“Since Satan was the real inspiration of the Saracenic movement, we could hardly expect him to spare those against whom he has waged his fiercest warfare. **It is a fact, however, that the Abyssinians, who were Sabbath keepers, were providentially preserved from destruction by the Moslems.** In the seventh and eighth centuries the apostasy of the church was at its height and the counterfeit Sabbath had supplanted the true. The Christian church had largely lost the seal of God, and therefore the command could apply to most of the inhabitants of the world and especially the subjects of Eastern Rome who were mostly Catholics. Of the apostate state of the church of this period Philip Mauro quotes Isaac Taylor as saying: ‘**What Mahomet and his caliphs found in all directions whither their scimitars cut a path for them, was a superstition so abject, an idolatry so gross and shameless, church doctrines so arrogant, church practices so dissolute and puerile, that the strong-minded Arabians felt themselves inspired as God’s messengers to reprove the errors of the world and authorized as God’s avengers to punish apostate Christendom.**’” Bunch, TR, 92.

“The Saracen forces had crossed from Africa **into Spain**, at the Strait of Gibraltar, and were pushing through **France**, intent on the conquest of Europe. But they were turned back by Charles Martel and his army on the field of Tours (**726 AD**). **They were restrained on the borders of those districts where lived the Waldenses, the Vaudois, and other peoples who were holding to truth.**” Burnside, RWU, 105.

REVELATION 9:5

And to them 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.

Men Tormented.—

“The question arises, What men were they to hurt five months?—Undoubtedly the same they were afterward to slay (see verse 15), ‘the third part of men,’ or **third of the Roman Empire—the Greek division of it.**” Smith, DR, 502.

Tormented.—

“Their constant incursions into the Roman territory, and frequent assaults on Constantinople itself, were an **unceasing torment throughout the empire, which yet they were not able effectually to subdue**, notwithstanding the long period, afterward more directly alluded to, during which they continued, by unremitting attacks, grievously to afflict an idolatrous church, of which the pope was the head.... **Their charge was to torment, and then to hurt, but not to kill, or utterly destroy.** The marvel was that they did not. To repeat the words of Gibbon: “The calm historian of the present hour must study to explain by what means the church and State were saved from this impending, and, as it would seem, from this inevitable danger.” SDA Pub. Ass., 1875, TST, 67.

Five Months.—

(See comments under vs. 10).

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.

Weary of Life.—

“The ‘hurt’ or ‘torment’ would be so terrible that death would be preferable to life. Verse 6. See also Job. 3:20-22; Jer. 8:3. Under some conditions death is far better than life. ...The Saracens offered their victims the choice between the sword, the Koran, or heavy tribute. There were millions whose real choice was death, but such wholesale slaughter was unthinkable even to the

Moslems, so they condemned all captives to perpetual slavery which was often worse than death. History tells us that they took 180,000 prisoners from Northern Africa alone and sold them as slaves." *Bunch, TR, 90,91.*

"Men were weary of life, when life was spared only for a renewal of woe, and when all that they accounted sacred was violated, and all that they held dear constantly endangered; and when the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of a scorpion." A. Keith, *Signs of the Times*, Vol.1, p.309." *Smith, DR, 500.*

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.



Desert Locust

Shapes of Locusts Like Horses Prepared to Battle.—

"Vincent said: 'The likeness of a locust to a horse, especially a horse equipped with armour, is so striking that the insect is named in German heupferd (hay-horse), and in Italian cavelett, "a little horse."'" *Bunch, TR, 89.*



Muslim warriors on horseback.

"The Arabian horse takes the lead throughout the

world; and skill in horsemanship is the art and science of Arabia. And the barbed Arabs, swift as locusts and armed like scorpions, ready to dart away in a moment, were ever prepared unto battle." Alexander Keith, *Signs of the Times*, Vol. 1, p. 311." *Smith, DR, 500,501.*

Faces of Men.—

"The gravity and firmness of the mind [of the Arab] is conspicuous in his outward demeanor; ...his only gesture is that of stroking his beard, the venerable symbol of manhood.... The honor ...of their beards is most easily wounded." Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. V, chap. 50, pp. 86-88." *Smith, DR, 501.*

REVELATION 9:8

And they had hair as the hair of women, and their teeth were as the teeth of lions.

"The Arabs, unlike to other men, had their hair as the hair of women, or uncut, as their practice is recorded by Pliny and others. But there was nothing effeminate in their character; for, as denoting their ferocity and strength to devour, their teeth were as the teeth of lions." Keith, *Signs of the Times*, Vol. 1, p. 312." *Smith, DR, 501.*

"Though they wore long hair, which to the European has the appearance of effeminacy, yet from the days of Ishmael, a tenderness mingled with the savage nature of the lion seems to have characterized the men of the desert." *Haskel, SSP, 170.*

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 cuirass (or breastplate) was in use among the Arabs in the days of Mahomet. In the battle of Ohud (the second which Mahomet fought) with the Koreish of Mecca (AD 624), "seven hundred of them were armed with cuirasses." A. Keith, *Signs of the Times*, Vol.I, p. 312." *Smith, DR, 501.*

Sound of Chariots of Many Horses Running.—

"The charge of the Arab cavalry, who were armed with scimitars, protected by cuirasses, and seated on horses swift as the wind." *Haskel, SSP, 171.*

"The charge of the Arabs was ...chiefly formed of cavalry and archers.... With a touch of the hand, the Arab horses dart away with the swiftness of the wind. The sound of their wings was as the sound of

chariots of many horses running to battle.' Their conquests were marvelous both in rapidity and extent, and their attack was instantaneous. Nor was it less successful against the Romans than the Persians. 'A religion of peace was incapable of withstanding the fanatical cry of "Fight, fight! Paradise, paradise!" that re-echoed in the ranks of the Saracens.' (Alexander Keith, *Signs of the Times*, Vol. I, p. 313.)" *SDA Pub. Ass., 1875, TST, 70,71.*

Chariots of Many Horses Running to Battle.—

"[See also vs.7: 'The shapes of the locusts were like unto horses **prepared unto battle.**'] **Clearly we have depicted an invading army.**" *Pickle, STR, Prt 5.*

REVELATION 9:10,11

And they had tails like unto scorpions, and there were stings in the tails: and their power was to hurt men five months.

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 hath his name Apollyon.

Stings In Their Tails.—



Muslim horseman.

"The Saracen weapons consisted of a sword, lance, and bow and arrows. With these they fought as skillfully while retreating as while charging. They fought something like the American Indians on the plains of the middle west. With unerring aim and deadly results the **Saracen archers discharged their arrows backward over the horses' tails.**" *Bunch, TR, 90.*

(Spiritual:)—" **The prophet that teacheth lies, he is the tail.**" *Isaiah 9:15.* ...In other words, the false religion of Mahomet is the tail which tormented men. The sting was in the false religion and by it men were tormented for five months." *Cooke, #13-UR, 14.*

"The Koran contains many prophecies about the end time. On the last day—which is spoken of as likely to come very soon—the **Koran says** that God will raise the dead and summon everyone to final judgment. At

the judgment, Allah will consign the wicked to hell, to drink blood and boiling water and burn in agony for ever. But Allah will be very compassionate to the righteous. He will invite them all into heaven, to dine at sumptuous banquets with gazelle-eyed virgins.

"The Koran speaks unquestionably in favor of holy war, or jihad. It says that although all believers will find pleasure in heaven, those believers who risk their lives in holy war will find far richer pleasures. Allah, says the Koran, 'has promised all a good reward; but far richer is the recompense of those who fight for Him.' **Allah loves those who fight for His cause.**' 'He will lodge you in pleasant mansions in the gardens of Eden. That is the supreme triumph.' (The Koran, Penguin ed., p.367,104,105.)" *Maxwell, God Cares, 247.*

They Had a King Over Them.—

"**When were they to begin their work of torment?** The eleventh verse answers the question.

"They had a king over them." From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no *general* civil government extending over them all. **Near the close of the thirteenth century, Othman founded a government, or empire,** which grew until it extended over all the principal Mohammedan tribes, consolidating them into **one grand monarchy.**" *Smith, DR, 502.*

"The fifth trumpet alludes to the rise of the Turkish empire under Ottoman, at the downfall of the Saracens. Ottoman uniting under his government the four contending nations of Mahometans, which had long contended for the power during the reign of the Saracen empire, viz., the Saracens, Tartars, Arabs, and Turks. These, all being by profession Mahometans, were ready to follow any daring leader to conquer and drive out from Asia (and even make excursion into Europe) all who professed the Christian faith. **They, having embraced the errors of that fallen star, Mahomet, whose principles were promulgated by conquest and the sword, became one and perhaps the only barrier to the spread of the Papal doctrine and power in the eastern world.** Here the Roman Church had long held a powerful sway over the minds and consciences of the Christian or Greek church in the east, by the aid of the eastern emperor at Constantinople. But the Turks or Ottomans, whom the Lord suffered to rise up in Bithynia, on or near the head waters of the Euphrates, as **a scourge against this Papal abomination, now became a check to the Roman power; and from this time we may reasonably date the declension of Papal authority.** There-fore on the sounding of the fifth trumpet, Rome Papal began to show a weakness which in every succeeding age has been more and more manifested, until her civil power has crumbled to ruin, and her ecclesiastical assumptions must sink, **at the sounding of the seventh trump, to rise no more forever.**" *Miller, Evidence, 116.*

"Says Perkins: [The Ottoman sultan] 'has unlimited power over the lives and property of his subjects, especially of the high officers of State whom he can remove, plunder, or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled.' *SDA Pub. Ass., 1875, TST, 73.*

Angel of the Bottomless Pit.—

"Their king is called 'the angel of the bottomless pit.' **An angel signifies a messenger, a minister,** either good or bad, and not always a spiritual being. '**The angel of the bottomless pit would be the chief minister** of the religion which came from thence when it was opened. That religion is Mohammedanism, and **the sultan was its chief minister.**' *Smith, DR, 502.*

Whose Name is Abaddon and Apollyon.—

"His name in the Hebrew tongue is 'Abad-don,' **the destroyer;** in Greek, 'Apollyon,' **one that exterminates, or destroys.** Having two different names in two languages, it is evident that the **character** rather than the name of the power is intended to be represented. If so, as expressed in both languages, he is a destroyer. Such has always been the character of the Ottoman government." *Smith, DR, 503.*

"For more than six hundred years the Mohammedans had no regularly organized government, and recognized no such dignitary as that which answers to the title of king. 'The authority of the companions of Mahomet expired with their lives; and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence.'—Gibbon, Id. Each tribe, under its own chief, was independent of all the others, and came and went as it pleased. While this was the case, it is evident, as it is the truth, that their character as 'a destroyer' was not, and could not be, such as it was after they were solidly united in one government under the sway of a ruler recognized by all. This is made more apparent when it is seen what was to be destroyed by this 'destroyer.'

The first four trumpets show the ruin of the Western Empire of Rome; and the fifth relates to the destruction of the Eastern Empire. And it is in the character of the destroyer of the last remains of the Roman Empire that this power acts. It was not as a destroyer of men as such, for of them it is said 'that they should not kill them, but that they should be tormented five months,' 'and their power was to hurt men five months.' **It is evident, then, that this character and work as 'a destroyer,' relates to the final destruction of the Roman Empire,** which was then represented in the Eastern Empire, with the capital at New Rome—Constantinople.

"Othman was the caliph who established the organized government of the Mohammedans; and thus it is from him that there has descended the name and title of the Ottoman Empire. It was under the organized

power of Othman that the work of the destroyer began." *Jones, GNOT, 40.*

"Great has been the destruction which this government has executed upon the world; and well may this empire be styled *Destroyer*, in prophecy the signification of Abaddon or Apollyon." *Miller, Evidence, 119.*

"This character might in truth be imputed to the Arab caliphs, who directed the armies for so many years after the death of Mohammed; but it is especially applicable to Othman, the founder of the Ottoman Empire. **This, the first attempted centralization of government was the outgrowth of the doctrines of Mohammed.**" *Haskel, SSP, 171.*

Hurting Men Five Months-First Attack on Eastern Rome.—

"When did Othman make his first assault on the Greek empire?—According to Gibbon '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; and **the singular accuracy of the date** seems to disclose some foresight of the rapid and destructive growth of the monster.' Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. VI, chap. 64, p. 226.

"The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman Empire; but this is evidently an error; for they not only were to have a king over them, but were to torment men five months. **But the period of torment could not begin before the first attack of the tormentors, which was, as above [stated], July 27, 1299.**' Josiah Litch, *Prophetic Expositions*, Vol. II, p. 180.

"The calculation which follows, founded on this starting point, was made and first published in a work entitled, *Christ's Second Coming*, by Josiah Litch, in 1838.

"**"And their power was to hurt men five months."** Thus far their commission extended, to torment by constant depredations, but not politically to kill them. "**Five months**" [thirty days to a month, one hundred and fifty days], that is, one hundred and fifty years. **Commencing July 27, 1299, the one hundred and fifty years reach to 1449.** During that whole period the Turks were engaged in an almost perpetual war with the Greek Empire, but yet *without conquering it.*" (*Ibid.*, p. 181.)" *Smith, DR, 503-505.*

"...The successors of Othman, the founder of the Ottoman Empire, each pushed his conquests nearer to the coveted seat of power. A regular standing army of twenty-five thousand Moslems was organized by the son of Othman. **Asia Minor was completely in his hands, and the seven churches referred to in the first chapter of Revelation were desecrated by the religion**

of Mohammed. ...Between 1360 and 1389, the third sovereign of the Turks, conquered Thrace, and fixed the capital of his empire and his religion at Adrianople, almost within the shadow of Constantinople. Never before had the Greek Empire been surrounded on all sides by the foe. The forth king, Bajazet by name, was surnamed **Ilderim, or 'the lightning,'** because of the fiery energy of his soul, and the rapidity of his destructive marches. Constantinople was sorely pressed, and were not the hand of God recognized, the fact that the downfall was delayed for another fifty years might seem a mere accident. Called to contend with a Scythian force from the East, the Turks were obliged to postpone activities in Greece for a number of years. ...The one hundred and fifty years of torment, not destruction, was about to close." *Haskel, SSP, 172-174.*

"**Since the exact day for the beginning of this power is given, the expiration of the five months may be reckoned to the day. It closed July 27, 1449.** It is these dates which enable the student of the trumpets, to locate the events which take place under each trumpet. These dates are '**nails in a sure place**' for both the first and second woe." *Haskel, SSP, 172.*

Five Months.—

1-Gen. 7:11: The flood began the 17th day of the **2nd** month.

2-Gen. 8:3,4: Waters abated the 17th day of the **7th** month, five months later.

3-Gen. 7:24: The flood continued **150 days**, hence 150 days = 5 months. Thus, 30 days/month.

4-Num. 14:34: Each day for a year.

Thus, five prophetic months X thirty days/month = **150 prophetic days** = 150 literal years.

After the 150 Days (Years).—

"**And after the end of the hundred and fifty days the waters were abated.**" *Gen. 8:3.* It is interesting that the only place in the Bible where a "150 day" period is mentioned is in the record of the Flood. There is a parallel. After the 150 years of Saracen torment, the waters of the Papacy began to abate, that is, **the power of the Papacy began to decline from this point (1449) onward with the rise of the Ottoman Empire, the sixth trumpet.**" *PJ from Unknown Source.*

The Purpose of the Fifth Trumpet.—

"What was the purpose behind this trumpet? It was God's judgment on apostasy. This reveals the attitude of God toward apostasy. Heaven hates it. Apostasy is repulsive to Jesus Christ. **The fact that heaven permitted the rise of Islam in order to punish apostasy indicates how serious and offensive apostate Christianity must be in the sight of heaven.** For 1200 years Islam has dominated the lives of millions of people throughout the Middle East and beyond. While it is a false religion it is opposed to idolatry and religious corruption and maybe is preferable in the sight of heaven than the apostate Christian religion was of the Roman

empire. Islam was undoubtedly inspired by Satan, but so also was the apostasy in the Christian church. However while Islam destroyed much of the apostasy, it did permit true Christianity—those with the seal of God—to continue to spread their faith and influence. According to Benjamin Wilkinson, true Christianity in that period spread amazingly throughout the eastern world. The gospel was taken even to China, and other distant lands. **Maybe the rise of Islam was to protect the true church. Had not the Papal apostasy been hindered in its early development, the church of the East may not have survived."** *Cooke, #13-UR, 28.*



Portion of 1843 chart showing 5th & 6th trumpets.

REVELATION 9:12

One woe is past; and, behold, there come two woes more hereafter.

"The first woe was to continue from the rise of Mohammedanism until the end of the five months. **Then the first woe was to end, and the second begin.**" *Smith, DR, 505.*

"The restraining hand of God had held contending forces in check, waiting, waiting, until the extreme limit of time, **for men to acknowledge the righteousness of Jehovah.**" *Haskel, SSP, 174.*

"We cannot, I think, hesitate for a moment to apply the fulfillment of this trumpet and woe, to these *events, time, and place;* and must be led to admire the agreement between the prophecy and fulfillment, and to believe this book of Revelation to be indicted by the unerring wisdom of the Divine Spirit; for no human forethought could have so exactly described these events, dress, manners, customs, and mode of warfare 1200 years beforehand, except the wisdom of God had assisted him. And if these things are revealed by God himself unto us, surely no one will dare to say that it is non-essential whether we believe this part of the

revealed will of God or not. Shall God speak and man disregard it? Forbid it, O Father; and let us have ‘**ears to hear what the Spirit saith to the churches.**’” *Miller, Evidence, 119,120.*

THE SIXTH TRUMPET

REVELATION 9:13,14

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

The Sixth Angel Sounded.—

“By the sounding of the trumpet, I understand the **commencing of those judgments** which were to be poured out upon the earth under this trumpet.” *Miller, Evidence, 120.*

A Voice From The Four Horns of Golden Altar.—

“**The golden altar** is the altar of incense mentioned at the beginning of this vision (8:2,3). In the typical sanctuary it stood before the vail or entrance into the holy of holies which represented the presence of God. See Ex. 30:1-6. The altar of incense was the place where the priests ministered the blood of the victims slain at the altar of burnt offering in the court. The horns of the golden altar received the blood that atoned for the sins of Israel. This was a part of the ‘daily’ service. The golden altar was symbolic of the mediatorial work of Christ in the heavenly sanctuary. **The voice from the golden altar is there-fore the voice of Christ.** This is the only one of the seven trumpet-angels given specific instruction by Christ.” *Bunch, TR, 97.*

Significance of the Voice at the Golden Altar.—

TIMING OF SIXTH TRUMPET: “First, it locates the timing of this trumpet. The ministration in the heavenly sanctuary from 31 to 1844 AD was in the first apartment of that temple. There Jesus ministered at the incense altar. **The fact that the voice is heard from the altar indicates that the priestly ministry is still located there, thus the period in which the sixth trumpet must be prior to 1844.**

AREA WHERE SIN PREVAILS. “The second significance of the voice from the altar is that sometimes in Scripture, **the location where the voice is heard, represents the area where transgression prevails.** [See Gen. 4:10; Hab. 2:11.] ...The altar of incense that is brought to view under the sixth trumpet represents the intercession of Christ. That was the area where the professed church of the day had become so apostate. **God’s professed people had become deeply involved in the intercession of saints and martyrs.** This voice was from the place of true intercession which they had

so seriously neglected or rejected.

“...The sixth trumpet is a judgment upon apostate Christians of that day who had given themselves over to a false form of intercession, and as a result the command is issued: ‘**loose the four angels that are bound in the great river Euphrates.**’ vs. 14.” *Cooke, #14-UR, 2,3.*

“[vs.13] proves that His [Christ’s] priestly ministry was still in progress during the sounding of the trumpets and that they therefore cannot be identified with the seven last plagues. It also shows that during the first six trumpets the ‘daily’ ministration of Christ was in progress and that He had not yet entered upon the last phase of His ministry represented by the yearly service in the most holy place. It was the failure of the church to recognize the priestly ministry of Christ in the heavenly sanctuary that brought the trumpet-woes upon the professed Christian world. **The heavenly service was trampled underfoot by Papal Rome through the institution of an earthly and counterfeit system, therefore the Turks were loosed against them.**” *Bunch, TR, 97.*

The Four Angels Which are Bound.—

“An angel signifies a messenger, a minister, either good or bad, and not always a spiritual being. ‘**The angel of the bottomless pit**’ would be the chief minister of the religion which came from thence when it was opened. That religion is Mohammedanism, and the sultan was its chief minister.

“...These are the four principal sultanies of which the Ottoman Empire was composed, located in the country watered by the Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and **they were loosed.**” *Smith, DR, 502,506.*

“They were, as it were, restrained and kept back for a long time in that vicinity. It would have been natural to suppose that that vast power would at once move on toward the West to conquer the capital of the Eastern Empire. Such had been the case with the Huns, the Goths, and Vandals. But these Turkish hordes had been long restrained in the East. They had subdued Persia. They had then achieved the conquest of India. They had conquered Bagdad, and the entire East was under their control. **Yet for a long time they had now been inactive, and it would seem as if they had been bound or restrained** by some mighty power from moving in the conquests to the West.” *Barnes’ Commentary, p. 264.*” *Straw, SR, 68.*

When Loosed?—

“Late in the year 1448, as the close of the 150-year period approached, [the emperor at Constantinople] John Palaeologus died without leaving a son to follow him on the throne of the Eastern Empire. **His brother Constantine, the lawful successor, would not venture**

to ascend the throne without the consent of the Turkish sultan. Ambassadors there-fore went to Adrianople, received the approbation of the sultan, and returned with gifts for the new sovereign. Early in the year **1449**, under these ominous circumstances, Constantine, the last of the Greek emperors, was crowned.

"The historian tells the story: '...The gracious approbation of the Turkish sultan announced his supremacy, and the approaching downfall of the Eastern empire....'

"Let this historical fact be carefully examined in connection with the prediction [given] above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a **voluntary surrender of that independence into the hands of the Turks**, by saying, 'I cannot reign unless you permit.' ...**The four angels were thus loosed by the voluntary submission of the Greeks....'** Josiah Litch, *Prophetic Expositions*, Vol.II, pp.182,183." Smith, DR, 506,507.

The Great River Euphrates.—

"The actual river Euphrates is referred to as representing the Assyrians when they invaded Israel. [See Isa. 8:7,8.] The prophet likens the Assyrian power to the overflowing of the Euphrates in flood. **Thus, ...the Euphrates represents a rushing, invading, destroying power.**" Cooke, #14-UR, 5,6.

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.

Which Were Prepared.—

"That is, arranged; made ready as if by previous discipline—for some mighty enterprise. Applied to the Turkmans, this would mean that the preparation for the ultimate work which they executed, had been making as that power increased and became consolidated under Tontul, Alp Arslan, and Malek Shah. In its successful strides, Persia and the East had been established—embracing together all the countries of the East, and constituting thus, by far, **the most mighty nation on the globe.** All this would seem to be a work of preparation to do what was afterwards done as seen in the vision of John." Barnes' Commentary on Rev., p. 264." Straw, SR, 67,68.

For an Hour, a Day, a Month, and a Year.—

"The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period, during which Ottoman supremacy was to exist, **amounts to three hundred ninety-one years and fifteen days.** Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty

literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the **whole amounting to three hundred and ninety-one years and fifteen days.**" Smith, DR, 507.

| |
|------------------------------------------------|
| 1 yr. = 360 prophetic days = 360 literal yrs. |
| + 1 mo. = 30 prophetic days = 30 literal yrs. |
| + 1 day = 1 prophetic day = 1 literal yr. |
| + 1 hr. = 1/24 prophetic day = 15 literal days |
| TOTAL 391 1/24 days = 391 yrs.,15 dys. |

The Third Part of Men.—

"The third part of the Roman Empire—the **Greek division** of it." Smith, DR, 502.

"**To slay the third part of men,**' is to destroy and conquer one third part of the governments or kingdoms of which the Papal beast had the control, which was true in the end." Miller, *Evidence*, 121.

Loosed to Slay Third Part of Men, Constantinople Falls.—

"When the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission extended **to slay** the third part of men." Smith, DR, 505.

"**The four angels were thus loosed by the voluntary submission of the Greeks**, yet another doom awaited the seat of empire. Amurath, the sultan to whom the submission of Deacozes was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by **Mahomet II**, who set his heart on Constantinople, and determined to make it a prey.'

"He accordingly made preparations for be-sieging and taking the city. **The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th day of May following.** And the eastern city of the Caesars became the seat of the Ottoman Empire." Josiah Litch, *Prophetic Expositions*, Vol. II, p.183." Smith, DR, 507.

"[Mohammed II] engaged the services of a founder of cannon, who promised weapons that could batter down the walls of the city. In April, 1453, the memorable siege was formed. At the sound of the war trumpet, the forces of Mohammed II were increased by swarms of fearless fanatics until, as Phranza has said, **the besieging army numbered two hundred and fifty-eight thousand. Constantinople fell;** the last vestige of Roman greatness was gone, and the Moslem conquerors trampled the religion of Rome in the dust. This memorable event affected all future history. **The fall shocked Europe.**" Haskel, SSP, 176.

"Constantinople had stood for 1123 years since its foundation in 330 AD." PJ

"Constantinople, the Eastern capital of the Roman Empire, had been a kind of **protecting wall for all of Europe**. The city had been able to resist the Islamic power by the eastern bank for eight centuries. Her fall produced—as all historians agreed—a panic of great proportions to the rest of all the European nations. The dam that had stopped the Muslim hordes was no longer there. Their flood easily reached Austria and even Germany, threatening to destroy the Western civilization." *Treiyer, Apocalypse, 325.*



Map of Byzantine Empire at Fall of Constantinople, 1453 AD. Constantinople was situated in the heart of Ottoman territories, which the Sultan Mehmet II finally removed on **29 May, 1453.**

"As the founding of Constantinople is a guidepost in history, so the capture of that city in 1453 is another landmark. **One of the greatest checks received by the papacy was due to the influx into Italy of Greek scholars, driven from Constantinople by the incoming Mohammedans. The discovery of America** was due to the closing to the eastern passage to the rich island of the Indian Ocean by the Mohammedans in Constantinople and Asia Minor, and so in more ways than is usually thought, **God worked to advance truth through those who were ignorant of His truth.**" Haskell, SDP, 246,247.

The Ottoman Empire Checks Papal Rome and Helps the Protestant Reformation.—

"While memory of the epochal fall of Constantinople was still fresh, **the Ottoman Turks—amazing as it may seem—played a vital role in the success of the Protestant Reformation!** Mohammed the Conqueror's most illustrious successor was **Suleiman the Magnificent, whose reign (1520-1566)** over the Ottoman Empire coincided closely with the reign (1519-1556) of Charles V, the emperor of Germany when the Reformation began.

"Charles V was ...a devout Roman Catholic. ...He was deeply disturbed by the Reformation that Martin Luther began in 1517....

"The territory which Charles V ruled included

Spain, parts of eastern Europe, and Spain's vast new colonies in North and South America. It also included what in those days was called the Holy Roman Empire but which today we call Holland, Switzerland, most of Germany, and parts of Italy. He deserved to be called Emperor! Inasmuch as Charles V sat at the head of so very much power and wealth, **why did he not stamp out Protestantism, seeing he wanted to so badly?** Partly because of the Ottoman Turks and the fall of Constantinople.

"The King of France (named Francis I), some of the German princes, and even the pope himself were fearful of Charles V and thought that he had too much power. Neither Francis, nor any of the German princes, nor the pope was strong enough alone to withstand Charles V; but each of them was strong enough to withstand him with the support of Suleiman the Magnificent, the head of the Ottoman Empire.

"Thus it came about that **Moslem armies and navies and financial subsidies frequently came to the aid of Christians in their battles against Charles V.**

"...In 1529, the very year that the word *Protestant* was first used to describe the new religious movement [the Protest of the Princes], Charles V thought for a moment that circumstances were right for an attack on the 'heretics.' But just then—at the personal request of the Catholic king of



France—Suleiman the Magnificent sent an Islamic army to attack the Catholic city of Vienna [1529]. Charles V couldn't possibly fight both Protestants and Moslems at the same time. In fact, he had to have the help of the Protestants if he was going to beat back the Moslems. Once more he overlooked religious differences.

"Ottoman pressure on the Habsburgs [that is, on Charles V and his relatives] ...was an important factor in the consolidation of the forces of the Reformation and in their final recognition,' observes a typical modern scholar. '**In the sixteenth and seventeenth centuries support and encouragement for Protestants and Calvinist were ...one of the fundamental principles of Ottoman policy.**'

"...The heyday of the Ottoman Empire continued only from around the fall of Constantinople until around 1600. By 1699 'the Ottoman empire, which had terrified Christendom for over three hundred years, ceased to be an aggressive power.' **In the providence of God, its supremacy had peaked at the precise moment when its influence was needed to preserve the existence of Protestantism.**" Maxwell, *God Cares*, 254,255.

"Often were his [Soliman's] hordes seen hovering, like a cloud charged with lightning, on the frontier of Christendom. When a crisis arose in the affairs of the

Reformation, and the kings obedient to the Roman See had united their swords to strike, and with blow so decisive that they should not need to strike a second time, **the Turk, obeying One Whom he knew not, would straightway present himself on the eastern limits of Europe, and in so menacing an attitude, that the swords unsheathed against the poor Protestants had to be turned in another quarter.** The Turk was the lightning-rod that drew off the tempest. Thus did Christ cover His little flock with the shield of the Moslem.” Wiley, HOP, Vol. I, 473.

Soliman the Magnificent, setting out from Constantinople on the 23rd of April, 1526, at the head of a mighty army, which, receiving accessions as it marched onward, was swollen at last to **300,000 Turks**, was coming nearer and nearer Hungary, like the ‘wasting Levin.’ **The land now shook with terror.** ...Having trampled down the king and his army, the victorious Soliman held on his way into Hungary, and **slaughtered 200,000 of its inhabitants.** This calamity, which thrilled all Europe, brought rest to the Protestants [because the papal forces had to fight the Turks].

“Traversing Hungary, the **Ottoman host had sat down before the walls of Vienna** [1529].... The besiegers were opening trenches, were digging mines, and were thundering with their cannon, and already a breach had been made in the walls. A few days and Vienna must succumb to the numbers, the impetuosity, and valor of the Ottoman warriors, and a desolate and blood-besprinkled heap would alone remain to mark where it had stood. The door of Germany burst open, the conquerors would pour along the valley of the Danube, and plant the crescent amid the sacked cities and devastated provinces of the Empire. **The prospect was a terrible one.** A common ruin, like an avalanche on brow of Alp, hung suspended above all parties and ranks in Germany, and might at any moment sweep down upon them with resistless fury.

“**It is you**’, said the adherents of the old [papal] creed addressing the Lutherans, ‘**who have brought this scourge upon us.** It is you who have unloosed these angels of evil; they come to chastise you for your heresy. You have cast off the yoke of the Pope, and now you must bear the yoke of the Turk.’

“**Not so**,’ said Luther, ‘**it is God who has unloosed this army, whose king is Abaddon the destroyer. They have been sent to punish us for our sins, our ingratitude for the Gospel, our blasphemies, and above all, our shedding of the blood of the righteous.**’ Wiley, HOP, Vol. I, 566,567.

“In the early 600’s AD, Mahometanism, with their local bases positioned throughout the Mediterranean, came into existence. Although loosely-knit till the end of the 13th century, these Arabian factions **still provided a bulwark against Papal advancement activities.** In 1299 AD, under Othman, the Islamic hordes unitedly advanced against the eastern division of the formerly dominated Roman Empire (Greek Division). Their

plundering and harassment activities within Papal territories for ‘150 years’ (5th trumpet), not only caused extremely aggravating conditions, but more so, provided serious hindering factors pertaining to Papal advancement activities in their goal toward world domination.

“From 1449 AD, the devastations of the Islamic scourge continued within Eastern Rome for numbers of centuries with greater desolation and slaughter. **Via the Moslem faction, the Papacy was confined to a goodly degree from overrunning the lower Mediterranean territories.** Islam erected a definite barrier against anti-Christ activities. **The ‘6th Trumpet’ time period of ‘391 years and 15 days’ relative to the Ottoman Empire was a providential pitting of a ‘2nd evil power’ against the ‘1st evil power’.** Not only were the God-stimulated 16th century reformation activities, and the satanically-stimulated French Revolution of the 1790’s, formidable hindering factors to the papal power, but the ‘Ottoman Empire’ was one which spanned over the time period allotted to the Papacy. In God’s providences, the ‘Ottoman Empire’ would run its course for a period of ‘391 years and 15 days’, terminating on August 11, 1840. **Throughout most of the Papal reign, the Papal anti-Christ was under quarantine. After its fall in 1798, the Islamic bulwark was no longer needed, and was terminated 42 years later.**” Michaelson, Write the Vision, Vol. I, 266,267.

REVELATION 9:16

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Number of the Army of Horsemen.—

“And if we should understand the prophet to mean, as some suppose he does, 200,000, multiplied by a 1000, then the sum total would be 200,000,000, which would be more men than were ever on our earth at one time capable of bearing arms; therefore I believe this is not the meaning of the prophet. Neither do I think that it was a succession of armies during the whole period of 391 years, making the sum total of 200,000,000, for this, too, would be incredible; for allowing a standing army of 15,385,000 to be recruited every 30 years, it would only make the two hundred millions; and this sum would be more than five times the number of all the standing armies in the known world. And from these considerations I have for myself given this construction, that the prophet John heard the number of 200,000 repeated, or twice told, which would make an army of 400,000 horsemen; and this would not be incredible. And what is to me strong proof of the fact is, that the history informs us that **Mahomet II came against Constantinople about the year AD 1450, with an army of 400,000 horsemen**, and after a long siege took the city in the year 1453, and destroyed the Eastern Empire, which had stood more than ten centuries from

its foundation by Constantine.” *Miller, Evidence, 121,122.*

“The number of horsemen were two hundred thousand thousand; what this means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice-told, making 400,000, in all. What makes this probable is the fact that the Turks usually had from three to four hundred thousand horsemen in their army. **They had, when Constantinople was taken, three hundred thousand, and some say, four hundred thousand horsemen**, beside many foot and a fleet.” *Litch, Signs, 2/1/1841.*

Army of Horsemen.—

“This is a clear reference to an **invading army**.” *Pickle, STR, Part 7.*

Thousand Thousand.—

“In the Greek it reads, ‘**myriads of myriads**.’ ...What is the significance of this in the sixth trumpet? It was the Turkish method of numbering! They numbered by ‘tomens.’ A tomen is ten thousand people or the number ten thousand, or myriad.” *Cooke, #14-UR, 13,14.*

REVELATION 9:17,18

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.

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.

Breastplates of Fire, Jacinth, and Brimstone.—

“The Cambridge Bible declares that the uniforms were ‘**fiery red, smoky blue, and sulphurous yellow**.’ It is a well-known fact that these were the prominent colors in the uniforms of the Turkish soldiers of that period.” *Bunch, TR, 100.*

“Could language more accurately describe the Turkish horsemen as they rode to battle clad in uniforms of **red and blue and yellow?**” *Anderson, UR, 92.*

Horses' Heads Like Lions.—

“The heads of the horses were in appearance as the heads of lions, **to denote their strength, courage, and fierceness**.” *Smith, DR, 509.*

Out of Their Mouths: Fire, Smoke, & Brimstone.—

“The last part of the verse undoubtedly has reference to the use of gunpowder and firearms for purposes of war, which were then but recently introduced. **As the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses' mouths.**

“Quite an agreement exists among commentators in applying the prophecy concerning the fire, smoke, and brimstone to the use of gunpowder by the Turks in their warfare against the Eastern Empire. But they generally allude simply to the heavy ordinance, the large cannon, employed by that power; whereas the prophecy mentions especially the ‘horses,’ and the fire ‘issuing from their mouths,’ as though smaller arms were used, and used on horseback. ...A statement from Gibbon confirms this view. He says: ‘The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of the musketry and cannon.’ (Gibbon, Vol. VI, chap. 68, p. 388). Here is good historical evidence that muskets were used by the Turks; and, secondly, it is undisputed that in their general warfare they fought principally on horseback. **The inference is therefore well supported that they used firearms on horseback**, accurately fulfilling the prophecy, according to the illustration above referred to.

“Respecting the use of firearms by the Turks in their campaign against Constantinople, Elliott thus speaks:

“It was to “**the fire and the smoke and the sulphur**,” to the artillery and firearms of Mahomet, that the killing of the third part of men, *i.e.*, the capture of Constantinople, and by consequence the destruction of the Greek Empire, was owing. **Eleven hundred years and more had now elapsed since her foundation by Constantine.** In the course of them, Goths, Huns, Avars, Persians, Bulgarians, Saracens, Russians, and indeed the Ottoman Turks themselves, had made their hostile assaults, or laid siege against it. But the fortifications were impregnable by them. Constantinople survived, *and with it the Greek Empire*. Hence the anxiety of the sultan Mahomet to find that which would remove the obstacle. “Canst thou cast a cannon,” was his question to the founder of cannon that deserted to him, “of size sufficient to batter down the wall of Constantinople?” Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began.”

“...Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek Empire. In preparation for it, he gives the history of **the recent invention of gunpowder**, “**that mixture of saltpeter, sulphur, and charcoal;**” tells how... “the long order of Turkish artillery was pointed against the walls, fourteen batteries thundering at once on the most accessible places;” how “**the fortifications which had stood for ages against**

hostile violence were dismantled on all sides by the Ottoman cannon, many breaches opened, and near the gate of St. Romanus, four towers leveled with the ground; how, "as from the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides, the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman Empire;" and how the besiegers at length "rushing though the breaches," "Constantinople was irretrievably subdued, her empire subverted, and her religion trampled in the dust by the Moslem conquerors." I say it well deserves observation how markedly and strikingly Gibbon attributes the capture of the city, and so the destruction of the empire, to the Ottoman artillery. For what is it but a comment on the words of the prophecy? "**By these three was the third part of men killed, by the fire, and by the smoke, and by the sulphur, which issued out of their mouths.**" (Elliott, *Horae Apocalypticæ*, Vol.I, pp. 478,479.)" Smith, DR, 509-511.

"Out of his [Leviathan's] mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth." Job. 41:19-21.

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.

Their Power Is In Their Mouth.—



**Depiction on 1843 Chart
Showing Use of Firearms by the Turks.**

"As the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses' mouths." Smith, DR, 509.

Power In Their Tails Like Unto Serpents.—(Physical:)

"Since the fifth trumpet sounded there has been an astonishing change in the arms of the Turks. They then had breastplates or iron, and were armed with dirks and

scimitars. Now the scene is changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them (bullets) with which they did hurt. This description has long been considered by expositors as a description of firearms and gunpowder. And, indeed, I do not know how anyone who knew nothing of such instruments could describe them more clearly." Litch, *Signs*, 2/1/1841.

(Spiritual:) "The power was also in their tail. Isaiah says, 'The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail.' (Is. 9:15.) Their military valor was one thing in favor of the Turks; the unity of the faith in Mohammed and the zeal inspired by that prophet to kill the 'infidels' (Christians), was a factor equally as potent." Haskel, SSP, 176.

The End of the Time Prophecies of the Fifth and Sixth Trumpet Predicted by Josiah Litch.—

"The supremacy of the Mohammedans over the Greeks was to continue, as already noticed, three hundred and ninety-one years and fifteen days. '**Commencing when the one hundred and fifty years ended in 1449, the period would end August 11, 1840.**' Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that the end of the specified period [that is, on the 11th of August, 1840] the sultan would voluntarily surrender his independence into the hands of the Christian powers,' just as he had, three hundred ninety-one years and fifteen days before, received it from the hands of the Christian emperor, Constantine XIII. (Josiah Litch, *Prophetic Expositions*, Vol. II, p. 189.)

"...This application of the prophecy was made by Josiah Litch in 1838, two years before the expected event was to occur. In that year he predicted that the Turkish power would be overthrown 'in AD 1840, sometime in the month of August;' (Josiah Litch, *The Probability of the Second Coming of Christ About AD 1843*, p. 157.) but a few days before the fulfillment of the prophecy he concluded more definitely from his study that the period allotted to the Turks would come to an end on August 11, 1840. It was then purely a matter of calculation on the prophetic periods of Scripture. It is proper to inquire whether such events did take place according to the calculation." Smith, DR, 512,513.

How the Prediction was Fulfilled!—

"In 1838, ...the sultan of Turkey and Mehemet Ali, pasha of Egypt, were at war, the pasha refusing an indemnity demanded by the ruler of Turkey. In 1839 the

pasha was victorious in battle over the Turkish army, and he sent another force under command of his son into Syria and Asia Minor, and threatened to carry his victorious arms against Constantinople. At this juncture, England, Austria, Prussia, and Russia, combined in the demand that the pasha should confine himself to Syria and Egypt. A council of these four powers was held July 15, 1840. The ruler of Turkey agreed to abide by their decision, and was only too glad to have his life saved by their intervention. He thereby voluntarily surrendered all rights into the hands of the combined forces of Western Europe. In the official document drawn up by the representatives of the nations concerned, are these words: ‘It having been felt that all the zealous labors of the conferences of London in the settlement of the pasha’s pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman plenipotentiary, drawn up and signed a treaty whereby the sultan offers the pasha the hereditary government of Egypt, ...the pasha, on his part, evacuating all other parts of the sultan’s dominions now occupied by him and returning the Ottoman fleet. ...If the pasha refuses to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.’

“This treaty was signed, and the ultimatum was officially put in the power of Mehemet Ali on August 11, 1840. Since that time Turkey has been known everywhere as the ‘Sick Man of the East.’” *Haskel, SSP, 178, 179.* (For further details see *Smith, DR, 513-517* and *SDA Pub. Ass., 1875, TST, 82-92.*)



British delegation putting treaty into the hands of Muhammad Ali, August 11, 1840.

“On August 11, 1840, the period of three hundred ninety-one years and fifteen days allotted to the continuance of the Ottoman power, ended; and where was the sultan’s independence?—GONE! Who had the supremacy of the Ottoman empire in their hands?—the four great powers; and that empire has existed ever since only by the sufferance of these Christian powers. Thus was the prophecy fulfilled to the very letter.” *Smith, DR, 517.*

“When on **August 11, 1840, the London Morning Herald announced**, ‘*The Sultan has been reduced to the rank of a puppet,*’ the news quickly flashed to the unbelieving world.” *Feyerabend, RVBV, 89.*

“The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160.

“The power of Islamism is broken forever; and there is no concealing the fact even from them-selves. **They exist now by mere sufferance.** And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and **now when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange the affairs of the whole world, are leagued together for its protection and defense, down it comes, in spite of all their fostering care.**” *Bates, Autobiography, 172.*

The Effect of the Fulfillment of this Prophecy.—

“The prophecy of the sounding of the sixth angel for three hundred and ninety-one years and fifteen days, ended on the 11th day of August, 1840, and at the same time **the second woe passed, and behold the third woe cometh quickly.**

“Mark, this short space of time called ‘quickly,’ is the whole period of time from the passing of the second woe and sixth angel, to the commencing of the third woe, and sounding of the seventh angel. **This space of time called ‘quickly’, defines the time to announce to every nation and kindred and tongue and people that Christ is coming, by the proclamation of the angel’s message in Rev. 14: 6, 7.** This is in accordance with the testimony of the Saviour. Matt. 24: 3, 14.

“No marvel, then, that those who had been looking with intense anxiety for the passing away of the Ottoman Supremacy, saw with such clearness that the time had come for a body of people to proclaim the message in question from thence down to the ending of the prophetic periods of Daniel’s vision. And that the time had then come for this message to go to every nation, was still further demonstrated by a **call for a Second-advent Conference to be held in Boston about the time the Ottoman empire lost its supremacy**, and many weeks before the news of its fall reached the United States. At the close of this Conference, which was convened a few weeks after the call, in October, 1840, an address of the Conference setting forth their views respecting the second advent of our Lord, was sent forth to the world, and from thence the work continued

until the message ended in the autumn of 1844." *Bates, Autobiography*, 172,173.

"Two years prior to this time, Josiah Litch of Philadelphia published his interpretation of this prophecy, in which he took the unqualified position that the Ottoman Empire would fall in August 11, 1840. It seemed a bold thing to do, especially in the face of a growing infidelity and rationalism....

"His views on the Ottoman question were noted in public journals, and various infidel clubs discussed his views, ridiculing the man for having the audacity to make such a claim. ...When the news of the collapse of the sultans empire was flashed to the unbelieving world, it was startling. Moreover, some of the very ones who had ridiculed now renounced their rationalism. **Within a few months, it is reported, Litch 'received letter from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated they had given up the battle against the Bible and had accepted it as God's revelation to man.'** Some expressed themselves in such words as these: 'We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments, but in this case we have the living facts before our eyes.'" *Anderson, UR*, 93,94.

"When the event verified the truthfulness of this calculation, **the way was prepared for the advent message to go with mighty power.** The prophecies were not only unsealed, but, in the providence of God, a demonstration of the truthfulness of the mode of calculation respecting the prophetic times was given to the world. Thus, at the very time when the mighty angel of God was to come down with the little book open in his hand, and **to cry with a loud voice, the advent message began to be proclaimed with great power.** It was the good news of the everlasting kingdom, and of the advent of our glorious King." *Andrews, TAM*, 28.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in AD 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozees ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, **it will end on the 11th of August, 1840,** when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840."

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the

control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, **and from 1840 to 1844 the work rapidly extended.**" *Great Controversy*, 334,335.

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:

Neither repented they of their murders, nor of the sorceries, nor of their fornications, nor of their thefts.

By These Plagues.—

"When the work of probation is closed, and the intercession of Christ in heaven, and the voice of warning upon earth, are ended, then men drink from the cup of his indignation the wine of **God's wrath without any mixture.** That which constitutes this wrath is the seven last plagues. **They are by this term distinguished from those plagues inflicted under the six trumpets. Rev.9:20,21.**" *Andrews, JEO*, 89,90.

The Rest of the Men Repented Not.—

"In these verses, we have the character of the persons or government on whose account these plagues were sent. In the first place, they are represented as idolaters, as worshipping devils, idols of gold, etc., full of murder, sorceries, fornication, and theft. This exactly agrees with the description John has given of the '**woman sitting on the scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.** And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. **And upon her fore-head was a name written, Mystery, Babylon the Great, the Mother of Harlots, and the abominations of the earth.**' So we see that the fifth and sixth trumpets, and the two first woes, were sent as the judgments of God upon this anti-Christian beast, and clearly shows the decline of the power which she had exercised over the kings of the earth and the people of God for more than eight centuries, to the commencing of the sixth trumpet, when the Turks were let loose upon those kingdoms under the control of Papacy, conquered all Asia and about one third part of Europe, and were in the end **the means of opening the eyes of many of the inhabitants of the world to see that the Pope's**

pretension of being the vice-gerent of God was not well founded; for, if he could not foresee and resist the inroads of the Turks—that infidel nation—surely he could not perform those great miracles which he pretended to perform in order to support his ecclesiastical and civil power: and individuals, and afterwards nations, began to disregard his authority, excommunications, and bulls, until his power is now but a little more than a bishop of Rome.” *Miller, Evidence, 123.*

Plagues.—

“‘Plagues’ as used here has the meaning of ‘strokes’ or ‘judgments’ and furnishes no proof that they are identical or even closely related to the seven last plagues. **The very fact that there was still opportunity for repentance shows that probation had not yet closed during the sixth trumpet.** With the majority of mankind, including the members of the apostate church, the judgments of God failed in their mission. **‘For the people turneth not unto Him that smiteth them, neither do they seek the Lord of Hosts.’ Isa. 9:13.** Only the righteous ‘learn righteousness’ when the judgments of God are in the land. Isa. 26:9, 10.” *Bunch, TR, 104.*

Devil or Idol Worship.—

“**Idolatry in both the Old and New Testaments is identified with devil or demon worship.** See Deut. 32:17; Ps. 96:5; 106:37; 1 Cor. 10:31.” *Bunch, TR, 104.*

“The worship of devils (demons, the dead deified) and idols of gold, silver, brass, stone, and wood, may find a fulfillment in the **saint worship and image worship of the Roman Catholic church;** while murders, sorceries (pretended miracles through the agency of departed saints), fornications, and thefts, in countries where the Roman religion has prevailed, there has been no lack.” *SDA Pub. Ass., 1875, TST, 93.*

“The vow of Mahomet II, published Aug. 2, 1469, in all the mosques of his empire, has an interesting application on this point: ‘I Mahomet, son of Amurath, ...emperor of emperors and prince of princes, from the rising to the setting sun, promise to the only God, Creator of all things, by my vow and by my oath, that I will not give sleep to my eyes, that I will eat no delicacies, that I will not seek out what is pleasant, that I will not touch what is beautiful, nor turn my face from the west to the east, **till I over-throw, and trample under the feet of my horses, the gods of the nations, those gods of wood, of brass, of silver, of gold, or of painting, which the disciples of Christ, have made with their hands.**’—*Sismondi Hist. Of Italian Republics, vii. 397.* Cited by Mr. Birks in his “Mystery of Providence,” p. 429.” *SDA Pub. Ass., 1875, TST, 93,94.*

Murders.—

“**Murdered the Saints.**” *Burnside, RWU, 110.*

Sorceries.—

“**Prayers to the dead.**” *Burnside, RWU, 110.*

Fornication.—

“**Union with the world.**” *Burnside, RWU, 110.*

Thefts.—

“**Confiscated the property of the martyrs.**”

Burnside, RWU, 110.

Aftermath of the Fifth and Sixth Trumpets.—

“The events that occurred under the sixth trumpet constituted the second woe, yet these judgments led to no improvement in the manners and morals of men. **...The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom.** Men suffered the punishment, but learned no lesson form it.” *Smith, DR, 517.*

“The closing words of the ninth chapter are a sad commentary on the condition of the world. ...As the end draws near iniquity waxes greater. **The fall of nations has ever been used as a symbol of the final destruction of the earth.** Men see these things and yet continue in their idolatry, their theft, and their fornication. How precious in the sight of the Lord is that little company who by faith see Jesus, and following Him in His work above, reflect his character to the world!” *Haskel, SSP, 179.*

“In spite of all the woes brought upon Europe by the Turks, mankind did not repent, and, with few exceptions, **Christianity has been losing ground in Europe** since the Renaissance, as men turned to humanism, rationalism, the worship of money, science, and power.” *Thiele, OSIR, 181.*

A Final Warning Before Seventh Trumpet.—

“The final effort to bring repentance to mankind would be in the heralding of a final world message which is pictured in the parenthetical prophecy between the sixth and seventh trumpets. **Before the last and most terrible of the seven war scourges visits the nations of earth, a last and mighty appeal will be made through the gospel under the latter rain.**” *Bunch, TR, 104.*

REVELATION 10

REVELATION 10:1-11

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.

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.

3 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.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware 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.

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.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

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 thy belly bitter, but it shall be in thy 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, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

sixth and seventh trumpets, Rev. chapters 10 and 11, which show the rise of two great movements. **The Advent Movement with its saving truths and the atheistic power of Revolutionary France which God used to break the temporal power of the Papacy. This prophecy also shows the rise of Communism.**" *Burnside, RWU, 120,121.*

"The prophet John watched the sounding of the sixth trumpet, and saw the woes and terrors of national strife, and the darkening of the earth by the smoke from the 'bottomless pit.' He saw men buried beneath the weight of their own sins, and although the Son of God was waiting, like the father of the prodigal son, for the return of the sinful, yet they repented not of their murders and sorceries, their fornications and thefts. Justice and mercy are inseparably mingled in the dealings of God with man, and great woes call forth from Jehovah a great overflowing of His love. So when the world lay in darkness, unmindful of the voice of God which they might have heard in the very din of battle or the councils of nations, **there came to the world a most thrilling message. John heard this message before seeing the further events of the third woe.**" *Haskel, SSP, 180.*

"Revelation 10 reveals the workings of God's kingdom and Revelation 11:1-13 reveals the workings of Satan's kingdom—since 1798. This corresponds to the 6th head period of Revelation 17." *PJ*

JESUS, THE CAPTAIN OF THE LORD'S HOSTS

Introduction.—

"In this scripture we have another instance in which the consecutive line of thought is for a time interrupted. Revelation 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. **All of chapter 10 and a part of chapter 11, therefore, come in parenthetically between the sixth and seventh trumpets.**" *Smith, DR, 519.*

"Rev. 10 and 11:1-13 constitute a parenthetical prophecy between the sixth and seventh trumpets. **It is closely related to the parenthetical prophecy between the sixth and seventh seals.** This is further proof that the seals and trumpets are parallel and not successive." *Bunch, TR, 105.*

"In the prophecy of the 'Seven Trumpets,' we have two parenthetical prophecies placed in here between the

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.

A Mighty Angel.—

"The similarity of the description of Christ in chapter 1:13-16 leads many to believe that **this angel must be Christ.** ... He is called 'the Messenger [angel] of the covenant' (Malachi 3:1), and 'the Angel which redeemed me' (Gen. 48:16). *Anderson, UR, 97.*

"And **the angel of God**, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." **Exodus 14:19.**



"The mighty angel who instructed John was no less a personage than Jesus Christ." 7BC, 971.

Come Down From Heaven.—

"The termination of the hour, day, month and year of the sixth angel marks the conclusion of the second woe, **August 11, 1840.** Rev.9:15. **At the close of the sixth angel's voice a mighty angel descends from heaven to herald the sounding of the seventh trumpet.**" Andrews, JEO, 55,56.

"This denotes that the message is from God, and is of great importance. In Revelation, God inspired movements are pictured as coming from above, from heaven, whereas movements inspired by Satan are symbolized as emerging from beneath, from the abyss, the sea and the earth.

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:15-17." Cooke, #15-UR, 2.

Clothed With a Cloud.—

"Clouds are associated with the Deity in scripture. When the Deity descended on Mount Sinai, [there was] '**...a thick cloud upon the mount and the voice of the trumpet exceeding loud; so that all the people trembled.**' Ex. 19:16.

"These words the Lord spake to all the assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." Deut. 5:22.

"When Jesus was transfigured on the mountain, '**...there came a cloud and overshadowed them and**

they feared as they entered into the cloud and there came a voice out of the cloud saying, This is my beloved Son hear him.' Luke 9:34-35.

"At Jesus' ascension, '**...he was taken up, and a cloud received him out of their sight.**' Acts 1:9.

"At the second advent, '**...he cometh with clouds, and every eye shall see him.**' Rev. 1:7. '**I looked and behold a white cloud and upon the cloud one sat like unto the Son of man.**' Rev. 14:14.

"Seeing that clouds are associated with the Deity, it suggests that **this angel must be a member of the Godhead.**" Cooke, #15-UR, 3.

"For I will appear in the cloud upon the mercy seat." Leviticus 16:2.

"And the LORD went before them by day in a **pillar of a cloud**, to lead them the way; and by night in a **pillar of fire**, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Exodus 13:21,22.

"Members of the Godhead must veil their glory when they appear to men. While leading ancient Israel through the wilderness Christ veiled His presence in a pillar of cloud by day. In a cloud He came down on Mount Sinai to proclaim His law, and in a cloud the Lord visited the holy of holies in the tabernacle." Bunch, TR, 106.

"With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt." Job 36:32.

"The clouds surrounding the form of Jesus represented the fact that **there was something about Jesus that was not understood. What was it?** The daily (continual) ministry had been taken away. **The knowledge of Christ's continual ministry in the heavenly sanctuary had been hidden from the minds of men by the work of the papacy.** Indeed, the fact that Jesus was about to enter the Most Holy Place was not understood until after the great and bitter disappointment. Then the sanctuary would be restored to God's people." PJ

A Rainbow Upon His Head.—

"A rainbow is represented in Heaven round about the throne, also above the head of Christ, as **a symbol of God's mercy encompassing the earth.** When man by his great wickedness provokes the wrath of God, Christ, man's intercessor, pleads for him, and points to the rainbow in the cloud, as evidence of God's great mercy and compassion for erring man; also the rainbow above the throne and upon his head **emblematical of the glory and mercy from God resting there for the benefit of repentant man.**" Spiritual Gifts, Vol. 3, 75.

"The bow like that above the throne of God forms a

complete circle. See Rev. 4:3. It is the emblem of divinity and eternity. **It indicates that the message comes directly from the throne of God and is therefore of divine origin.** It also shows that it is a **message of grace and mercy** in the midst of wrath manifested in judgments." *Bunch, TR, 105,106.*

His Face As the Sun.—

"This expression denotes His [Christ's] **divinity.**" *Cooke, #15-UR, 4.*

"And I turned to see the voice that spake with me. And being turned, I saw ...**one like unto the Son of man**, clothed with a garment down to the foot. . . . His countenance was as the sun shineth in His strength." **Rev. 1:12,13,15.**

"**His face as the appearance of lightning**, ...and **his feet like in color to polished brass**, and the voice of His words like the voice of a multitude." **Daniel 10:6.**

"And his [Christ's] **face did shine as the sun**, and his raiment was white as the light." **Matt. 17:2.**

His Feet as Pillars of Fire.—

"This coincides with Rev. 1:15: '**His feet like unto fine brass as if they burned in a furnace.**' This refers to Christ's power to judge and punish evil and to tread down in destruction, all who rebel against God." *Cooke, #15-UR, 4.*

Jesus, Like the Pillar of Cloud and Pillar of Fire.—

"**And the Lord** went before them by day in a **pillar of a cloud**, to lead them the way; and by night in a **pillar of fire**, to give them light; to go by day and night." **Exodus 13:21.** "And the **angel of God**, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them" **Exodus 14:19.**

The Appearance of the Angel and the Sanctuary.—

"There was a particular aspect of the sanctuary service that took place evening and morning. In the evening the priest burned incense and lighted the lamps; in the morning he trimmed the lamps and burned incense again. These activities were to be carried out '**evening to morning before the Lord continually** [*tamid*]'" (**Lev. 24:3.**)

"Through the use of His pillar of cloud and pillar of fire, God Himself marked off just the time when these activities were to be performed. One changed to the other at sunset and sunrise, thus marking the time when the priest was to carry out these activities in the tabernacle. This was the way the Lord led, guided, and watched over His people and His sanctuary evening and morning for the 40 years of their wandering in the wilderness (Num. 9:15,21).

"Given this special sanctuary significance for the evening and the morning sequence, it may be suggested that the evenings and the mornings in the prophecy of

Daniel 8 take on added significance. **An evening-morning is not just a 24-hour period—it is a 'sanctuary day.'**

"Returning again to Revelation 10, we should note again the symbolism of the dress and appearance of the mighty angel.... It can be related to the cloud God wrapped around Himself when He led the children of Israel in the wilderness. The feet of this mighty angel appeared like pillars of fire. The pillar of fire that is known best in the Bible is the pillar of fire which led the children of Israel in the wilderness. Thus, in terms of imagery, the mighty angel of Revelation 10 presents **the two main elements that demonstrated the presence of the God of Israel** over His sanctuary and over His people: **the pillar of cloud and the pillar of fire.**

"That same **pillar of cloud and pillar of fire** is referred to indirectly in Daniel 8, if the evening-mornings of verse 14 are indeed sanctuary days. Since the angel who appears in this manner is dealing with *prophetic time*, and since this specific element of the sanctuary day is used in one particular time prophecy, a connection between that language in Daniel 8:14 and this imagery in Revelation 10 can be suggested.

"Such a potential connection with the prophecy of Daniel 8:14 should also be taken into account **when one considers what the mighty angel of Revelation 10 means when he says that 'there should be time no longer.'** ...Those evening-mornings extended—in historical fulfillment—from 457 BC to AD 1844.

"Thus, this line of time prophecy also presents the date of 1844 as the juncture before which the angel could not have made his statement about time, but after which he could justifiably have done so." *Biblical Research Inst., ISOR, 311,312.*

Why Jesus is Called an Angel!—

"If this angel is Jesus Christ in His glorified state, then this tenth chapter must be important. Why is Jesus designated as an angel?

"Before his birth in Bethlehem, in the Old Testament, the Son of God was alluded to as an angel. He was called Michael the Archangel. Michael means '**who is like God?**' The word archangel means, the 'chief angel.' This is still one of Christ's titles. The term angel, means '**messenger**', and is applied to Jesus Christ in the Old Testament, in the setting of the covenant, as the judge and protector of his people.

"'Behold I send **an angel** before thee to keep thee in the way, and bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not for he will not pardon your transgressions for my name is in him. But if thou shalt indeed obey his voice and do all that I speak, then I will be an enemy to thy enemies and an adversary to thy adversaries. **For mine angel** shall go before thee and bring thee unto the Amorites, the Hittites, ...and I will cut them off.' **Ex. 23:20-25.**

"The prophet Malachi also refers to Christ as the angel: 'Behold I will send my messenger [John the Baptist] and he shall prepare the way before me. **And**

the Lord whom ye seek shall suddenly come to his temple, even the messenger [or, the angel] of the covenant whom ye delight in, behold he shall come, saith the Lord of hosts. But who may abide the day of his coming and who shall stand when he appears? For he is like a refiner's fire and like fuller's soap.' **Malachi 3:1,2.**

This is a prediction of Christ's first advent. **It also applies to Christ's coming to his temple, to the Most Holy Place, for judgment. It is a judgment scene!**

"...He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi [believers], and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.... And I will come near to you in judgment and I will be a swift witness against the sorcerers, and against the adulterers, and false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.' **Mal. 3:3-6.**

"REVELATION 10 IS IN A JUDGMENT SETTING. Christ is here presented as '**the angel of the covenant**' in the setting of the pre-advent judgment. In the light of these Old Testament portrayals, undoubtedly Revelation 10 is also in the setting of the covenant and of judgment." *Cooke, #15-UR, 4-6.*

"God's covenant is the ten promises of the ten commandments. Jesus is here depicted as the 'angel of the covenant' to alert God's people that they were not keeping all of God's commandments, specifically the fourth commandment, by the power of the Holy Spirit. **They needed to know this because the hour of God's judgment was come.**" *PJ.*

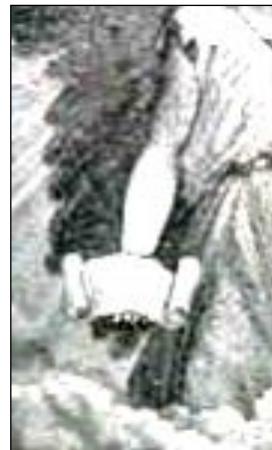
REVELATION 10:2

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.

A Little Book OPEN.—

"We may infer from this language that this book was at some time closed. We read in Daniel of a book which was closed and sealed to a certain time: '**Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.'** **Daniel 12:4.** Since this book was closed only *until* the time of the end, it follows that **at the time of the end the book would be opened.** As this closing was mentioned in prophecy, it would be reasonable to expect that in the predictions of events to take place at the time of the end, the *opening* of this book would also be mentioned. **There is no book spoken of as closed and sealed except the book of Daniel's prophecy, and there is no account of the opening of that book unless it be here in Revelation 10.** We see, furthermore, that in both places the contents ascribed to the book are the same. The book which

Daniel had directions to close and seal had reference to time: '**How long shall it be to the end of these wonders?**' **Daniel 12:6.** When the angel of this chapter comes down with the little book open, on which he bases his proclamation, he gives a message in relation to time, as will be seen in verse 6. Nothing more is required to show that both expressions refer to one book, and to prove that the little book which the angel had in his hand, open, was the book referred to in the prophecy of Daniel." *Smith, DR, 519,520.*



**The Little Book Open In the Angel's Hand
Was the Book of Daniel that Had Been Sealed.**

"He has a little book open in his hand, a fact which indicates that **its contents form the subject of his proclamation.** When he has finished his announcement he confirms it with a solemn oath. The words of this oath give a definite idea of the nature of his proclamation.

"1. That it relates to the definite time of some grand event.

"2. That this event is the sounding of the seventh angel.

"3. That this proclamation is based upon the prophets.

"The book of Daniel contains the prophetic periods which mark the very events of the seventh angel's voice. Among the earliest of these events are the opening of the second apartment of the heavenly temple (Rev.11:19), the judgment of the righteous dead (Rev.11:18), the finishing of the mystery of God (Rev.10:7), and the coronation of Christ for the destruction of his enemies (Rev.11:15-19; Ps.2:6-9). The prophecy of Daniel reveals this very session of the investigative judgment, at which Christ is crowned king upon his own throne (Dan.7:9-14), and the final work in the sanctuary of God for the closing up of human probation (Dan.8:14), and marks the very time for the beginning of this grand work.

"The book of Daniel must therefore be that book out of which the angel makes his proclamation of definite time; for this book alone contains the prophetic periods, unless, indeed, we add the book of Revelation,

which is but a second edition of the prophecy of Daniel. **Now it is a remarkable fact that the book of Daniel was by divine direction closed up and sealed till the time of the end, when the wise were to understand.** **Dan.12:4-10.** The same power which placed the seal upon it must be employed to take it off. **It was by the agency of the angel of God that this book was closed up; and it is by the same means that the seal is removed.** And hence when the angel descends to herald the work under the seventh trumpet, that prophecy which reveals the very events of that trumpet, and marks the time of their commencement, is open in his hand. **Having made his announcement therefrom, he swears that time shall be no longer, i.e., that the events predicted shall occur where he then stands—at the end of the periods contained in the little book.**" Andrews, JEO, 56-58.

"And the vision of the evening and the morning which was told is true: wherefore **shut thou up the vision;** for it shall be for many days." **Dan. 8:26.**

"It is evident that the book of Daniel would play an important part in the message that would herald the second advent of Christ and prepare a people to meet Him. The book of Daniel was closed and sealed by order of the angel Gabriel. **It is unsealed** and opened by a mighty angel from heaven at '**the time of the end**' when **its revelations would be needed by the church.**" Bunch, TR, 107.

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, '**But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased**' (Dan. 12:4). When the book was opened, the proclamation was made, '**Time shall be no longer.**' (See Rev. 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days." Selected Messages, Vol. 2, 105.

"The unsealing of the little book was the **message in relation to time.**" (MS 59, 1900). 7BC, 971.

How the Little Book Was Opened.—

"The arrest of Pope Pius [in 1798] made dramatic news. **Many Protestants recognizing in the arrest the fulfillment of prophecies of Daniel and Revelation,** felt that the event both confirmed the truths they had proclaimed and **inspired an intensive study of the prophecies.** Especially they studied the eschatological prophecies—those relating to the second advent of our Lord. **The result was a great spiritual awakening in Europe, in the Middle East, in India, in North and South America, even as far away as the new land of Australia.**" Anderson, UDP, 95.

"Until the second half of the eighteenth century, it was not clear how to interpret the 2300-day prophecy. Then Johann P. Petri, a reform pastor in Germany, concluded that the seventy weeks and the 2300 days had the same starting point. All that remained was to find the exact date for 'the going forth of the commandment to restore and to build Jerusalem.' (Dan. 9:25). ...Artaxerxes I authorized the rebuilding in **457 BC.** Consequently, the year 1844 ends the prophecy of the 2300 evenings and mornings." Zurcher, COR, 76.

"The study of the prophecies and especially those of the book of Daniel, convinced Bible students in the early part of the 19th century that the long delay was about over and that Christ would soon return. This conviction was greatly strengthened by the study of **the 2300 year prophecy.** In fact it was this prophecy that furnished much of the zeal and inspiration for the giving of the message foretold in Revelation 10." Bunch, TR, 109.

"The one prophet, who, before Christ, gave the date of His first advent, and who also gave the time of His second coming and of the end, was Daniel." Haskel, SSP, 183.

"**The unsealing [opening] of the little book was the message in relation to time.**" 7BC, 971.

When the Little Book Was Opened.—

"The prophecy, especially the prophetic periods of Daniel, were not to be opened until the time of the end. If this is the book which the angel had in his hand open, it follows that he proclaims his message after the time when the book should be opened, or somewhere this side of the beginning of the time of the end. All that now remains on this point is to ascertain when the time of the end began, and the book of Daniel itself furnishes data from which this can be done. In Daniel 11:30, the papal power is brought to view. In verse 35 we read, '**Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end.**' Here is the period of the supremacy of the little horn, during which time the saints, times, and laws were to be given into his hand, and from him suffer fearful persecutions. This is declared to reach to the time of the end. **This period ended AD 1798, when the 1260 years of papal supremacy expired.** There the time of the end began, and the book was opened. Since that time, many have run to and fro, and knowledge on these prophetic subjects has marvelously increased.

"...In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased. **In 1798 the time of the end began, and the seal was taken from the little book.**" Smith, DR, 520,521.

"In Daniel 12:4 we are told that the little book was sealed until the time of the end and then he sees a man clothed in linen who raises his hand to swear by the Creator that the book will remain sealed for 3½ times

and then all will be fulfilled. **Notice that the book is opened first (Rev. 10:1, 2), then seven thunders utter their voices, then the angel declares that time will be no longer. Thus there is a difference between the opening of the little book in 1798 and the declaration that time will be no longer which happens after the book is opened, in 1844.** Then when the message from the book is finished, the mystery of God comes to an end and probation closes.” *Bohr, NR10, 10,11.*

Little Book is Daniel—Proved By Revelation!—

“As soon as the little book of Revelation 10 is opened we find a virtual explosion of material coming from Daniel in the Apocalypse of John. Take the 1260 days, for example. Immediately after Revelation 10 the 1260 days become a central feature:

- “11:2—The court of the temple ‘is given over to the nations, and they will trample over the holy city for forty-two months.’
- “11:3—‘And I will grant my two witnesses power to prophecy for one thousand two hundred and sixty days.’
- “12:6—‘The woman fled into the wilderness . . . for one thousand two hundred and sixty days.’
- “12:14—The woman flees from the serpent ‘into the wilderness . . . for a time, and times, and half a time.’
- “13:5—The beast exercised ‘authority for forty-two months.’

“It is significant that **not once does Revelation mention that time period until the little book is opened. And at that point it shows up everywhere.** That conclusion led me back to the book of Daniel and the first mention of the 1260 day prophecy: The little horn power ‘[1] shall speak words against the Most High, and [2] shall wear out the saints of the Most High, and [3] shall think to change the times and the law; for they shall be [4] given into his hand for a time, two times, and half a time’ (Daniel 7:25).

“Each of the four parts of that verse forms a piece of the drama in Revelation 11-14.

1. “The speaking of “words against the Most High” turns up in Revelation 13:5, in which ‘the beast was given a mouth uttering haughty and blasphemous words’ for 42 months (cf. verse 6).

2. “The wearing out of the saints is reflected in Revelation 13:7, in which the beast “was allowed to make war on the saints and to conquer them.”

3. “The part about the attempt to change times and laws is answered in Revelation 12:17, 14:12, and 14:7, in which God predicted a restoration of the commandments, including the one dealing with time, at the end of history.

4. “And we have already noted the centrality of the 1260 days (or ‘a time, two times, and half a time’) in Revelation.

“Truly when the little book of Revelation 10 opens we find an explosion of Daniel in John’s Apocalypse, indicating that the sealed prophecies of the little book of Daniel had indeed been opened. But

we are not finished yet with ideas related to the unsealing of the 1260 days. For the sake or brevity I will just list some of them.

1. “The restoring of dominion to Christ and the saints at the end of the judgment of Daniel 7:14, 27 surfaces in Revelation 11:15.

2. “The 10 horns of Daniel 7:7 are resurrected in Revelation 12:3 and 13:1.

3. “The sea beast of Revelation 13:1, 2 represents a composite of the beasts in Daniel 7:3-6.

4. “The victorious Son of Man picture of Daniel 7:13, 14 comes up again in Revelation 14:14.

5. “The problem of who to worship treated in Daniel 3 is a central feature of Revelation 13 and 14, in which we find the choice between worshipping the beast and its image or the Creator God alluded to eight times.

“There is probably more that can be said, but the point has been made. **Immediately following the opening of the little book of Revelation 10 the symbols of Daniel related to the sealed 1260 days become omnipresent in Revelation 11-14, whereas that symbolism was absent before the unsealing.**

“At that point in my study I had no doubt concerning the opening of the 1260 days that had been sealed in Daniel 12:9. **But what about the unsealing of the 2300 day prophecy of Daniel 8:26, 14?** ...That prophecy deals with the cleansing, restoration, or justification of the sanctuary. ...Early Seventh-day Adventists viewed that passage in terms of Day of Atonement symbolism in relation to the second apartment of the heavenly sanctuary.

“With those thoughts in mind, it is of interest that Revelation 11:1, 2 presents a judgment scene in which **the temple, the altar, and the saints are ‘measured.’** ...Ken Strand points out, the only adequate Old Testament passage is the Day of Atonement description of Leviticus 16. ‘In that chapter,’ he writes, ‘there are four basic entities noted as having atonement made for them—the priests themselves, the sanctuary, the altar, and the congregation (see vss. 6, 11, 16-18). The priesthood would obviously be omitted in any NT parallel, for Christ as High Priest... would need no atonement for himself. **It is striking, then, that the three other exact entities to be atoned for in Leviticus 16 are precisely those three elements to be ‘measured’ in Revelation 11:1.**

“A commonality in the *order or sequence* of the three items is also noteworthy. In both cases, the movement is from sanctuary/temple to altar to worshippers.’

“Strand adds that ‘the ancient Day of Atonement was a sort of final day of “measuring” within the Israelite cultic year. It had an aura of final judgment about it, for on that day separation was to take place.’ [Kenneth A. Strand, “An Overlooked Old-Testament Background to Revelation 11:1,” *Andrews University Seminary Studies* (Autumn 1984), vol. 22, pp. 320-325.]

“In addition to the Day of Atonement/measuring/judgment implications of Revelation 11 is the fact that the second apartment of the heavenly sanctuary

is first opened in Revelation 11:19. Whereas, the sanctuary is central to the book of Revelation, its first half features first apartment symbolism, with the action **shifting to the second apartment in Revelation 11:19.**

“Also interesting as we think of the implications of Daniel 8:14 is the fact that the judgment scenes regarding the saints and the little horn in Daniel 7 and 8 and Revelation 11:15-18 are fleshed out in Revelation 14-20. Along that line, it is significant that Revelation 14:7 signals the fact that **the ‘hour of [God’s] judgment has come.’**” *Knight, AVNA, 59-62.*

Jesus Leads the Advent Movement.—

“While he gives them warnings, reproofs, and encouragement through his delegated servant [the minister of the church], **Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today.** Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions.” *RH, 11/2/1886.*

“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with **his sword drawn in his hand:** and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as **captain of the host of the Lord** am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord’s host said unto Joshua, **Loose thy shoe from off thy foot; for the place whereon thou standest is holy.** And Joshua did so.” **Josh. 5:13-15.**

“[What a wonderful scene!] ...This was no accidental occurrence, neither for Joshua, nor for us. This was none other than **Jesus Christ.** He had appeared years earlier to Moses:

“And the **angel of the Lord** appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: **put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.**” **Ex. 3:2-5.** The appearance of the angel of the Lord to Joshua, and His request to take off his shoes, was to remind him of Moses’ experience. Because it was there that He promised Moses not only to take the Israelites out of Egypt, but also to lead them **into** the Promised Land: ‘I am come down to deliver them out of the hand of the Egyptians, **and to bring them up out of that land unto a good land and a large,** unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.’ **Ex. 3:8.**

“How did Jesus, the Captain of the Lord’s hosts lead the Israelites? ‘And the Lord went before them by day in a **pillar of a cloud**, to lead them the way; and by night in a **pillar of fire**, to give them light; to go by day and night.’ **Ex. 13:21.** ‘And the **angel of God**, which went before the camp of Israel, removed and went behind them; and the **pillar of the cloud** went from before their face, and stood behind them.’ **Ex. 14:19.** Notice that Jesus led Israel for forty years in the wilderness veiled as a pillar of fire and a pillar of cloud. And when He appeared to Joshua, what was in His hand? A **sword drawn.**” Remember those descriptions.

“Now we come to the Advent movement. Who is leading God’s people today? It is the same Jesus: ‘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.** 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.’ **Rev. 10:1,2.** This “little book open” was the book of Daniel, which had been sealed, or closed up. Now it was open. ‘**The sword of the Spirit... is the word of God.**’ **Eph. 6:17.** The ‘sword drawn’ of Jos. 5 is the same as the “book open” of Rev. 10. It is the Word of God. In Revelation 10 Jesus comes down with feet as pillar of fire, clothed with a cloud, reminding us of His previous leading of ancient Israel to an earthly Promised Land! Now He is leading spiritual Israel to the real Promised land.” *Jones, Patrick, Our Firm Foundation, 9/2004.*



Jesus, the Captain of the Lord’s Host, with Joshua

"In one of the most beautiful and comforting passages of Isaiah's prophecy, reference is made to the pillar of cloud and of fire **to represent God's care for His people in the great final struggle** with the powers of evil: '**The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering.** And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.' Isaiah 4:5, 6, margin." *Patriarchs & Prophets*, 283.

"The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. **The word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day.**" 4 *Testimonies*, 312.

"So, at this time, there is a people whom God has made the depositaries of His law. To those who obey them, **the commandments of God are as a pillar of fire**, lighting and leading the way to eternal salvation." 4 *Testimonies*, 27.

His Right Foot on the Sea, His Left on the Earth.—

"The position of this angel, one foot upon the sea and the other on the land, **denotes the wide extent of his proclamation by sea and by land.** Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe. This inference is strengthened by the fact that the advent proclamation above referred to, **did go to every missionary station in the world.**" *Smith, DR*, 522.

"It was at the close of the second woe, in 1840, that this angel with the open book of Daniel, set one foot on the land and one on the sea. Men were busy with their idolatry, they were heaping gold together, rushing to and fro, neither seeing nor hearing anything, save that which ministered to their earthly desires. Nations were busy with their own schemes, unmindful of the overruling hand of Providence. **But the angel's message embraced the whole earth.**" *Haskel, SSP*, 184.

"Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. **This position denotes His supreme power and authority over the whole earth.** The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan united with evil men, will deceive the

whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

"...The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world." (*Manuscript 58, 1900*). 7BC, 971.

"The angel of Rev. 10 is represented as having one foot on the sea and one foot on the land, showing that **the message will be carried to distant lands**, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages, Vol. 2, 107-108*.

"Jesus' feet were on both the land and the sea shows that **He has power over both the papal beast comes from the sea and the two-horned beast comes from the earth.** These powers will join together to attack true Israel at the very end by condemning them to death for not accepting the mark of the beast. But Jesus is in control.

"Jesus showed that he has power over the sea, and over the power of the papal beast from the sea, when He shortened the time the papacy had to persecute God's people. He said: 'And 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." PJ.

"The expression could also mean that the message is given in the old world from where the four beasts arose (the sea) and the new world where the beast from the earth arose." *Bohr, NR10*, 3.

His Feet.—

"The Angel's feet are like pillars of fire, and He is a pillar of cloud, thus indicating that, as He did for the children of Israel of old, **Jesus will lead His people through the waters and over the wilderness to the Promised land.**" PJ

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.

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.

Cried With a Loud Voice.—

"And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto the them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying **with a loud voice**, Fear God, and give glory to Him for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." **Revelation 14:6,7.**

"The message is heralded with '**a loud voice** because its importance demands that all must hear it. It involves the eternal destiny of all mankind.... Christ is the '**Lion of the Tribe of Judah**' and He always speaks His messages with power." *Bunch, TR, 106.*

"Like the roar of a lion in the forest, ...this cry awoke men from their slumber, and startled nations. No man was too humble, no place too secluded; that voice penetrated everywhere. It echoed, and re-echoed through the world. Men might think them-selves secure, **but the sound shook the very earth, causing many a heart to quake with fear.** Though the voice was so penetrating, those who turned their faces toward the divine messenger, saw on his brow, the rainbow of promise." *Haskel, SSP, 184.*

"But **the mighty angel demands attention.** He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth." (*Manuscript 59, 1900*). *7BC, 971.*

The Seven Thunders.—

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: '**Seal up those things which the seven thunders uttered.**' These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. **The unsealing of the little book was the message in relation to time.**

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in **the seven thunders was a delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." (*Manuscript 59, 1900*). *7BC, 971.*

971.

Why Were The Seven Thunders Sealed Up?—

"Why did God hush up the seven thunders? Why did He permit His people to be so bitterly disappointed? We suggest two main reasons:

"1. **To test His people.** He had tested the apostles at the first advent when Jesus was crucified. They also were tested by great disappointment.

"2. **To warn the world that a special event had transpired.** And the world certainly was warned. The message went to every mission station on the globe, and that period was a great era of foreign missions. Christendom was certainly warned of the Second Advent of Christ. **Had the believers known all the facts concerning the prediction, they probably would never have proclaimed it as they did."** *Cooke, #15-UR, 22,23.*

REVELATION 10:5,6

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And sware 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.

Lifted Up His Hand to Heaven and Sware.—

"When he has finished his announcement **he confirms it with a solemn oath.** The words of this oath give a definite idea of the nature of his proclamation.

"1. That it relates to the definite time of some grand event.

"2. That this event is the sounding of the seventh angel.

"3. That this proclamation is based upon the prophets." *Andrews, JEO, 56.*

"And I heard the man clothed in linen, which was upon the waters of the river, when he **held up his right hand and his left hand unto heaven, and sware** by Him that liveth for ever and ever...." **Daniel 12:7.**

"And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and **lifted up mine hand** unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, **when I lifted up mine hand unto them,** saying, I am the LORD your God; 6 **In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:** 7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of

Egypt: I am the LORD your God. Ezekiel 20:5-7.

"In Moses' day, the Lord lifted up His hand and swore **to deliver His people from the Egyptians and bring them to the Promised Land.** In the time of Daniel, [a time when God's people would be leaving Babylon to return to the earthly Promised Land to rebuild Jerusalem], He lifted up His hands and swore that He would deliver His people from Papal oppression and would bring them to the heavenly Promised Land at the end of the 1260 days in 1798. **When this time occurred, Revelation 10 portrays Christ swearing again—His people will come out of Babylon and return to heavenly Promised Land.**" PJ

Who Created Heaven, and the Earth, and the Sea.—

"Worship Him that made **heaven, and earth, and the sea, and the fountains of waters.**" Rev.14:7.

"In Revelation, the Angel's oath appears to be based on the language of the Sabbath commandment, '**Remember the sabbath day, to keep it holy.... 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.**' Exodus 20:8-11. When Revelation deals with the end time, it often uses language that calls attention to the Sabbath." Maxwell, *God Cares*, 274,275.

"The recognition of the Creator and the power of creation is an essential part of all heaven-sent messages. **The power to create is always coupled with the power to save or re-create.** See Rev. 14:6,7. Only the Creator can redeem or re-create." Bunch, TR, 108.

Time No Longer.—

"What is the meaning of this most solemn declaration? It cannot mean that with the message of this angel, time, as computed in this world, in comparison with eternity, should end. The next verse speaks of the **days of the voice of the seventh angel**, and Revelation 11:15-19 gives us some of the events to take place under this trumpet in the present state. It cannot mean probationary time, for that does not cease until Christ closes His work as priest, which is not until after the seventh angel has begun to sound. (Rev. 11:15,19; 15:5-8.) **It must therefore mean prophetic time, for there is no other to which it can refer.**

"...Since it [the word *chronos*] is used in a prediction connected with a very important prophecy, we are justified in understanding it to mean prophetic time. In other words, prophetic time shall be no more—not that time should never be used in a prophetic sense, for the '**days of the voice of the seventh angel**' spoken of immediately after, doubtless mean the **years** of the seventh angel. **It means, rather, that no prophetic period should extend beyond the time of this message.** Arguments on the prophetic periods, showing that the longest ones did not extend beyond the autumn of 1844, will be found in remarks on Daniel 8:14." Smith, DR, 522-525.

"The time to the finishing of the mystery of God must be the burden of the proclamation of this mighty angel; for the oath which he utters to confirm his proclamation plainly indicates its nature. **He swears that time should be no longer, but that the mystery of God should be finished in the days at the beginning of the seventh angel's voice.** The time, therefore, to which he swears **must be the time contained in the little book**, which reaches to the events of the seventh angel's voice.

"That this oath uttered by the angel with the open book relates to prophetic time, is further evident from the record of the oath which was uttered at the time when that book was sealed up; for the man clothed in linen, standing at a time when the prophetic periods all lay in the future solemnly attests with an oath the time contained in the sealed book. Dan.12:6,7. But the angel of Revelation 10, having the book open in his hand, first proclaims their termination and then swears to the truth of his announcement. **His oath marks the end of the time in question.** It certainly does not mark the end of time considered as duration, measured by days, or years, for the closing words of the oath speak of days yet future under the seventh angel; nor does it mark the end of human probation, for the words of the oath place this also yet future under the sounding of the seventh angel. Verse 7.

"Moreover, after the eating of the book by John, who in this personates the church at the time of the fulfillment of this prophecy, he was bidden to prophecy again before many peoples and nations—a clear proof that there is a message of mercy and of warning to men after the oath of the angel that time shall be no longer. Verses 7-11. **We must therefore conclude that this oath has reference to the time which the angel had announced from the book open in his hand.** This oath is the complement of that in Daniel 12. In that, the man clothed in linen swears to prophetic time yet to be; in this, the angel having made solemn proclamation from the open book, lifts his hand to heaven and swears to the accomplishment of the time." Andrews, JEO, 58,59.

"The dates which cluster about the life of Christ are a part of the time prophecy to which the mighty angel pointed the world; they are a part of the same two thousand three hundred days which Daniel sought to understand, but which were sealed until the time of the end. **A few years previous to 1840, men began the study of the prophecies of Daniel, and came to the conclusion that the two thousand three hundred days of the eighth chapter must end in 1844.**

"In 1838 the termination of the second woe of Rev. 9:13-21 was interpreted to end in 1840. Said those who were proclaiming the second advent: 'If the Turkish power ceases in 1840, that may be considered a sign that the correct interpretation has been placed upon the prophetic periods of Daniel, and we may look for the Lord in 1844.' Therefore, in 1840, when the world realized that the Turks had fulfilled the prophecy to the very day, men of wealth, education, and position, were

startled to find that they were nearing events which seemed to foretell the immediate closing up of earth's history. **It was at this time, 1840, that the voice of the mighty angel awoke the earth with the message, 'Fear God and give glory to Him, for the hour of His judgment is come.'** This was a message from the Creator of the heavens and the earth, the sea and all living creatures. And he swore '**that there shall be time no longer.**' The close of the long prophetic period was near at hand" *Haskel, SSP, 185,186.*

"The plainest meaning of *chronos* in Revelation 10:6 is simply 'time.' The translation '**no more delay**' obscures the direct linkage that exists between Revelation 10 and the book of Daniel. **In Daniel 12, the 'man' swore that the book would be closed until the time of the end, that is, until the time when the 1260 days and the 2300 days would come to an end.** In Revelation 10 the 'angel' holds the book open and swears that *time*—that is, prophetic time—has come to an end." *Maxwell, God Cares, 305.*

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of **prophetic time**, which should precede the advent of our Lord. **That is, the people will not have another message upon definite time."** (*Manuscript 58, 1900.*) *7BC, 971.*

"This time, which the angel declares with a solemn oath, is **not the end of this world's history**, neither of **probationary time**, but of **prophetic time**, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from **1842 to 1844**, there can be **no definite tracing of the prophetic time**. The longest reckoning reaches to the autumn of 1844." *7BC 971*

"Actually those who were interpreting the 2300-year prophecy were declaring that *time would be no longer*. They fully expected the Lord to come in 1844 or near that time. The central theme of their message was the imminent return of Christ. The announcement of the angel in Revelation 10, however, was not concerning the end of *literal* time. **The year 1844 marks the termination of the 2300-day prophecy, since which time the world has been living in what might be called 'borrowed time.'** *There is no chronological prophecy in the Bible which extends beyond 1844.*" *Anderson, UR, 102.*

Time-Setting After 1844.—

"The period designated as the hour of God's judgment, or the days when the mystery of God is to be finished, is not therefore ushered in by the advent of Christ, for its work is preparatory to that event. **But it is announced to the inhabitants of the earth by solemn proclamation, based on definite time and confirmed by an immutable oath.** The time must therefore be given rightly. Whenever, in fulfillment of Rev.14:6,7,

the announcement is made, 'The hour of his judgment is come,' the time must be truthfully given. And certainly when the angel of Revelation 10 swears to the fulfillment of time, that time must there expire. Yet in each case there is a further work of prophesying or proclaiming truth to the children of men.

"These scriptures can never have their fulfillment by a succession of time messages, each disproving the truth of its predecessor, and each being in turn disproved by the one which succeeds it. When God gives these announcements they will be rightly given, though they are to be followed by the proclamation of other truths before the coming of our Lord Jesus Christ.

"Those time movements which follow the genuine, and which repeat themselves again and again in the persistent effort to fix the time of Christ's advent, never can be in fulfillment of the solemn announcement, 'The hour of his judgment is come,' or of the solemn oath that time should be no longer; for these later time movements are but a succession of efforts made to fix the definite time or Christ's advent, though that is not revealed in the Bible, and though each movement is based upon the failure of all which have preceded it. **But the genuine is given for the purpose of announcing the investigative judgment, and its truthfulness being attested by the oath of the angel, it will never be retracted to make way for successive announcements of the time of Christ's revelation.**" *Andrews, JEO, 60,61.*

"The people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, **there can be no definite tracing of the prophetic time.** The longest reckoning reaches to the autumn of 1844." *7BC, 971.*

"This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, **but of prophetic time**, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. **After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.**" *Manuscript 59, 1900, pp. 8,9.*

"Time has not been a test since 1844, and **it will never again be a test.**" *Early Writings, 74.*

"Again and again have I been warned in regard to time-setting. **There will never again be a message for the people of God that will be based on time.** We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ." (*Review & Herald, 3/22/1892.*) *6BC, 1052.*

"Ever since 1844 I have borne my testimony that **we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this**

life, and so that day come upon us unawares. Our position has been one of waiting and watching, with **no time-proclamation** to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door." (*Letter 38, 1888*). *Manuscript Releases, Vol. 10, 269,270.*

Similarity of This Angel with Man of Daniel 12.—

"With his feet planted firmly on both 'sea' and 'land' with a 'little scroll' held 'open' in one hand, and with his other hand raised reverently to swear an oath, this majestic being **reminds us immediately of someone we read about in Daniel's final vision.** See **Daniel 12:5-9.** The person whom Daniel saw stood 'above the waters of the stream' while an honor guard flanked him on the stream's banks. (**Here is a parallel reference to water and land.**) He raised his hands to swear an oath 'by him who lives for ever.' John's angel too, swore '**by him who lives for ever and ever**'—'**who created heaven and what is in it, the earth and what is in it, and the sea and what is in it.**' Rev. 10:6.

"Daniel's 'man' swore his oath just after Daniel was told to 'shut up the words, and seal the book, until the time of the end.' When someone asked, 'How long shall it be till the end of these wonders?' the man swore an oath that 'it would be for a time, two times, and half a time.' And when Daniel gasped at such a prospect, the man replied, 'Go your way, Daniel, for the words are shut up and sealed until the time of the end.'

"John's angel also had a scroll, an *open* one; and he, too, swore an oath about time. He swore that '**there should be time no longer,**' (KJV) 'but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled.'

"Quite plainly, Daniel and John saw the same person. When we studied Daniel 12, we found that the person Daniel saw was Michael, who really is Jesus, the Son of God. ...Now we notice that John's angel had a face 'like the sun, and his legs like pillars of fire'—just as Jesus does in revelation 1:13-16. His voice (in 10:3) is '**like a lion roaring**'; Christ's voice (in 1:15) is like the roar of rushing waters. The '**rain-bow over his head**' recalls the rainbow around God's throne (in 4:3). **So we conclude that the 'man' whom Daniel saw and the 'angel' whom John saw were indeed Jesus—who appears elsewhere in their books as the Son of man, as a lion, as a rider on a white horse, as our High Priest, as the Lamb, and also, in Daniel 12:1 and in Revelation 12:7, as Michael the Archangel."** *Maxwell, God Cares, 274.*

Similarity of This Angel with Angel of Rev. 14:6.—

"What has been said is quite sufficient to show that the work of the mighty angel of Revelation 10 is of the same nature with that of the angel in Rev.14:6,7. His message is uttered while the living are yet in probation. It is termed the everlasting gospel, because it is that

which contains the good news of the coming kingdom of God. **Like the mighty proclamation of the angel of Revelation 10, which pertains to all the dwellers upon the globe, this also is addressed to every nation, and kindred, and tongue, and people.** As the angel of Revelation 10 proclaims definite time connected with the seventh angel's voice, so this angel says with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come.' There must be definite time to mark the proclamation of this angel; and as men are addressed while yet in probation, that time must be the prophetic periods of the Bible. And herein have we a parallel to the case of the angel of Revelation 10 with the open book in his hand, swearing to the fulfillment of time. That relates to the sounding of the seventh angel and the finishing of the mystery of God; this relates to the session of the investigative judgment, which, as we have seen, is the same work. As a further work of prophesying remains after the angel of Revelation 10 swears that time shall be no longer, so in Revelation 14, after the angel has announced that the hour of God's judgment is come, the like work remains to be performed." *Andrews, JEO, 59.*

"The chronology of the events of Revelation 10 is further ascertained from the fact that **this angel appears to be identical with the first angel of Revelation 14.** The points of identity between them are easily seen: **They both have a special message to proclaim. They both utter their proclamation with a loud voice. They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. And they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come.**

"But the message of Revelation 14:6 is located this side of the beginning of the **time of the end.** It is a proclamation of the hour of God's judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Martin Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future, and Luther placed it at least three hundred years beyond his day. Moreover, Paul warns the church against preaching that the hour of God's judgment has come, until a certain time. He says: '**Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed.**' *2 Thessalonians 2:1-3.* Here Paul introduces to our view the man of sin, the little horn, or the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798.

"In 1798, therefore, the restriction against

proclaiming the day of Christ at hand ceased. In 1798 the **time of the end** began, and the seal was taken from the little book. **Since that time, therefore, the angel of Revelation 14 has gone forth proclaiming that the hour of God's judgment is come.** It is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can now be no question. All the arguments which go to locate the one are equally effective in the case of the other.

“...The present generation is witnessing the fulfillment of these two prophecies. In the preaching of the second advent, more especially from 1840-1844, began their full and circumstantial accomplishment.” *Smith, DR, 520-522.*

“The sixth and seventh verses of the tenth chapter of Revelation are **parallel** with the sixth and seventh verses of the fourteenth chapter.” *Haskel, SSP, 188.*

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.

The Voice of the Seventh Angel.—

“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.

“...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.

“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.” **Revelation 11:15,18,19.**

“This seventh trumpet is not that which is spoken of in 1 Corinthians 15:52 as the last trump, which awakes the sleeping dead; but **it is the seventh in the series of the seven trumpets,** and like the others of this series, occupies prophetic days (years) in sounding. In the days when he shall begin to sound, the mystery of God shall be finished.

“From the events to take place under the sounding of the seventh trumpet, its beginning may be located with sufficient definiteness at the close of the prophetic periods in 1844. **Subsequent to that date the mystery of God is to be finished.**” *Smith, DR, 525.*

“The sixth trumpet ended in 1840. Between the sixth and the seventh trumpets is a short interval,

designated by the word ‘**quickly**’ in Rev. 11:14, and it is in this interval that the loud cry of the mighty angel was given. The close of the prophetic period was 1844, so that the ‘**quickly**’ would be the time between 1840 and 1844, and the seventh trumpet began to sound when the prophetic time was at an end, that is, in 1844.” *Haskel, SSP, 187.*

In the Days When He Shall Begin to Sound.—

“**In the days, i.e., years,** of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev.10:7. This, as we have seen, involves the closing up of the immense work of our High Priest. It also requires the proclamation of the final warnings to mankind.” *Andrews, JEO, 36.*

“It is not stated that the mystery of God shall be finished when the seventh angel begins to sound; for this would denote instantaneous completion. But it is said, ‘**In the days** of the voice of the seventh angel, when he shall begin to sound,’ etc. This shows beyond dispute that a period of time is devoted to this work. **The days of this prophecy are prophetic days, i.e., years,** as are those of the fifth and sixth angels. Revelation 9. **These years which are devoted to this finishing of human probation begin with the sounding of the seventh angel.** They are the earliest years of his voice. The sounding of the seventh angel begins, therefore, with the opening of that investigative judgment that finishes human probation, that determines the blotting out of the sins of the overcomers, that accounts them worthy of the world to come, that terminates the priesthood of Christ, and that witnesses the completion of the preaching of the gospel of the grace of God.” *Andrews, JEO, 51,52.*

The Mystery of God.”—

[Paul asks that prayers be made], “that I may open my mouth boldly, to make known the **mystery of the gospel.” Eph. 6:19.**

“The mystery of God is defined in the following passages:

“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**); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ **by the gospel.**” *Eph.3:3-6.*

“Even the **mystery** which hath been hid from ages and from generations, but now is made manifest to his saints; 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;** whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” *Col.1:26-28.*

“**The mystery of God is therefore seen to be the**

work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory.” Andrews, JEO, 50,51.

Finishing the Mystery of God.—

“...**The finishing of the mystery of God is the accomplishment of the work of the gospel.** This must have a twofold bearing: 1. Upon the priesthood of our Lord, to bring it to a close by completing all its immense work. 2. Upon the preaching of the gospel to the inhabitants of the earth, in causing the proclamation of its final closing messages of warning.

“**This work is not closed instantaneously,** for a space of time is devoted to its completion. And the finishing of this work pertains both to heaven and to earth; to the priesthood of Christ, and the proclamation of his gospel to men. But the priesthood of Christ, as we have seen, is finished at the time when the Ancient of Days sits in judgment; and it is while that judgment is in session that the latest messages of warning are addressed to men. Rev.14:6-14. **We do therefore understand that the period of time devoted to the finishing of the mystery of God is precisely that space occupied by the Father in the work of the investigative judgment.**” Andrews, JEO, 51.

“Repent ye therefore, and be converted, **that your sins may be blotted out**, when the times of refreshing shall come from the presence of the Lord.” Act 3:19.

“And he said unto me, Unto two thousand and three hundred days; **then shall the sanctuary be cleansed.**” Daniel 8:14.

“For on that day shall *the priest* make an atonement for you, **to cleanse you, that ye may be clean from all your sins before the LORD.**” Lev 16:30.

“Few will be disposed to deny that **the mystery of God is the gospel.** It is the same, then, as if the angel had declared, In the days of the voice of the seventh angel, when he shall begin to sound, the *gospel* shall be finished. But what is the finishing of the gospel? It was given to take out from the nations a people for God’s name. (Acts 15:14.) Its finishing must, as a matter of course, be the close of this work. **It will be finished when the number of God’s people is made up, when mercy ceases to be offered, and probation closes.**

“The subject is now before us in all its magnitude. Such is the momentous work to be accomplished in the days of the voice of the seventh angel, whose trumpet notes have been reverberating through the world since the memorable epoch of 1844. God is not slack. His work is not uncertain. Are we ready for the issue?” Smith, DR, 526,527.

“Why introduce the sounding of the seventh angel thus, unless his sounding commenced with the termination of the prophetic time? ...**The finishing of the mystery of God is the completion of the great plan of salvation in connection with Christ’s ministry in**

the heavenly sanctuary. In the type the yearly round of service was finished on the tenth day of the seventh month. In the antitype Christ entered the most holy place of the heavenly sanctuary at the end of the 2300 days, to finish the great plan of salvation. The mystery of God was to be finished, as He had declared by His servants, the prophets; and the cleansing of **the sanctuary spoken of by Daniel, is only another expression signifying the same thing as the finishing of the mystery of God.** Hence **the seventh angel began to sound at the close of the 2300 days, in 1844, when the cleansing of the sanctuary, or the finishing of the mystery of God, commenced.**” White, James, Life, 211,212.

He Hath Declared to His Servants the Prophets.—

“In past ages the Lord God of heaven revealed His secrets to His prophets, and this he does still. The present and the future are equally clear to Him, and He shows to His servants the future history of what shall be. The Omniscient looked down the ages, and predicted through His prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, **but in reality they are fulfilling the word God has given through His prophets.** They act their part in carrying out God’s great purposes. Events fall into line, fulfilling the word God has spoken.” Upward Look, 96.

“Surely the Lord God will do nothing, but **he revealeth his secret unto his servants the prophets.**” Amos 3:7.

REVELATION 10:8,9

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

The Voice Spake Unto Me.—

“John is here brought in to act a part as a representative of the church, probably on account of the succeeding peculiar experience of the church, which the Lord of the prophecy would cause to be put on record, but which could not well be presented under the symbol of an angel. When only a straight-forward proclamation is brought to view, angels may be used as symbols to represent the religious teachers who proclaim

that message, as in Revelation 14. **But when some particular experience of the church is to be presented, it could most appropriately be set forth in the person of some member of the human family.** Hence John is himself called upon to act a part in this symbolic representation.” *Smith, DR, 527.*

Take the Little Book.—

“The angel of this chapter has in his hand ‘**a little book open.**’ In comments on verse 2 we have shown this ‘little book’ to be the book of Daniel which was ‘sealed to the time of the end.’ **Daniel 12:9.** It would be opened when the prophecies of the book were to be understood.” *Smith, DR, 528.*

“**This experience came to God’s people as a result of the French Revolution.** At that time there was a tremendous attack upon Christianity and the Bible. This onslaught produced a marvelous reaction among Protestant nations, a reaction that led to a remarkable revival of interest in Bible prophecy. Many godly scholars were led, independently, to investigate the prophecies of Daniel and Revelation. This was a fulfillment of Daniel 12:4 that ‘**many would run to and fro and knowledge would be increased.**’ As L.E. Froom declared: ‘The French Revolution was like the explosion of the long pent-up forces of a volcano. The Papal church and state were suddenly torn from their foundation and overwhelmed in the common ruin. **The sudden and violent shock sent the Protestant church back to the prophecies.**’ Prophetic Faith of Our Fathers, Vol.3, p.263.

“In their investigation of these prophecies of Daniel and Revelation, these godly searchers were led to study in particular, the 3 1/2 prophetic years, or 1260 year period of Papal supremacy. **They came to the conclusion that this period ended about 1798. The attack on the Papacy had recently rocked the world of their day—it was a landmark in history.** As a result of their discovery of the fulfillment of this prophetic time period in 1798, these Bible students were then led to investigate **the next great time period, the 2300 days of Daniel 8:14.** It became the center of study. Finally, most concluded that the 2300 days ended between the years 1843 and 1847 AD.” *Cooke, #15-UR, 18,19.*

“Basing their conclusions on the prophecy of the 2300 days, hundreds of preachers in Europe, America, and **many other lands predicted the literal return of Christ in or about the year 1844.** Among these preachers were many leaders of the Congregationalists, Methodists, Baptists, Presbyterians, Episcopalians, etc.” *Anderson, UR, 102.*

Eat It Up.—

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.” **Jeremiah 15:16.**

“But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee.** And when I looked, behold, an hand was sent unto me; and, lo, a **roll of a book** was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, **eat that thou findest; eat this roll,** and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. **Then did I eat it: and it was in my mouth as honey for sweetness.**” *Ezekiel 2:8-3:3*

Notice the chiastic structure of Rev. 10:9-11:

- A. The angel tells John to take the scroll and eat it (9a)
- B. It will be bitter in your stomach (9b)
- C. In your mouth it will be sweet as honey (9c)
- C. It tasted sweet as honey in my mouth (10a)
- B. It was bitter in my stomach (10b)
- A. You must prophesy again (11)

“This chiastic structure is important because it shows that **John eating the scroll** in verse 9a is the same as **uttering a prophecy from it** in verse 11. Thus when John ate the scroll a message came out from it the first time. But it became necessary for the message to be preached again from the same scroll.

“That eating the scroll means **to assimilate the message to then share it with God’s people** is corroborated by the closest Biblical parallel in Ezekiel 3:1-4 where the prophet is told to eat the scroll and then he is told to go share the message with Israel.

“It is very clear that the episode that deals with the eating of the book precedes Revelation 10:7 in time. It actually should be understood as occurring between verse 6 and verse 7. How do we know that? The reason is obvious. After John eats the little book and it is sweet in his mouth and bitter in his stomach he is told to prophecy again and to measure the temple. If the mystery of God (the preaching of the gospel) had already been finished and probation had closed, what good would it do to prophecy again about the contents of the book and to talk about the investigative judgment? Clearly verses 8-11 take us back to events that occurred between verses 6 and 7.” *Bohr, NR10, 13,14.*

“**The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.** The truth in regard to the time of the advent of our Lord was a precious message to our souls.” (*Manuscript 58, 1900*). *7BC, 971.*

“**Eating the Word of God implies a careful study until the meaning is fully comprehended.** Jesus often used the figure in a spiritual sense, referring to His body and the ‘bread of life.’ **Now was the time to penetrate deeper into the cloud that over-shadowed the message.** As the time for what was supposed to be the second advent, but which in reality meant the beginning

of the investigative judgment, drew near, there was a searching of the prophecies such as had never been before." *Haskel, SSP, 188,189.*

REVELATION 10:10

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.

Sweet as Honey (Looking for Jesus, 1840-44).—

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." **Psalm 119:103.**

"O taste and see that the Lord is good; blessed is the man that trusteth in Him." **Psalm 34:8.**

"In the symbol, the little book in the mouth of John was as sweet as honey. **'What is sweeter than honey?'** And what could feast the consecrated soul, imbued with the love of Jesus, as **the news of His soon return in glory, with all the holy angels, to redeem those who loved and looked for His appearing.'** *White, James, Life, 214.*

"Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet Him was close at hand. We approached this hour with a calm solemnity. **The true believers rested in a sweet communion with God—an earnest of the peace that was to be theirs in the bright hereafter.** None who experienced this hope and trust can ever forget those precious hours of waiting." *Life Sketches, 56.*

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfections and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. ...Those who expected soon to stand face to face with their Redeemer, **felt a solemn joy that was unutterable.** The softening, subduing power of the Holy Spirit melted the heart, as His blessing was bestowed in rich measure upon the faithful, believing ones." *Great Controversy, 401-403.*

Personal Testimonies.—

James White: "Although a quarter of a century has passed since that memorable period, yet that work has not lost its interest and force upon the minds of those who participated in it. Even now, when one who shared in that blessed work, and who feels its hallowed influence rekindling upon his mind—if in obedience to the injunction of the apostle when he says, 'Call to

remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.'—shall speak of that solemn work, of that consecration of all, made in full view of eternal scenes, and of that sweet peace and holy joy which filled the minds of the waiting ones, his words will not fail to touch the feelings of all who shared the blessings of that work and have held fast.

"And those who participated in that movement are not the only ones who can now go back in their experience, and feast upon the faith-reviving, soul-inspiring realities of the past. Those who have since embraced the Advent faith and hope, and who have seen in the three messages of Revelation 14, the past consecration and blessedness, the present work of preparation, and the future glory, **may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination.** Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, **have looked back to the day of Pentecost with pleasure and profit, so may those who have embraced the doctrine of the Second Advent since the memorable seventh-month movement, look back to that period with all that interest those can who participated in it.**" *White, James, Life, 180,181.*

William Miller: "There is **no great expression of joy:** that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is **no shouting:** that, too, is reserved for the shout from heaven. The **singers are silent:** they are waiting to join the angelic hosts, the choir from heaven.... There is **no clashing of sentiments:** all are of one heart and of one mind." *Great Controversy, 401.*

Sylvester Bliss: "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent,



broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, ...and those who were looking for the Lord afflicted their souls before Him." *Great Controversy*, 401.



Luther Boutelle: "As we fell, one after another into the current belief that the fall would witness the coming of our Lord, it became in faith a certainty—we believed it with our whole souls. Thus the cry, '**Behold, the Bridegroom cometh!**' was, by the 'time argument,' made to end in the fall of 1844, Jewish time, the tenth day of the seventh month, supposed to be October 20,21, or 22. This brought us to a definite time, and in coming up to it, the works of Adventists demonstrated their faith and honesty, not to be questioned. As they moved on with the point of time before them, all grew more enthusiastic. Crops were left unharvested, their owners expecting never to want what they had raised. Men paid up their debts. Many sold their property to help others to pay their debts, who could not have done it themselves. Beef cattle were slaughtered and distributed among the poor. **At no time since 'the day of Pentecost was fully come' had there been the like—a day when that Pentecost was so completely duplicated as in 1844, when Adventism prevailed and reigned.**

"...As the time to which all looked drew near, the Bible was studied even more, and a fuller consecration made. **There was a harmony that made us a unit at this time,** and the representatives of Adventism and the flock were all one. (Sketch of Life & Religious Experience of Eld. Luther Boutelle, 1891)." *Ferrell, WayMarks Tract #758, May, 1997.*

Thy Belly Bitter (Great Disappointment, 1844).

"In comments on Daniel 8:14 it has been shown that the work of cleansing the heavenly sanctuary began in 1844. Students of prophecy who made this discovery understood the sanctuary to mean the earth, and **mistakenly regarded this prediction to mean that the Lord would come to cleanse the earth of its pollution and sin at that time.**" *Smith, DR*, 528.

"This message of the coming of the Lord in the autumn of 1844 spread rapidly throughout America and

other parts of the world. It greatly moved the hearts of men and stirred the Protestant churches of that time. **Tens of thousands looked for the coming of the Lord at the close of the great prophetic period of 2300 days in 1844.** (See Daniel 8:14; 9:25-27.) Every preparation was made to greet Him with great joy and gladness, and then came the bitterness of disappointment, for the Lord did not come. Their mistake was in their misunderstanding of the *event* to take place at the end of this prophetic period, and not in their reckoning of the *time*.

"Accordingly, we read in verse 10, '**The little book ...was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.**'

"The disappointment, however, was no evidence that the Lord was not in the movement, **for in this tenth chapter of Revelation He anticipates this very experience.**" *Smith, DR*, 528.

"I was shown the grievous disappointment of the people of God that they did not see Jesus at the expected time. They knew not why their Saviour did not come; **for they could see no evidence that prophetic time had not ended.** Said the angel, 'Has God's word failed? Has God failed to fulfill His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery. **Man has erred;** but there has been no failure on the part of God. All was accomplished that God promised; but **man erroneously believed the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed.**

"**Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary** and make a special atonement for Israel. Jesus told the angels that all who found Him would understand the work which He was to perform." *Early Writings*, 250,251.

"But Christ did not return in 1844 as so many had confidently expected. A mistake had been made, not in regard to the time, but in regard to the event. That the 2300 years ended in 1844 none can successfully gainsay. The angel Gabriel had declared to Daniel that at the end of the 2300 prophetic days, '**then shall the sanctuary be cleansed.**' **Those who studied these prophecies in the early part of the 19th century were ignorant of the heavenly sanctuary and its services.** Or if they knew anything about it, they could not conceive of anything in heaven needing cleansing. They were not yet aware of the fact that the Papal abomination with its false priestly mediatorial system had polluted the heavenly sanctuary and its services. Through this counterfeit system **the Papacy trampled underfoot and polluted 'the sanctuary of strength,' and took away the daily or continual ministration of Christ.** Also these men did not seem to know that the books of record

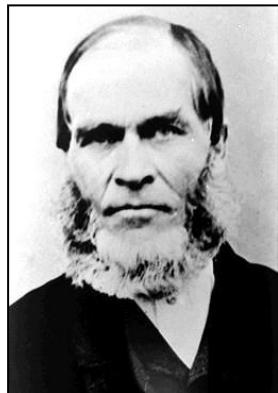
must be cleansed by an investigative judgment before Christ could return. See Dan. 8:10-17; 11:31. The only place in the universe that they knew of that needed cleansing was this sin-cursed earth which is to be cleansed by fire. They therefore came to the conclusion that Christ would return in 1844 and cleanse the earth by fire. **The message was given with great power and brought the greatest revival since Pentecost.**" *Bunch, TR, 110.*

"While the **disappointment** resulting from the mistake was very bitter, it led to the discovery of one of the greatest truths of the Bible which was covered up and hidden from the church by the Papal apostasy. The disappointment was His appointment and therefore a blessing in disguise." *Bunch, TR, 111.*

Personal Testimonies.—

Hiram Edson: "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. **It seemed that the loss of all earthly friends could have been no comparison.** We wept and wept, till the day dawn.

"I mused in my own heart, saying, 'My Advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fondest hopes were lost. And as I said, we wept, till the day dawn.' *Edson, Document File, 588.*



James White: "The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, 'Come Lord Jesus, and come quickly.' But he did not come. **And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience.** When Elder Himes visited Portland,

Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, **my feelings were almost uncontrollable. I left the place of meeting and wept like a child.**" *White, James, Life, 182.*

William Miller: "It passed. And the next day it seemed as though **all the demons from the bottomless pit were let loose upon us.** The same ones and many more who were crying for mercy two days before, were not mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner." Words of William Miller in a letter to I.O. Orr, M.D. dated December 13, 1844." *Bohr, NR10, 15.*

Luther Boutelle: "The end of October passed, making **unspeakably sad** the faithful and longing ones; but causing the unbelieving and wicked to rejoice. All was still. No *Advent Herald*; no meetings as formerly. **Everyone felt lonely**, with hardly a desire to speak to anyone. **Still in the cold world! No deliverance—the Lord did not come!** **No words can express the feelings of disappointment of a true Adventist then.** Those only who experienced it can enter into the subject as it was. It was a humiliating thing, and we all felt it alike. All were silent, save to inquire, 'Where are we?' and 'What next?' All were housed and **searching their Bibles** to learn what to do. In some few places they soon began to come together to watch for some development of light, relative to our **disappointment.**" (Sketch of the life and Religious Experience of Elder Luther Boutelle, 1891.)" *Ferrell, WayMarks Tract 758, May, 1997.*

REVELATION 10:11

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Thou.—

"The prophet should be taken here, and previously, as symbolizing the human beings who would make up the movement giving this final message. John lived at the beginning of the Christian Era when he received this vision. But the prophetic scene itself looks down toward the end of time, long after John's death. **He should, therefore, be taken as representative of those who will bear this final message,** the part he was acting out under those circumstances." *Biblical Research Inst., ISOR, 321.*

Thou Must Prophesy.—

"But he that prophesieth speaketh unto men to **edification, and exhortation, and comfort.**" *1 Cor. 14:3.*

"To prophesy sometimes means simply **to teach.**" *White, James, Life, 216.*

Thou Must Prophesy Again.—

"How could they prophesy (preach) again, when they were so mistaken? How could they go to the world again, when they had been proved wrong? **The solution to this is given in the next verse.** (Originally there was no break between Rev. 10:11 and Rev. 11:1.) [Rev. 11:1,2 quoted.] '**Rise and measure the temple!**' What temple?" *Cooke, #15-UR, 23.*

"[He] points His people to a task of world-wide extent He had yet for them to perform prior to His glorious appearing, for their work had not yet been finished. **This work is brought to view quite fully in the three angels' messages of the fourteenth chapter.**

"John, standing as the representative of the church, here receives from the angel another commission. **Another message joining the first and second angels' messages, is to go forth to the world.** In other words, we have here a prophecy of the third angel's message, now, as we believe, in process of fulfillment." *Smith, DR, 528,529.*

"Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry.**" *Manuscript Releases, Vol. 2, 20.*

"The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. **The third angel's message is to be sounded by God's people. It is to swell to the loud cry.** The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. **If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.**" "1888", 1525.

Before Many Peoples, Nations, Tongues, & Kings.—

"They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought **before kings and rulers** for my name's sake." *Luke 21:12.*

"Neither will this work be done in a corner, for it is to go before '**many peoples, and nations, and tongues, and kings,**' as will be clearly seen in our study of Revelation 14:6-12." *Smith, DR, 529.*

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. **When this grand work is to take place in the battle, prior to the last**

closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, 'As thy days so shall thy strength be.' (Deut. 33:25). **You will not be tempted above what you are able to bear.** Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19." "1888", 484.

"This foretells the third message of Rev. 14: 9-12, which will go to all the world, increasing as it goes, until it swells into a loud cry. **Many peoples, the nations of earth, representatives from every tongue, rich and poor, even kings on their thrones, will hear this last message of mercy** which goes to the earth in the beginning of the sounding of the seventh trumpet." *Haskel, SSP, 190.*

"We are to give the last warning of God to men and **what should be our earnestness in studying the Bible and our zeal in spreading the light!** Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails.

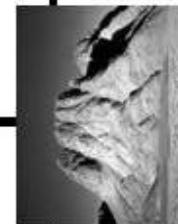
"A great work is to be done, and those who know the truth should make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. **As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others.** We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, availing ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed before '**many peoples, and nations, and tongues, and kings,**' and the promise is given, '**Lo, I am with you alway, even unto the end of the world.**' Rev. 10:11; Mt. 28:20." *9 Testimonies, 123.*

The Ten Commandments Unchanged Throughout the Bible

Eden to Sinai Sinai to the Cross The Cross until Heaven

| | |
|---------------|-----------------------------------------------------------------|
| 1. Other gods | Gen 31:30; 35:2-4; Josh 24:2-4 |
| 2. Images | Gen 31:19-24; 35:1-4 |
| 3. Blasphemy | Gen 3:14,5; Heb 12:16; Gen 12:3 |
| 4. Sabbath | Gen 2:1-4; Ex 16:4,22-30 |
| 5. Parents | Gen 37:28-35; 9:20-25; 22:7-8; 30:16-20 |
| 6. Murder | Gen 4:7-13; 37:4,18; 9:5-6; 42:21,22; Gen 30:17; 1 John 3:13-15 |
| 7. Adultery | Gen 34:2; 35:22; 38:18,39:7-10,34-23; 1 Cor 6:1-9; 2 Cor 6:11 |
| 8. Stealing | Gen 27:35,36; 30:33; 31:19; 44:4-8; 31:30; 44:16 |
| 9. Lying | Gen 12:10-19; 20:2-5; 27:12,17-24; 50:15-17; 37:31-34 |
| 10. Coveting | Gen 3:6; 4:3-5; 37:11; Ch 27; 25:29,34 |

EX 20:1-17; DEUT 5:1-21



He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself." And He said to him, "You have answered rightly, do thus and you will live." Luke 10:26-28

Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters. 1 Cor 7:19

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. Rev 22:14

REVELATION 11

REVELATION 11:1-19

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.

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.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

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.

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.

7 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.

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.

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.

11 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.

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.

14 The second woe is past; and, behold, the third woe cometh quickly.

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.

16 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.

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.

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.

MEASURING THE TEMPLE

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.

And There Was Given Me.—

"We here have a continuation of the instruction which the angel began giving to John in the preceding chapter; hence **these verses properly belong to that chapter, and should not be separated by the present division.** In the last verse of Revelation 10, the angel gave a new commission to John as a representative of the church. In other words, as already shown, we have in that verse a prophecy of the third angel's message. **The message is connected with the temple of God in heaven, and is designed to fit a class of people as worshipers.**" Smith, DR, 531.

The Measuring Rod.—

"...The one absolute rule by which men's actions are measured for eternity, is an infinitely perfect and unvarying standard. It cannot be comprehended by the finite mind; for it is infinite. '**Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**' (Ec. 12:13,14.) The 'reed like unto a rod,' with which John was bidden to measure, was the commandments of God...." Haskel, SSP, 193.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

"The word 'reed' is 'kanna' in the Greek, and from it we get our English word **canon**, which means a rule, a law, a standard, or order of doctrine or discipline. **The word canon is used in the religious world, as the rule or authority for the Christian.** We speak of 'the canon of scripture', or the law of scripture, the rule of scripture. What the angel commands is: 'Measure the temple and the altar!' Take the Bible, the canon or rule of scripture, and examine or restore the temple and the altar." Cooke, #15-UR, 23,24.

"A **measure** is 'any standard of comparison or judgment.' The only standard of comparison by which the heavenly sanctuary and its services can be measured

or judged is the earthly sanctuary and its services. The earthly was typical of the heavenly and types always throw floods of light on their antitypes. When Moses built the tabernacle and established its services he was cautioned to carefully follow the pattern of heavenly things. See Ex. 25:8,9,40. **The earthly and typical was a miniature picture of the heavenly and antitypical, and is therefore the measuring rod by which it can be measured or studied.** Most of our knowledge regarding the heavenly sanctuary and the priestly ministry of Christ has been gained through the study of the types.” *Bunch, TR, 113.*

The Angel.—

“The angel is the same angel of Rev. 10 that was talking to John, which is Jesus Christ.” *PJ*

Rise.—

“The discouraged worshippers after the passing of the date 1844 were to ‘arise, shine,’ for new light had come, and the glory of the Lord was to be upon them. Isaiah 60:1. **And that light was a mightier message,** which would illumine the whole world with its glory. Rev. 18:1. It would shine forth in its brilliance in the darkest hour of human history. Isaiah 60:2.” *Anderson, UR, 104.*

“**Arise, shine;** for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.” *Isaiah 60:1,2.*

“The command to ‘rise’ indicates that the advent people were cast down with sorrow and disappointment; that active missionary work had ceased because they thought their work was done.” *Bunch, TR, 113.*

Measure.—

“Because the mistake was made in regard to the meaning of the cleansing of the sanctuary, **the divine command was given to discover their mistake by the study of the sanctuary question.** They were to measure, study, investigate, and critically examine the subject, their ignorance of which had caused their mistake and disappointment.” *Bunch, TR, 113.*

“**To measure an object requires special attention be given to that object.** The call to rise and measure the temple of God is a prophetic command to the church to give the subject of the temple, or sanctuary, a special examination.” *Smith, DR, 532.*

“To measure would be to consider and evaluate and decide their status—a judgment work.” *Straw, SR, 72.*

Measure the Temple.—

“**It was the very next morning after the disappointment of 1844 that those who went through**

that experience had a vision of the sanctuary in heaven and the work of Christ in behalf of mankind. Then it was that these people got a new view of the purpose and work of Christ and the sanctuary in heaven and the method by which God’s people are judged.” *Straw, SR, 72.*

“The truth concerning the temple and the altar has been lost to the Christian church. In the Old Testament, the prophet Daniel had revealed that the Antichrist was responsible for this: ‘By him the daily sacrifice was taken away and the place of his sanctuary was cast down.’ *Dan. 8:11* (‘sacrifice’ not in the original.)

“It was ‘the daily’ that was taken away. **The daily represented the ministration of Christ in the heavenly temple.** This would be taken away, and the place of his sanctuary, i.e. the heavenly sanctuary, would be cast down. How did the Papacy take away ‘the daily’ and cast down the sanctuary? He did it by setting up a counterfeit priesthood, sanctuary and altar. **What is the altar that is to be measured or restored? It is the altar of incense.** The altar of incense in the earthly sanctuary was especially connected with the ministry of the priest. When the Roman Catholic system developed, the world was deceived into looking to the Catholic system of priesthood for its salvation. The great truths of Christ’s heavenly sanctuary, and his mediation in that sanctuary, were cast down or lost.

“But did not the Protestant Reformation restore the truth concerning ‘the daily’, or Christ’s ministration, and the heavenly sanctuary? **No it did not.** The Reformation commenced the restoration of the truth of the gospel, but they did not complete it. They emphasized the priesthood of believers.

“Now the priesthood of believers is a very important truth, but the Reformers did not have the light on the heavenly sanctuary and the priesthood of Christ in heaven above. That truth was rediscovered in 1844 as a result of the ‘great disappointment’. When that disappointment occurred, it drove the people of God of that day, to seek the reason. They were convinced that God was in the Great Second Advent Movement, so they took the reed, the canon of scripture, and with it examined the question of the temple. **They soon discovered that the temple in the book of Revelation was the heavenly temple,** the anti-type of the Jewish temple of the Old Testament. They also found that the book of Hebrews referred to this temple:

“**‘But Christ being come an high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary [temple], and of the true tabernacle which the Lord pitched and not men.’ ‘But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.’ Hebrews 8:1,2,9.**

“They found that in the book of Hebrews, the priests’ ministry in the Old Testament sanctuary was a figure, or shadow of Christ’s ministry in the heavenly

sanctuary.

“Who serve unto the example and the shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle, for see, saith He, that thou make all things according to the pattern shown thee in the mount.” Hebrews 8:5.

“In the earthly temple there were two holy places and so it is in the heavenly temple.

“For Christ is not entered into the holy places made with hands, which are figures of the true, [or the true ones] but into heaven itself, now to appear in the presence of God for us.” Heb. 9:24.

“They also discovered that the first half of the book of Revelation pictured Christ ministering in the first apartment. [Rev. 8:3-5.] In the second half of Revelation, Christ is seen ministering in the second apartment of the heavenly temple just as it was in the Old Testament type. In Revelation 11:19, the Deity is distinctly revealed as present in the second apartment.

“The temple of God was opened in heaven and there was seen in his temple the ark of his testament [or covenant], and there were lightnings and voices and thunderings. Rev. 11:19.

“The expression: ‘There were lightnings and voices and an earthquake and great hail’ is indicative of the tremendous activity associated with the Throne of God. **This indicates that the activities of the Deity were now where the ark is.** Thus the latter part of Revelation reveals Christ ministering in the second apartment.

“They also discovered in the prophecy of Daniel 7 that after the four universal monarchies would reign, the Antichrist or Papacy, would reign for 1260 years. This ended in 1798. The prophet then revealed an awe-inspiring phenomenon in the heavenly temple. **It was the transfer of the Deity from one division of the temple to another. ‘I beheld till the thrones were cast down [or positioned] and the Ancient of Days did sit.’**

“Thrones were placed, or put in position. There is a movement of thrones, and the Ancient of Days did sit. God the Father is moving. He is transferring.

‘His throne was like the fiery flame and his [its] wheels as burning fire, a fiery stream issued and came forth from before him, thousand thousands ministered unto him and ten thousand time ten thousand stood before him. The judgment was set and the books were opened.’ [or, ‘the court sat in judgment.’ RSV] **Daniel 7:9,10.**

“For what reason would God the Father transfer His location in the heavenly temple? The answer is given in Daniel 8:14: **‘Unto [until] 2300 days, then shall the sanctuary be cleansed.’**

“At the end of the 2,300 year period [1844], there was to take place **the cleansing of the heavenly sanctuary or temple.** What does this represent? We will show later that it represents a work of judgment, that was conducted in the **‘Holy of holies’** of the heavenly temple. Therefore, in 1844, there commenced in the heavenly temple a ministry of judgment. This was the key to the great disappointment of 1844. The prediction

of Daniel 7 then reveals that after the Father was seated in the judgment, **‘Behold one like the Son of Man [Jesus] came with the clouds of heaven and came to the Ancient of Days and they [the clouds of angels] brought him near before him.’ Daniel 7:13.**

“Here Christ is described as coming to **‘the Holy of holies’**, of the awesome heavenly temple. This was the significance of the coming of Christ in 1844; it was not to the earth, but to the judgment scene in the heavenly temple. Thus the command of Revelation 11:1, after the disappointment of 1844, to **‘rise and measure [or restore] the temple and the altar’** was fulfilled.” Cooke, #15-UR, 24-27.

“The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God’s hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. ...Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. **Light from the sanctuary illuminated the past, the present, and the future.** They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten ‘again unto a lively hope,’ they rejoiced ‘with joy unspeakable and full of glory.’” Great Controversy, 424.

“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.**” A Word to the Little Flock, 1847.

Temple, Altar, and Them That Worship Therein.—

“Revelation 11:1-2 contains a strong allusion to the Day of Atonement, which comes immediately after a reference to the completion of the time prophecies of Daniel (Rev. 10:5,6). **In Leviticus 16—the major Day of Atonement chapter—atonement is made for the high priest, the sanctuary, the altar, and the people. The only other place in Scripture where the terms sanctuary, altar, and people are combined is in Revelation 11:1-2.** Since the NT High Priest, Jesus Christ, needs no atonement, the common reference to *sanctuary, altar, and people* being measured appears to be a deliberate recollection of the **Day of Atonement** as **the day when these were evaluated or ‘measured’** (cf. 2 Sam. 8:2; Matt. 7:2).” Biblical Research Inst., ISOR, 189,190.

"And he shall make an atonement **for the holy sanctuary**, and he shall make an atonement **for the tabernacle** of the congregation, and **for the altar**, and he shall make an atonement **for the priests, and for all the people of the congregation.**" Leviticus 16:33.

Measuring What Temple?—

"**This could not refer to the temple in Jerusalem**, for it had been destroyed by Titus in 70 AD, and John received his vision 26 years later in 96 AD. **It had to refer to the heavenly temple.**" Feyerabend, RVBV, 20.

"The temple here cannot mean the church, for the church is brought to view in connection with this temple as '**them that worship therein.**' The temple is therefore **the literal temple in heaven**, and the worshipers the true church on earth." Smith, DR, 531.

Measuring the Temple.—

"**Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.** And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, **that they may keep the whole form thereof, and all the ordinances thereof, and do them.** This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." Ezekiel 43:10-12.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy seat, between the figures of the bowed, worshipping angels, the glory of the Holiest. **In all, God desired His people to read His purpose for the human soul.**" Education, 36.

Measuring the Altar of Incense.—

"And he shall go out unto **the altar that is before the LORD**, and make an atonement for it." Leviticus 16:18. "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord." Exodus 30:10.

"John was to measure the altar. **Here he saw the High Priest, with His censer, offering the prayers of His saints.** [See Rev. 8:3]." Haskel, SSP, 193.

Measuring Them That Worship Therein.—

"The prophet was told to measure them that worship in the temple; for the creatures of His hand reflect His image, and are measured by the same standard. Angels worship in that temple, and they reflect the character of Him who is love. **There were also men in that temple as worshipers; saints, who, while still on earth, were by faith within the inner veil;** and they too were measured by the same reed of His law. Not an outward measure of stature, nor an external weighing of motives, as viewed by the human eye, but character was the test, with the rule of heaven for a standard." Haskel, SSP, 194.

"Let us hear the conclusion of the whole matter: **Fear God**, and keep His commandments: for this is the whole duty of man. **For God shall bring every work into judgment**, with every secret thing, whether it be good, or whether it be evil." Ec. 12: 13,14.

"To deal with our fellow men in every instance just as we should wish them to deal with us is a rule which we should apply to ourselves practically. God's laws are to be obeyed to the letter. In all our intercourse and deal with our fellow men, whether believers or unbelievers, this rule is to be applied: 'Love thy neighbor as thyself.' **Here many who profess to be Christians will not bear the measurement of God; when weighed in the balances of the sanctuary, they will be found wanting.**" 2 Testimonies, 43.

"His church is to be a temple built after the Divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that **every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of righteousness.** The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character." Testimonies to Ministers, 17.

"**The grand judgment is taking place**, and has been going on for some time. Now the Lord says, '**Measure the temple and the worshipers thereof.**' Remember when you are walking the streets about your business, **God is measuring you;** when you are attending your household duties, when you engage in conversation, God is measuring you. ...When you are doing your work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God." (Manuscript 4, 1888). 7BC, 972.

"In vision on the Isle of Patmos John said: (Rev. 11:1 quoted.) This solemn work is to be done upon the earth. **Look and see how stands your measurement of character as compared with God's standard of righteousness, his holy law.** The worshipers are to pass under the measuring line of God. Who will bear the test? Christ says, '**I know thy works.**'" *Youth Instructor*, 9/25/1886.

"All who occupy positions in our institutions will be tested. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after His similitude. If they fail of keeping the way of the Lord, another spirit will control the mind and judgment, and they will plan without the Lord and will take their own course and leave the positions they have occupied. The light has been given them; if they depart from it, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. **The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain.** Every case is coming in review before God; **He is measuring the temple and the worshipers therein.**"⁷ *Testimonies*, 219.

"The Disappointment of those who expected our Lord to come to earth in 1844 is outlined in Rev. 10:9,10—the message from the book of Daniel concerning the cleansing of the sanctuary they interpreted to mean the coming of Christ to the earth. The thought of the Saviour's return was sweet as honey to them, but the sweetness turned to bitterness when their hopes were dashed. However, the prophecy outlined that, following that Disappointment, they would understand and preach concerning the true meaning of the cleansing of the sanctuary. '**And he [the angel] said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. 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.**' (Rev. 10:11; 11:1).

"This clearly states that, after the 1844 Disappointment, those who would then see the light concerning the ministry of Jesus in the heavenly sanctuary were to make this message known to all mankind. But more than this was included in this prophecy: the double meaning concerning the *cleansing of the church and the individuals of the church was also to be made clear to the people.* ...However, this is a feature that has not been as fully proclaimed, as no doubt it will be in the future, among those who are praying for the latter rain, which is to be followed by the reception of the seal of the living God upon the cleansed temple." *Were, 144,000 Sealed!*, 110,111.

"In the balances of the sanctuary the Seventh-day

Adventist church is to be weighed. **She will be judged by the privileges and advantages that she has had.** If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: '**Found wanting.**' By the light bestowed, the opportunities given, will she be judged." *8Testimonies*, 247.

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 Which is Without the Temple.—

"That the court refers to this earth is proved thus: The court is the place where the victims were slain whose blood was to be ministered in the sanctuary. The antitypical victim must die in the antitypical court, and He died on Calvary in Judea. The Gentiles being thus introduced, the attention of the prophet is directed to the great feature of Gentile apostasy, the treading down of the holy city forty and two months during that time." *Smith, DR*, 532.

"The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. **In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth,** and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam." *6 Testimonies*, 366.

Measure It Not.—

"This must be interpreted to mean that the attention of the church is now directed to the inner temple and the service there. Matters pertaining to the court are of less consequence now. It is given to the Gentiles." *Smith, DR*, 532

For It Is Given Unto the Gentiles.—

"In Ephesians 2:11,12, we have the inspired definition of the word 'gentiles' or 'heathen'—those who are '**aliens from the Commonwealth of Israel.**' In Rev. 11:2 the word 'gentiles' or 'heathen' refers to **the Papal church** in its persecution of the 'Israel of God' during the Dark Ages." *Were, KTCFS*, 33.

Measure the Temple, Not the Court.—

"1. The Papacy was permitted by Heaven to dominate or control the earth for 1260 years and it certainly did.

"2. It is the earth where Papal worship is centered. Papal worship is centered in earthly things; in earthly tabernacles, and earthly priesthood, an earthly deity, and earthly sacrifice [the mass]. As James describes the power that is not of God: '**It is earthly, sensual, devilish.**' **James 3:15.**

"The difference between true and false worship is determined by the center of that worship. Paganism's worship is centered in the earth, in earthly symbols. The worship of Apostate Protestantism likewise, is centered in the earth, on the cross, in the court, on Christ's work on earth—His death, burial, and resurrection. Calvinism and the so-called 'New Adventism' likewise are centered on the earth. "Everything was done for me 2000 years ago." **But the center of true worship is where Christ is.** The faith and devotion of the believer must focus on Jesus, where He is now. And where is Jesus Christ since His ascension? '**There is one God and one mediator between God and man, the man Christ Jesus.**' **1 Timothy 2:5.**

"Jesus is not now on the cross, nor in the tomb, nor is He on the earth. As the apostle Paul declared:

"You are not come to the mount that might be touched [Mt. Sinai]... but you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." **Heb. 12:18-24.**

"...The believer is to center his worship in the heavenly temple where Christ is. It is in the heavenly temple where salvation is ministered." *Cooke, #15-UR, 28,29.*

The Holy City.—

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, **and say unto Zion, Thou art my people.**" **Isaiah 51:16.**

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and **them that dwell in heaven.** And it was given unto him to make war with the saints, and to overcome them." **Rev. 13:6.**

"The church of God is not only the most holy, but the only holy place on this earth. It must therefore be the court of the heavenly temple or sanctuary. Our text proves this conclusively. It declares that the court is '**the holy city**' which the papacy trampled underfoot for 1260 years, during which time God's two witnesses had to do

their teaching clothed in sackcloth. Because the church is the only part of the heavenly temple that is on earth, it is often spoken of as '**an holy temple**' and '**the temple of God.**' See 1 Cor. 3:16,17; 6:19,20; Eph. 2:19-22; 2 Thess. 2:3,4. This church temple has been built '**for a habitation of God through the Spirit.**' All through the Scriptures the church is spoken of as the temple or sanctuary of God, because it is a part of it." *Bunch, TR, 115.*

"**The present passage is parallel with the description in Dan. 7:7,23**, which delineates a treading down by the fourth beast. Inasmuch as this beast's activities are directed particularly against the '**saints of the most High**' (Dan. 7:25), it is not illogical to understand that '**the holy city here represents the people of God.**' *SDA Bible Commentary, Vol.7, 801.*

"**New Jerusalem is the community of the righteous, the true church,** the 'host' of Daniel 8:23,24, which is 'trampled' on by the citizens of the great city, Babylon." *Maxwell, God Cares, 302.*

The Holy City Shall They Tread Under Foot.—

"The court of the heavenly sanctuary was not to be measured because it was disconnected with the sanctuary proper, and would be under the control of the enemies of God for 42 months, 1260 prophetic days or literal years. **This period is always applied to the reign of the papacy.** See Dan. 7:25,26; 8:10-14; Rev. 13:5-7. What was given into the hands of the papacy for 1260 years, and what was trampled underfoot by them during that time? Of the papal horn of the Roman beast, Daniel said: '**I beheld, and the same horn made war with the saints, and prevailed against them.**' In answer to Daniel's questions regarding the work of this persecuting power, the angel Gabriel said: '**And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**' **Dan. 7:21,25.** It was the saints of God or the church that was given into the hands of the papacy and persecuted and trample under foot for 1260 years." *Bunch, TR, 114.*

"When Daniel was given another vision of the work of the papacy he saw this anti-christian power casting '**the host of heaven**' to the ground and stamping upon them. He beheld it magnifying itself against '**the Prince of the host, and by him the daily ministration was taken away, and the place of his sanctuary was cast down.**' He then heard the question asked: '**How long shall be the vision concerning the daily ministration, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?**' The answer was: '**Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**' **Dan. 8:10-14.** It is evident that Daniel and the Revelator were speaking of the same events. It was

the church, or ‘**saints of the most High**’ or ‘**the host of heaven**,’ that was given into the hands of and trampled underfoot by the papacy during the 1260 years. The Revelator speaks of it as ‘**the court**’ and ‘**the holy city**.’ There is therefore no other possible conclusion than that the church and not the world is the court of the heavenly sanctuary. This was the part of the temple of God that the ‘**man of sin**’ and ‘**son of perdition**’ entered and controlled during the Middle Ages, and in which the false and counterfeit priestly system of the papacy supplanted the true. See **2 Thess. 2:3,4.**” *Bunch, TR, 114.*

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast ‘**his power, and his seat, and great authority.**’ **Rev. 13:2.** And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Dan. 7:25; Rev. 13:3-7. Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus: ‘**Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name’s sake.**’ **Luke 21:16,17.** Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity.” *Great Controversy, 54,55.*

“In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition.... ‘**Babylon the great**’ was ‘**drunken with the blood of the saints.**’ The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.” *Great Controversy, 59,60.*

“The Gentiles (the Papacy) tread upon the courtyard of the temple for 1260 days (years)—the Dark Ages. They tread upon those who proclaimed the light of truth on earth—**the candlestick of the church in the courtyard during the Thyatiran period.** Because Papal Rome preferred darkness, the two witnesses had to prophesy clothed in sackcloth.” *PJ*

“It was the church or the court of the temple of God that ‘**the man of sin**’ entered and polluted during the 1260 years by taking away the daily ministration of Christ and putting in its place a human and counterfeit system of sacrifice and mediation. Prophecy says: ‘**And they shall pollute the sanctuary of strength, and shall take away the daily ministration, and they shall place the abomination that maketh desolate.**’ **Dan. 11:31.** In the typical service the ministration in the court and holy place was known as the ‘**continual**’ or ‘**daily**’

ministration. Any interference with the service in the court would interrupt the entire sanctuary service. When the papacy got control of the church or court of God’s temple and supplanted the true with the false mediatorial system, the sanctuary and its priesthood were trampled underfoot just as truly as willful and defiant sins tread ‘underfoot the Son of God.’ See **Heb. 10:26-29.**” *Bunch, TR, 116.*

Forty and Two Months.—

“**In prophecy one day stands for a year, and time is reckoned thirty days to the month.** Forty-two months is equivalent to twelve hundred and sixty days of prophetic time, or twelve hundred and sixty years of literal time.

“...This power was established in Rome in 538 AD on the ruins of the Western Empire, and continued until 1798 AD. This was the period known as the Dark Ages for Europe.” *Haskel, SSP, 195.*

“The Holy City ...was to be trampled under the feet of the sinners for 42 months, or for 1260 years. **This clearly refers to the 1260 years of Papal supremacy so often referred to in the Bible.**” *Straw, SR, 72.*

“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.” *Great Controversy, 266,267.*

A New Series of Events.—

“The Gentiles being thus introduced, the attention of the prophet is directed to the great feature of Gentile apostasy, the treading down of the holy city **forty and two months during that time.** Thus we are carried back into the past by an easy and natural transition, and our attention is called to a new series of events.” *Smith, DR, 532.*

THE TWO WITNESSES

REVELATION 11:3

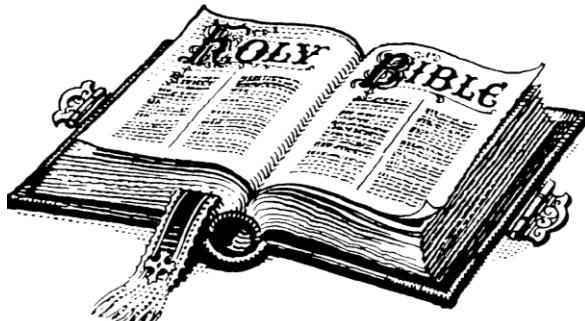
And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

The Two Witnesses.—

“‘The “Two Witnesses” are the Old and New Testaments.... The essential purpose of the Scriptures is to give witness to the mercy and verity of God. Our

Lord commands, “**Search the Scriptures, ...they are they which testify [bear witness] of Me.**” (Jn. 5:39). This was addressed to the Jews, and described the character and office of the Old Testament. The New Testament is similarly pronounced the giver of testimony. “**This gospel of the kingdom shall be preached in all the world for a witness unto all nations.**” (Mt. 24:14.)’ George Croly, *The Apocalypse of St. John*, p.164.” Smith, DR, 534.

“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.**” Great Controversy, 267.



The Two Witnesses—the Old and New Testaments

A Thousand Two Hundred and Threescore Days.—

“The period of ‘**a thousand two hundred and threescore days**’ is variously referred to in the Scriptures. It appears in three forms:

“As ‘1260 days’ in this verse and Rev. 12:6.

“As ‘42 months’ in Revelation 11:2 and 13:5.

“As ‘3½ times’ in Daniel 7:25 and 12:7, and Revelation 12:14.

These all refer to the same period and can easily be calculated. A ‘time’ is a year, as is evident from Daniel 11:13, marginal reading. A year has twelve months, and a Biblical month contains thirty days. (See note on Rev. 9:10.) Thus we have the following:

| |
|------------------------------------------------------|
| 1 year of 12 months at 30 days = 360 days. Thus, |
| 3½ years (times) of 360 days = 1260 days = 1260 yrs. |
| 42 months of 30 days = 1260 days = 1260 yrs. |

“...Thus we have a definite measure for calculating the prophetic periods, bearing in mind that **in prophecy a day is equal to a year of ordinary time.** (Ezekiel 6:7,8; Num. 14:34.)” Smith, DR, 533.

Power Given Them to Prophecy in Sackcloth.—

“[Sackcloth is] **the emblem of distress and mourning.** In Rev. 6:12 it is used as the symbol of the **obscuration of light.** ‘And the sun became **black as sackcloth of hair.**’ During the 1260 years of papal supremacy, the church, which should have been the light

of the world, was compelled to flee to the wilderness and hide in the caves and among the mountains. See Rev. 12:6,14. **Also during this period the Scriptures were proscribed, and a cloud of pagan superstitions spread over the church like a cloak of sackcloth obscuring its light.**” Bunch, TR, 119.

“In the beginning of the sixth century, about AD 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, **by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy.** About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. **The Bible at that time not being written or translated into any other languages in Europe,** it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, **the Scriptures were first clothed in sackcloth in AD 538,** and were to prophesy 1260 years in this situation, their prophecy would end in 1798.” Miller, Evidence, 199.

“For 1,260 years during the Dark Ages (AD 538 to AD 1798), as predicted in Revelation 11:3, the Scriptures were symbolically clothed in ‘sackcloth.’ **Not only were they chained up in secluded monasteries, but the Bible itself was an almost unknown book except for a few small portions.** Moreover, it was written in ‘dead’ languages rather than the common tongue of the people, so that it could only be understood by a select group of elite clergy. **This kept the masses in spiritual darkness and superstitious bondage.** At one point, laymen were **burned at the stake simply for owning or even just reading the Bible.**” Batchelor, Newsletter, 6/2005.

“The synod of Toulouse, 1229, presided over by the papal legate, celebrated the close of the Albigensian crusades and perfected the code of the Inquisition. It has an unenviable distinction among the great synods on account of its **decree forbidding laymen to have the Bible in their possession.**”—History of the Christian Church, Philip Schaff, Volume 5, page 812.” Metcalf, GPDR, 110.

“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 into 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 John 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.' Encyclopedia Britannica, (1911) Vol.3, p.897." Cooke, #16-UR, 7.

"During this time of Papal power, God's people who held to the two witnesses —The Bible, and the Old and New Testament would be doing a work in the world, but under distressing circumstances—clothed in sackcloth. **Although God's people were living in ignominy and considered heretics, yet the same power that accompanied Elijah in closing the heavens against the apostates would be working during these years.**" Straw, SR, 73.

"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 honor. **To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.**" Great Controversy, 267,268.

"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.'" Great Controversy, 269.

How the Sackcloth Came Off the Two Witnesses.—

"The time of great persecution was the period during which the witnesses prophesied covered with sackcloth. **The Reformation removed the sackcloth from the two witnesses. From the close of the fourteenth century, when Wycliffe's translation placed the Word of God in the hands of the common people of England, until the full dawn of the Reformation, the restraint which had long been placed upon the Scriptures was gradually removed.**" Haskel, SSP, 199.

REVELATION 11:4

These are the two olive trees, and the two candlesticks standing before the God of the earth.

The Old and New Testament Witnesses are Two Olive Trees.—

"The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, 4:3, 'And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.' Here the olive trees are used in a figurative sense, and properly denote the 'sons of oil,' or the two cherubims which stood over the ark, and spread their wings over the mercy seat. The wings of the cherubims stretched from either side of the house to the center over the mercy seat, and their faces turned inwards down upon the mercy seat, and the glory of the God of Israel was above the cherubims. **These cherubims are a lively type of the Old and New Testament.** The signification of *cherub* is 'fullness of knowledge;' so is the word of God, '**that the man of God may be thoroughly furnished, perfect in every good work.**' They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the center over the mercy seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy seat, it testified of the Messiah. The other cherubim's wings reached from the center over the mercy seat, and touched the other wall of the room, while his face was turned back upon the mercy seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, **1 Kings 6:23-28.**

"Again: the angel tells Zechariah what the two olive trees are, Zech. 4:4-6, (quoted). **Here we are plainly told that the two olive trees are the word of the Lord.**" Miller, Evidence, 192,193.

"And within the oracle he made **two cherubims of olive tree**, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: **both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub.** And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold." **1 Kings 6:23-28.**

"They are the '**two olive branches which through the two golden pipes empty the golden oil out of themselves.**' By the prophet Zechariah, the church is

represented as a golden candlestick having seven branches, each bearing aloft a light for the world. These seven branches receive their oil from a single bowl, and the oil for this bowl is supplied by two olive trees, one on either side. The purity of the oil they burn is represented by the close connection with living, growing trees. This oil is the oil of grace, the truth of God. The unity of the seven candlesticks is typified by the common bowl from which each gains its supply of oil. How beautiful a picture of the work of God's Word in ministering to the needs of the church on earth. **Life flows from the Old as well as the New Testament to those whose hearts are open channels for the Spirit.**" *Haskel, SSP, 197,198.*

"The word is the preacher's light, and as the golden oil flows from the heavenly olive tree into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. **Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them.**" *Testimonies to Ministers, 339-340.*

The Old and New Testament Witnesses are Two Candlesticks.—

"**The entrance of thy words giveth light.**" Ps. 119:130.

"**Thy word is a lamp unto my feet and a light unto my path.**" Ps. 119:105.

"**As candlesticks are the means of light, so is the Word of God.** Candlesticks are used in the Scriptures in the same sense as lamps." *Miller, Evidence, 193.*

Standing Before the God of the Whole Earth.—

"Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, what be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? and he answered me and said, ...**These are the two anointed ones, that stand by the Lord of the whole earth.**" *Zech. 4:11-14.*

"**The anointed ones standing by the Lord of the whole earth have the position once given to Satan as covering cherub.** By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth." *Review & Herald, 7/20/1897.*

"From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. **The mission of the two anointed ones is to**

communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light-bearer in the world." *Review & Herald, 3/2/1897.*

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.

If Any Man Will Hurt Them.—

"**To hurt the word of God is to oppose, corrupt, or pervert its testimony, and turn people away from it.** Against those who do this work, fire proceedeth out of their mouth to devour them, that is, judgment of fire is pronounced in that word against such. It declares that they will have their punishment in the lake that burns with fire and brimstone." *Smith, DR, 534.*

"[Rev. 11:5 and 22:18,19 quoted]. **This verse has been verified in our day in the history of deistical France.** The rulers of France, in the revolution, proclaimed a war of extermination against the fishermen's Bible, as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. **The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished,** so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes." *Miller, Evidence, 195.*

Fire Proceedeth Out of Their Mouth and Devoureth Their Enemies.—

"[Rev. 11:5 quoted.] 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.**' Rev. 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." *Great Controversy*, 268.

OT: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with **flames of fire**. For **by fire** and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." **Isaiah 66:15,16.**

NT: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **In flaming fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." **2 Thess. 1:7,8**

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.

In the Days of Their Prophecy.--

"For 1260 years. See Rev.11:3 comments." *PJ*

They Have Power.—

"In verse 5 and 6 we are told that those who hurt these witnesses will themselves be killed, and will be smitten with the plagues and judgments of God, for these witnesses have power over nature to shut heaven and turn the waters into blood. Moses warned Israel that if they turned away from God, He would '**shut up the heaven, that there be no rain.**' **Deut. 11:16,17.** They did turn from God, and Elijah the prophet was raised up to bring the nation back to God. **He commanded that there be no rain, and it did not rain for 3½ prophetic years.** James 5:17; 1 Kings 17 and 18. It is significant that 3½ years measures 1260 days, or, in prophecy, 1260 years. (A prophetic year is 360 prophetic days, or literal years, so that 3½ years equals 1260 literal years.)

"When atheistic Pharaoh said to Moses, '**Who is the Lord, that I should obey His voice?**' he challenged the very God of heaven. Forthwith the rivers of Egypt were turned into blood. **That same power resides in the New Testament, for one of the seven last plagues will be the turning of the water into blood.** *Rev.*

16:4."

Anderson, UR, 108,109.

"In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? **Elijah shut heaven so that it did not rain for three years and a half, but he did it by the word of the Lord. Moses by the word of the Lord turned the waters of Egypt to blood.** Just as these judgments, recorded in their testimony, have been fulfilled, so will every threatening and judgment pronounced by them against any people surely be accomplished." *Smith, DR, 535.*

"When connection with the living trees [The Old and New Testaments] is severed, spiritual death is the result. The lights may burn for a time, but they soon exhaust the supply in the bowl, and gradually the flame dies out. Extinguishing a light does not affect the olive trees. ...Men may claim to receive light, independently of these witnesses, but there are **no channels for the communication of the spirit of wisdom and knowledge, except these two trees**, or some of their branches, through which the life, the golden oil, is constantly flowing. It is thus that they have power to stay the heavens that it rain not. It is for this reason that the three and a half years of drought in the days of Elijah are used by the divine historian to illustrate the three and one-half prophetic years, the twelve hundred and sixty years of darkness, brought about by severing the connection between the church and the two witnesses. **When the connection was broken the restraining power of God was withdrawn, and as in the natural world, so in the spiritual, there was nothing to prevent bloodshed, famine, and persecution.**" *Haskel, SSP, 198,199.*

They Have Power to Shut Heaven That It Rain Not in the Days of Their Prophecy.—

"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the Lord's wrath be kindled against you, **and he shut up the heaven, that there be no rain**, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." **Dt. 11:16,17.**

"Thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the **showers have been withholden, and there hath been no latter rain;** and thou hadst a whore's forehead, thou refusedst to be ashamed." **Jer. 3:2,3**

Power Over the Waters to Turn Them to Blood.—

"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.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be,

because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” **Revelation 16:3-6.**

(FIGURATIVE): “**By waters, we understand people; and by blood, wars.** This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. ‘**And from thence come wars, tumults, fightings,** because they understand not.” *Miller, Evidence, 196.*

Power to Smite the Earth With All Plagues.—

“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.**” **Rev. 22:18.**

As Often As They Will.—

“**As often as judgments are recorded on their pages** to take place, so often they will come to pass. An instance of this the world is yet to experience in the infliction of the seven last plagues.” *Smith, DR, 535.*

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.

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.

When They Shall Have Finished 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.**’” *Great Controversy, 268.*

The Beast.—

“A ‘beast’ in prophecy, denotes a **kingdom, or power.** (See Daniel 7:17,23.)

That Ascendeth.—

“**When a new head controls Satan’s 7-headed beast**, it is described as ‘ascending out of the bottomless pit.’ See Rev. 17:8. **Here the 6th head is seen ascending out of the pit as it gives the papacy (the 5th head) ‘a deadly wound.’” *PJ.***

Bottomless Pit.—

“The figures used in this text are, the *bottomless*

pit, which denote the theories of men or devils, that have **no foundation in the word of God.**” *Miller, Evidence, 117.*

“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 foundation—it was an atheistical power.** A new form of satanic power had manifested itself.” *7SDA Bible Commentary, 802.*

“‘The Revolution,’ writes Lamartine, ‘made France a vast cemetery.’” *Burnside, RWU, 137.*

The Beast That Ascends 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 mani-festation 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.**” *Great Controversy, 268,269.*

“This beast, or kingdom, is out of the bottom-less pit—**no foundation—an atheistic power—“spiritually Egypt.”** (See Exodus 5:2: “Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.”) Here is **Atheism.** Did any kingdom, *about* 1798 manifest the same spirit?—Yes, France; she denied the being of God in her national capacity, and made war on the “Monarchy of heaven.”’ (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.)” *Smith, DR, 535,537.*

“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.**” *7SDA Bible Commentary, 803.*

“France was dominated with what they called *Enlightenment philosophies*, taught by **Jacques Rousseau and Francois Voltaire.** Voltaire said that the Lisbon earthquake of 1755 taught that God doesn’t care for us, so we had better look out for ourselves. He rejected the inspiration of the Bible and **said that human reason was far superiour to Christianity.** He especially hated the Old Testament, saying that it reduces humans to brutes.” *Feyerabend, RVBV, 103.*

Nine Specifications of the Beast of Revelation 11.—

- | |
|-----------------------------------------------------------------|
| 1. It is a political power or kingdom. |
| 2. It rises at the close of the 1260 year period, i.e. 1798. |

3. It emerges from the bottomless pit, or the abyss.
4. It is connected with, or is a part of spiritual **Babylon**.
5. It causes an earthquake or political upheaval.
6. It is likened to **Egypt**.
- 7. It slays or abolishes the Bible.**
8. It is likened also to **Sodom**.
9. It was located where true Christians had suffered enormous persecution.” *Cooke, #16-UR, 8.*

Shall Make War Against 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 worldly 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.” *Great Controversy, 273,274.*

“About the close of the eighteenth century, **in consequence of the abominable corruptions of the church of Rome being exposed to public view**, the men of the world began to treat revelation as a fiction, and religion as priesthood; and instead of searching for the pillar and ground of the truth, **‘their imaginations became vain, and their foolish minds were darkened.’** They declared war against the Bible, the **‘two witnesses,’** which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that **almost the whole nation of the French became Deists, or Atheists, in a short time.”** *Miller, Evidence, 199.*

Overcome and Kill Them.—

“**In 1793 a decree passed the French Assembly forbidding the Bible,** and under that decree the Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all the institutions of the Bible abolished; ...The Goddess of Reason was set up, in the person of a vile woman, and publicly worshiped. Surely here is a power that exactly answers the prophecy.” (*George Storrs, Midnight Cry, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.*)” *Smith, DR, 538.*

“In the year 1793, ...the gospel was, by a solemn act of the Legislature and the people abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the

extinction of the Bible. **By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were slain throughout the limits of Republican France.** But contumelies to the Sacred Books could not have been wanting, in the general plunder of every place of worship. In Lyons they were dragged at the tail of an ass in a procession through the streets....’

“**‘On the 1st of November, 1793, Gobet, with the Republican priests of Paris, had thrown off the gown, and abjured Religion.** On the 11th, a “Grand Festival,” dedicated to “Reason and Truth,” was celebrated in the Cathedral of Notre Dame, which had been desecrated, and been named “the Temple of Reason;” a pyramid was erected in the center of the Church, surmounted by a temple, inscribed “To philosophy.” The torch of “Truth” was on the altar of “Reason” spreading light, etc. The National Convention and all the authorities attended at this burlesque and insulting ceremony.” (*George Croly, The Apocalypse of St. John, pp. 175-177.*)” *Smith, DR, 537.*

Fruit of Papal Policy for 1260 Years.—

“**The war against the Bible,** carried forward for so many centuries in France, culminated in the scenes 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.” *Great Controversy, 265.*

“**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.” *Great Controversy, 276.*

“**The anti-Christian stance of the French Revolution was a long time developing.** Under the direction of Pope Innocent III in the 1200’s, France attacked the progressive but ‘heretical’ Albigenses and committed genocide on them. ...During the Protestant Reformation in the 1500’s, an estimated 400,000 French Catholics quickly adopted the Bible-centered doctrines taught by the French Reformer of Geneva, John Calvin. How different the country’s history might have been if it had granted the Huguenots (as the French Protestants were known) full religious freedom! For a while, the

'two witnesses' preached joyously in France; but not for long. **The French kings, encouraged by their bishops and by many of their nobles, fought no fewer than eight civil wars against the Protestant Huguenots....**

"In October 1685, King Louis XIV formally revoked the 'irrevocable' Edict of Nantes, in the same act making all the Huguenots outlaws but forbidding them to leave the country. Some 500,000 (no one knows the exact number) abandoned their homes and possessions rather than abandon their faith. ...The infamous revocation of the Edict of Nantes reduced the Huguenots 'to a persecuted, martyr church, to be proscribed till the eve of the French Revolution, and drove thousands of their numbers into exile, to the lasting gain of England, Holland, Prussia, and America—and to the everlasting loss of France.' *Maxwell, God Cares*, 285,286.

Beast From Bottomless Pit is 6th Head of Rev. 17.—

"Organized atheism in France was the fruitage of the long period of papal [Babylonian] principles dominating the society. In Daniel 11:40 this power of atheism is termed the **King of the South [Egypt]**. It is the same power as described here in Rev. 11:7,8. Organized Atheism arose out of the bottomless pit as a new power. It is the 6th head of the 7-headed beast in Rev. 17 that gave the 5th head its deadly wound." *P.J.*

The U.S.S.R., China, North Korea, Viet Nam, Cuba: Continuance of Atheism (Beast from Bottomless Pit).—

"And at the time of the end shall the king of the south (atheism) push at him (the papacy). *Daniel 11:40.*

"Militant atheism, however, did not end with the setting up of the French Republic. The forces of the godless, so dominant in the revolution, spread north and east to find a fertile soil. Even more destitute and downtrodden than the French peasants during the reign of the last kings of France, was the great nation of the far north and east. Religion to them was something that symbolized make-believe and oppression. Is it any wonder that when that country was plunged into political revolution in 1917, a vital part of that uprising was an attack upon religion?" *Anderson, UR, 110,111.*

The Great City.—

"Babylon is fallen, is fallen, that great city." *Rev. 14:8.* "Alas, alas that great city Babylon, that mighty city!" *Rev. 18:10.*

Spiritually Sodom and Egypt.—

"Spiritually" this power "is called Sodom." What was the characteristic sin of Sodom? *Licentiousness.* Did France have this character? She did; *fornication* was established by law during this period spoken of. (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.)" *Smith, DR, 537.*

"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 high-handed 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.**' *Ex. 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.**" *Great Controversy, 269.*

Sodom stood for vice and luxury. See Gen. 19:4-8 and Ezekiel 16:49,50,56-58. It fittingly represented the exorbitant luxury and vice of European nobility and royalty and the orgy of immorality associated with the French Revolution. (Paris was wide open, and at least one eighth of all marriageable women may be estimated to have practiced prostitution.) The pharaoh of *Egypt* in Moses' time en-slaved the Israelites and scoffed, 'I do not know the Lord, and moreover I will not let Israel go.' *Ex. 5:2.* Egypt symbolized the bold skepticism of the *philosophes* and the blatant de-Christianization of the Revolution." *Maxwell, God Cares, 303.*

Spiritually the Place Where Jesus was Crucified.—

"And he fell to the earth, and heard a voice saying unto him, Saul, **Saul, why persecutest thou me?** And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest:** it is hard for thee to kick against the pricks." *Acts 9:4,5.*

"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." *Great Controversy*, 271.

"The French Reformers ...determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation. Accordingly placards attacking the mass were in one night [**October, 1534**] posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. It gave the Romanists what they had long desired—a pretext for demanding the **utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.**

"By some secret hand—whether of indiscreet friend or wily foe was never known—one of the placards was attached to the door of the king's private chamber. The monarch [**King Francis I**] was filled with horror. In this paper, superstitions that had received the veneration of ages were attacked with an unsparing hand. And the unexampled boldness of obtruding these plain and startling utterances into the royal presence aroused the wrath of the king. In his amazement he stood for a little time trembling and speechless. Then his rage found utterance in the terrible words: 'Let all be seized without distinction who are suspected of Lutheresy. I will exterminate them all.' *Ibid.*, b. 4, ch. 10. **The die was cast. The king had determined to throw himself fully on the side of Rome.**

"Measures were at once taken for the arrest of every Lutheran in Paris. A poor artisan, an adherent of the reformed faith, who had been accustomed to summon the believers to their secret assemblies, was seized and, with the threat of instant death at the stake, was commanded to conduct the papal emissary to the home of every Protestant in the city. He shrank in horror from the base proposal, **but at last fear of the flames prevailed, and he consented to become the betrayer of his brethren.** Preceded by the host, and surrounded by a train of priests, incense bearers, monks, and soldiers, Morin, the royal detective, with the traitor, slowly and silently passed through the streets of the city. The demonstration was ostensibly in honor of the 'holy sacrament,' an act of expiation for the insult put upon the mass by the protesters. But beneath this pageant a deadly purpose was concealed. On arriving opposite the house of a Lutheran, the betrayer made a sign, but no word was uttered. The procession halted, the house was entered,

the family were dragged forth and chained, and the terrible company went forward in search of fresh victims. They 'spared no house, great or small, not even the colleges of the University of Paris.... Morin made all the city quake.... It was a reign of terror.' --*Ibid.*, b. 4, ch. 10.0

"The victims were put to death with cruel torture, it being specially ordered that the fire should be lowered in order to prolong their agony. But they died as conquerors. Their constancy were unshaken, their peace unclouded. Their persecutors, powerless to move their inflexible firmness, felt themselves defeated. 'The scaffolds were distributed over all the quarters of Paris, and the burnings followed on successive days, the design being to spread the terror of heresy by spreading the executions. The advantage, however, in the end, remained with the gospel. All Paris was enabled to see what kind of men the new opinions could produce. There was no pulpit like the martyr's pile. The serene joy that lighted up the faces of these men as they passed along... to the place of execution, their heroism as they stood amid the bitter flames, their meek forgiveness of injuries, transformed, in instances not a few, anger into pity, and hate into love, and pleaded with resistless eloquence in behalf of the gospel.'--*Wylie*, b. 13, ch. 20.

"The priests, bent upon keeping the popular fury at its height, circulated the most terrible accusations against the Protestants. They were charged with plotting to massacre the Catholics, to overthrow the government, and to murder the king. Not a shadow of evidence could be produced in support of the allegations. **Yet these prophecies of evil were to have a fulfillment;** under far different circumstances, however, and from causes of an opposite character. The cruelties that were inflicted upon the innocent Protestants by the Catholics accumulated in a weight of retribution, and in after centuries wrought **the very doom they had predicted to be impending, upon the king, his government, and his subjects; but it was brought about by infidels and by the papists themselves.** It was not the establishment, but the suppression, of Protestantism, that, three hundred years later, was to bring upon France these dire calamities.

"Suspicion, distrust, and terror now pervaded all classes of society. Amid the general alarm it was seen how deep a hold the Lutheran teaching had gained upon the minds of men who stood highest for education, influence, and excellence of character. Positions of trust and honor were suddenly found vacant. Artisans, printers, scholars, professors in the universities, authors, and even courtiers, disappeared. Hundreds fled from Paris, self-constituted exiles from their native land, in many cases thus giving the first intimation that they favored the reformed faith. The papists looked about them in amazement at thought of the unsuspected heretics that had been tolerated among them. Their rage spent itself upon the multitudes of humbler victims who were within their power. **The prisons were crowded, and the very air seemed darkened with the smoke of burning piles, kindled for the confessors of the gospel.**

"**Francis I** had gloriéd in being a leader in the great movement for the revival of learning which marked the opening of the sixteenth century. He had delighted to gather at his court men of letters from every country. To his love of learning and his contempt for the ignorance and superstition of the monks was due, in part at least,

the degree of toleration that had been granted to the reform. But, inspired with zeal to stamp out heresy, this patron of learning issued an edict declaring printing abolished all over France! **Francis I** presents one among the many examples on record showing that intellectual culture is not a safeguard

against religious intolerance and persecution.

France by a solemn and public ceremony was to commit herself fully to the destruction of Protestantism. The priests demanded that the affront offered to High Heaven in the condemnation of the mass be expiated in blood, and that the king, in behalf of his people, publicly give his sanction to the dreadful work.

"**The 21st of January, 1535**, was fixed upon for the awful ceremonial. The superstitious fears and bigoted hatred of the whole nation had been roused. Paris was thronged with the multitudes that from all the surrounding country crowded her streets. The day was to be ushered in by a vast and imposing procession. 'The houses along the line of march were hung with mourning drapery, and altars rose at intervals.' Before every door was a lighted torch in honor of the 'holy sacrament.' Before daybreak the procession formed at the palace of the king. 'First came the banners and crosses of the several parishes; next appeared the citizens, walking two and two, and bearing torches.' The four orders of friars followed, each in its own peculiar dress. Then came a vast collection of famous relics. Following these rode lordly ecclesiastics in their purple and scarlet robes and jeweled adornments, a gorgeous and glittering array.

" 'The host was carried by the bishop of Paris under a magnificent canopy,... supported by four princes of the blood.... After the host walked the king.... Francis I on that day wore no crown, nor robe of state.' With 'head uncovered, his eyes cast on the ground, and in his hand a lighted taper,' the king of France appeared 'in the character of a penitent.' *Ibid.*, b. 13, ch. 21. At every altar he bowed down in humiliation, nor for the vices that defiled his soul, nor the innocent blood that stained his hands, but for the deadly sin of his subjects who had dared to condemn the mass. Following him came the queen and the dignitaries of state, also walking two and



Francis I of France,

two, each with a lighted torch.

"As a part of the services of the day the monarch himself addressed the high officials of the kingdom in the great hall of the bishop's palace. With a sorrowful countenance he appeared before them and in words of moving eloquence bewailed 'the crime, the blasphemy, the day of sorrow and disgrace,' that had come upon the nation. And he called upon every loyal subject to aid in the extirpation of the pestilent heresy that threatened France with ruin. 'As true, messieurs, as I am your king,' he said, 'if I knew one of my own limbs spotted or infected with this detestable rottenness, I would give it you to cut off.... And further, if I saw one of my children defiled by it, I would not spare him.... I would deliver him up myself, and would sacrifice him to God.' Tears choked his utterance, and the whole assembly wept, with one accord exclaiming: 'We will live and die for the Catholic religion!'--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12.

"Terrible had become the darkness of the nation that had rejected the light of truth. The grace 'that bringeth salvation' had appeared; but France, after beholding its power and holiness, after thousands had been drawn by its divine beauty, after cities and hamlets had been illuminated by its radiance, had turned away, choosing darkness rather than light. They had put from them the heavenly gift when it was offered them. They had called evil good, and good evil, till they had fallen victims to their willful self-deception. Now, **though they might actually believe that they were doing God service in persecuting His people**, yet their sincerity did not render them guiltless. The light that would have saved them from deception, from staining their souls with bloodguiltiness, they had willfully rejected.

"A solemn oath to extirpate heresy was taken in the great cathedral where, nearly three centuries later, the Goddess of Reason was to be enthroned by a nation that had forgotten the living God. Again the procession formed, and the representatives of France set out to begin the work which they had sworn to do. 'At short distances scaffolds had been erected, on which certain Protestant Christians were to be burned alive, and it was arranged that the fagots should be lighted at the moment the king approached, and that the procession should halt to witness the execution.' Wylie, b. 13, ch. 21. The details of the tortures endured by these witnesses for Christ are too harrowing for recital; but there was no wavering on the part of the victims. On being urged to recant, one answered: 'I only believe in what the prophets and the apostles formerly preached, and what all the company of saints believed. My faith has a confidence in God which will resist all the powers of hell.' D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12.

"Again and again the procession halted at the places of torture. Upon reaching their starting point at the royal palace, the crowd dispersed, and the king and the prelates withdrew, well satisfied with the day's proceedings and congratulating themselves that the work

now begun would be continued to the complete destruction of heresy.

"The gospel of peace which France had rejected was to be only too surely rooted out, and terrible would be the results. **On the 21st of January, 1793, two hundred and fifty-eight years from the very day that fully committed France to the persecution of the Reformers, another procession, with a far different purpose, passed through the streets of Paris.** 'Again the king was the chief figure; again there were tumult and shouting; again there was heard the cry for more victims; again there were black scaffolds; and again the scenes of the day were closed by horrid executions; Louis XVI, struggling hand to hand with his jailers and executioners, was dragged forward to the block, and there held down by main force till the ax had fallen, and his dissevered head rolled on the scaffold.' Wylie, b. 13, ch. 21. Nor was the king the only victim; near the same spot two thousand and eight hundred human beings perished by the guillotine during the bloody days of **the Reign of Terror.**

"The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God and urging its claims upon the consciences of the people. Infinite Love had unfolded to men the statutes and principles of heaven. God had said: 'Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.' Deuteronomy 4:6. **When France rejected the gift of heaven, she sowed the seeds of anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the Reign of Terror.**" *Great Controversy*, 224-230.

"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. (See Wylie, b. 22, ch.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....'**—*Ibid.*, b. 22, ch. 7.

"But the blackest in the black catalogue of

crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre-[1572]. 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.**" Henry White, *The Massacre of St. Bartholomew*, ch. 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.**" *Great Controversy*, 271-273.

"As the Jews, by rejecting the Word of God sent by the prophets, severed their connection with heaven and crucified their Lord, so **France repeated the sin, and crucified again the Son of God.**" Haskell, SSP, 201.

"Spiritually, our Lord was crucified anew in the streets of Paris. The motto of the French infidels was, 'Crush the wretch,' the wretch referring to Jesus Christ." Feyerabend, RVBV, 104.



**Medal Struck by Gregory XIII
to Commemorate Massacre of 1572**

(The Pope even commissioned Italian artist Vasari to paint a mural of the Massacre—which still hangs in the Vatican!)

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.

Nations Shall See Their Dead Bodies Shall Not Suffer Them to Be Put in Graves.—

“ ‘The language of this verse denotes the feelings of other nations than 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 of France served **to arouse Christians everywhere to put forth a new exertion in behalf of the Bible**, as we shall presently see.’ (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.)” Smith, DR, 538.

“JOSEPH PRIESTLY, (1733-1804), English clergyman, philosopher and scientist. Authored eighty works. **In February, 1794, he declared on the basis of Revelation 11, that France was currently fulfilling the prediction in the French Revolution.** Froom, Vol. 2, p.744.

“GEORGE BELL. In 1796, in the ‘London Evangelical Magazine’ he declared on the basis of Revelation 11, that ‘the Gentiles’ of verse 2 were the papacy; **that the ‘earthquake’ of verse 13 was the French Revolution and the ‘tenth part’ of verse 13 was France.** He continued, ‘Have we not seen, in one of the ten kingdoms, a most astonishing revolution? Have we not also seen that kingdom fall off of the Papal jurisdiction? **Have we not good ground to hope that the accomplishment of the prophecies respecting the rising of the witnesses and the fall of Antichrist is near at hand?** One year later, Revolutionary France restored the scriptures (resurrected the witnesses) and two years later, France delivered ‘the deadly

wound’ to the Papacy.’ Froom, Vol.2, pp.742,743.” Cooke, #16-UR, 34,35.

Three Days and an Half.—

“**For three years and a half**, the two witnesses—the two olive trees, which alone bring life to men or nation—lay dead in the streets of Paris.” Haskel, SSP, 201.

“This period may be reckoned from **November 26, 1793**, when a decree, issued in Paris, abolished religion, to **June 17, 1797**, when, it is held, the French government removed restrictions against the practice of religion.” 7SDA Bible Commentary, 803.

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.

They That Dwell Upon the Earth.—

“**And they that dwell on the earth shall wonder, whose names were not written in the book of life....**” Revelation 17:8.

“The book of Revelation makes a distinction between two groups of people: those who dwell on the face of the earth, and those who dwell in heaven.

“Notice the following contrast of the two groups of people in Revelation 13:6,8: ‘And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, **and them that dwell in heaven.**’ ‘**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.’

“**Those that dwell on the face of the earth are those whose focus and attention is on earthly things.** To this class of people the gospel is preached. ‘**And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.**’ Rev. 14:6.

“The true Christian dwells by faith with Christ in heavenly places. ‘**But God ...hath quickened us together with Christ,... and hath raised us up together and made us sit together in heavenly places in Christ Jesus.**’ Eph. 2:4-6. ‘**If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.**’ Col. 3:1,2. (See also Ps. 16:11 and Ps. 91.)

“The Spirit of Prophecy makes the same distinction:

“**Upon all who dwell on the face of the whole earth, upon all who make this world their home,** the day of God will come as a snare. It comes to them as a

prowling thief.' *Desire of Ages*, 635.

"By profession you say to the world: My citizenship is not here but above; while **your works decidedly say that you are a dweller on the earth.**' 4 *Testimonies*, 51.

"Those that dwell on the earth put the martyrs to death: '**How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**' Rev. 6:9,10.

"Thus, The Old and New Testaments '**tormented them that dwell on the earth**' by condemning their life of sin." PJ

"And 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.

"For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35.

They That Dwell on the Earth Shall Rejoice Over Them.—

"Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

"Judge me, O LORD my God, according to thy righteousness; and **let them not rejoice over me.**" Psalm 35:19, 24.

"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." *Great Controversy*, 270.

"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?'... 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, ch. 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....

"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." *Great Controversy*, 274-276.

"A very large quantity of gold and silver taken from the churches was sent to Paris, where much of it was used to pay for the new national army. As shipments of religious treasure arrived at the capital, 'the rabble,' says a famous French historian, 'indulging their taste for the burlesque, caricatured in the most ludicrous

manner the ceremonies of religion, and took as much delight in profaning as they had formerly done in celebrating them.'

"...On the second Decade day of Grassy (June 8.1794), Robespierre clothed himself as the prophet, or priest, or, as his enemies said, the pope, of his new Revolutionary religion. The day chosen was the Sunday on which Catholics had planned to honor Pentecost. A vast crowd followed him in procession.

"We are not discussing a Reformation from Catholic tradition to the Protestant understanding of the Bible. **We are watching the convulsions of a nominally Christian society as it discarded, almost vomited, the only form of Christianity it had been permitted to know, and erected in its place a form of paganism.** 'For the first time in European history since the days of the [Roman] Emperor Julian the Apostate *a state deliberately embarked on a policy of de-Christianization.*'" Maxwell, *God Cares*, 288,289,290.

"Great was the joy of infidels everywhere for awhile. But "**the triumphing of the wicked is short**" [**Job 20:5**], so was it in France, for their war on the Bible and Christianity had well-nigh swallowed them all up. They set out to destroy Christ's "**two witnesses,**" **but they filled France with blood and horror, so that they were horror-struck at the result of their wicked deeds,** and were glad to remove their impious hands from the Bible.' (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.)" Smith, *DR*, 539.

Because These Two Prophets Tormented Them.—

"The world loves sin, and hates righteousness, and this was the cause of its hostility to Jesus. **All who refuse His infinite love will find Christianity a disturbing element.** The light of Christ sweeps away the darkness that covers their sins, and the need of reform is made manifest. While those who yield to the influence of the Holy Spirit begin war with themselves, **those who cling to sin war against the truth and its representatives.** Thus strife is created, and Christ's followers are accused as troublers of the people." *Desire of Ages*, 306.

REVELATION 11:11

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.

Two Witnesses are Resurrected After 3 1/2 Years.—

"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.*" *Great Controversy*, 287.

"'On the 17th of June, Camille Jourdan [president] in the "Council of Five Hundred," brought up the memorable report on the "Revision of the laws relative to religious worship." It consisted of a number of propositions, abolishing alike the Republican restrictions on Popish worship, and the Popish restrictions on Protestant.

"'1. That *all* citizens might buy or hire edifices for the *free* exercise of religious worship.

"'...6. That all other laws concerning religious worship should be repealed.

"'Those regulations, in comprehending the whole state of worship in France, were, in fact, a peculiar boon to Protestantism...."

"'**The Church and the Bible had been slain in France from November, 1793, till June, 1797. The three years and a half were expended, and the Bible, so long and so sternly repressed before, was placed in honor, and was openly the book of free Protestantism!**' (George Croly, *The Apocalypse of St. John*, pp. 181-183.)" Smith, *DR*, 539,540.

The Spirit of Life Enters Into Them.—

"Here we see how the dead are brought back to life. **When the two witnesses died their spirits (breath of life) went back to God who gave it.** Their dead bodies remained on earth. This the Bible teaches. See **Psalm 146:4, Daniel 12:2, and Ec. 12:7.**

"Now, in this verse, **the Spirit of life returns from God to their dead bodies and they are resurrected to life.** Dr. Luke teaches this as well: "And they laughed him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called, saying, Maid, arise. **And her spirit came again, and she arose straightway:** and He commanded to give her meat." Luke 8:53-55." PJ

Great Fear.—

"Psalm 14 and 53 describe the experience of the French Revolution. The psalms are identical except for verse 5:

"'**The fool [the atheist] hath said in his heart, There is no God.** They are corrupt, **they have done abominable works,** there is none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 **They are all gone aside**, they are all together become filthy: there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, **and call not upon the LORD.**

5 **There were they in great fear:** for God is in the generation of the righteous.

[5 **There were they in great fear**, where no fear was: for **God hath scattered the bones of him that encampeth against thee: [the righteous] thou hast put them to shame**, because God hath despised them. **Psalm 53:5.**

During the French Revolution, Paris experienced a great church cemetery land grab. Skeletons of countless Parisians were dug up and carefully stacked along miles of tunnels beneath the city.]

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that the salvation of Israel were come out of Zion! **when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.**" Psalm 14.

REVELATION 11:12

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.

Ascended Up to Heaven.—

"To understand this expression, see **Daniel 4:22: "Thy greatness is grown, and reacheth unto heaven."** Here we see that the expression signifies *great exaltation.*" (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 47.)" Smith, DR, 540,541.

They Ascended Up to Heaven.—

"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.**" *Great Controversy*, 287,288.

"The whole Bible has been translated into a total of **383 languages.** Portions of the Bible have been translated into more than 2,000 languages." *United Bible Societies, Web Site*, 6/2005.

"The French Revolution of 1789 acted as a sort of spark. Its antireligious attitude rebounded and encouraged the unfolding of a great awakening in the heart of Christendom. In different countries, yet at the same time, Bible students concluded that humanity had reached the last phase of history and that the Second Coming was near. To increase the dissemination of the Scriptures, numerous Bible societies were formed. ...**At the beginning of the nineteenth century a host of missionaries carried the gospel to the ends of the earth.** One of the first, William Carey left for India in 1793. Robert Morrison went to China in 1807. Robert Moffatt (1816) as well as David Livingstone (1841) pioneered work in Africa. And hundreds of others followed in their footsteps." *Zurcher, COR*, 53.

"Before all nations the Scriptures have since been exalted. **Those nations, which adhered most closely to**

the truths developed in the withdrawal from Roman tyranny, have taken the lead in the work of education, in invention, in judiciary matters, and in all lines of progress. ...Millions of copies of the Word have been printed. Its translation into hundreds of different languages has placed ignorance of the Scriptures entirely out of the question.

“...The exaltation of the Scriptures is always followed by a government which recognizes the equal rights of all men, and by a religion which grants the privilege to every man to worship according to the dictates of his own conscience. Men who advocate a system of government that rejects the atoning blood of Christ, or an educational system which exalts reason above faith, place themselves on the very verge of a precipice, and the next step will produce a repetition of the Terrors of France.” *Haskel, SSP, 202,203.*

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.

A Great Earthquake.—

“The Revolution of 1798 is spoken of as ‘a great earthquake.’” *Haskel, SSP, 203.*

“Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her sub-mission 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.” *Great Controversy, 282,283.*



The Reign of Terror.

Thousands, including many of the nobility and Clergy perished during The Reign of Terror.

“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.**’ *Prov. 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.*” *Great Controversy, 286.*

“Historians dealing with this historic event commonly bring into use the phrase, ‘**the earth-quake of the French Revolution,**’ to describe the scenes of that unparalleled upheaval. Burke, in England, three years before, had forecast events in France as leading on

toward an ‘**earthquake in the political world.**’ As it came, Alison, the historian says: ‘The minds of men were shaken as by the yawning of the ground during the **fury of an earthquake.**’” *Burnside, RWU, 136,137.*

A Tenth Part of the City Fell.—

“‘What city? (See **Revelation 17:18:** “**The woman which thou sawest is that great city which reigneth over the kings [kingdoms] of the earth.**”) That city is the **papal Roman power.** France is **one of the “ten horns” that gave “their power and strength unto the [papal] beast;**” or is one of the ten kingdoms that arose out of the Western Empire of Rome, as indicated by the ten toes of Nebuchadnezzar’s image, Daniel’s ten-horned beast [Daniel 7:24], and John’s ten-horned dragon. [Revelation 12:3.] **France, then was “a tenth part of the city,”** and was one of the strongest ministers of papal vengeance; but in this revolution it “**fell,**” and with it fell the last *civil messenger* of papal fury.’ (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 48.)” *Smith, DR, 542.*

Tenth Part of City Identified in 1687!—

“Peter Jurieu, exiled minister of the French church at Rotterdam, writing some time before 1687 [two years after the revocation of the Edict of Nantes—1685], said: ‘Now **what is this tenth part of the city**, which shall fall? In my opinion we cannot doubt that ‘**tis France.** This kingdom is the most considerable part, or piece, of the **ten horns, or states, which once made up the great Babylonian city....** This tenth part of the city shall fall, with respect to the Papacy; **it shall break with Rome, and the Roman religion.**’—‘*The Accomplishment of the Scripture Prophecies,*’ part 2, chap.13, pp. 264,265. London, 1687.” *Burnside, RWU, 137.*

The Remainder of the City (9/10) Falls Later.—

“**This is not the final earthquake, for only a fraction of the city ...falls at this time (cf. ch. 16:18).** This earthquake signifies a temporary judgment that frightens into submission some of those who have gloried in the death of the witnesses.” *7SDA Bible Commentary, 804.*

“Spiritualism asserts that men are unfallen demigods; that ‘each mind will judge itself;’ that ‘true knowledge places men above all law;’ that ‘all sins committed are innocent;’ for ‘whatever is, is right,’ and ‘God doth not condemn.’ The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, ‘It matters not what you do; live as you please, heaven is your home.’ Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

“With **such teaching** given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? **what is to prevent the world from becoming a second Sodom?**

“At the same time anarchy is seeking to sweep

away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; **the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.**” *Education, 237,238.*

“Let all who would understand the meaning of these things **read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities.** Read also the scenes portrayed in the eighteenth chapter of the same book.” *2IMR, 91.*

“The final earthquake occurs when all 10 horns turn against the papacy in the 7th plague. See Rev. 17:16.” *PJ*

In the Earthquake Were Slain of Men [margin, names of men] Seven Thousand.—

“The margin reads ‘**names of men**’. Undoubtedly, this term refers to the titles of men that were associated with the aristocracy. Did the French Revolution abolish the titles of men that were so divisive in French society? Note the decree of June 19, 1790:

“**Hereditary nobility is forever abolished: in consequence the titles of prince, duke, count, marquis, viscount, vidame, baron, knight, messive, ecyler, noble and all other similar titles shall neither be taken by anyone whomsoever, nor given to anybody.**” Sir Robert Anderson. ‘Constitution and Selected Documents’, p.33.” *Cooke, #16-UR, 19.*

“Not only was the reign of papal tyranny at an end, but the power of the monarchy was shaken; and **the vast army of nobles, which some historians give as seven thousand, lost their titles.** The government was in the hands of the middle classes, or the common people.” *Haskel, SSP, 203.*

And the Remnant Were Affrighted, and Gave Glory to the God of Heaven.—

““Their God-dishonoring and Heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves to 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 giving 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 wicked men employed to tarnish that glory.’ (George Storrs, *Midnight Cry*, May 4, 1843, Vol. IV, Nos. 5,6, p. 48.)” *Smith, DR, 542.*

Legacy of the French Revolution.—

“The French Revolution deserves a place in

prophecy! It has had a most significant influence on the world in which we and our families live today. More than any other single factor, it changed world history by (1) inducing the spirit of modern nationalism and by (2) producing modern universal conscription, leading, in turn, to (3) the immense armies and drastically murderous wars that characterize our times....

"In addition to conscription, huge national armies, and staggering casualties, another continuing legacy of the French Revolution is (4) Communism. Karl Marx in defining Communism, and Lenin and Trotsky in preparing for the violent Bolshevik Revolution of 1917, carefully analyzed the course of the French Revolution. In the process they learned all too well a related lesson taught by the Frenchman Jean Jacques Rousseau. This was the doctrine that a minority who know what's best for the people should impose themselves on the majority for their own good. Today only 5 percent of all Soviet citizens are members of the ruling Communist party. Says Professor Palmer, 'The Communist movement would never have taken form as it did except for the prior occurrence of the French Revolution.'

"'We are in no position as yet,' writes the respected British historian, V.H.H. Green, 'to measure the full impact of the French Revolution on the course of world history. It was one of those decisive events which opened a sluice-gate, and in the streams it released we are still swimming, sometimes finding it difficult to keep our head above the waters.'

"...Professor Green's words are all too fitting. Indeed, we live with yet another serious sequel to the French Revolution, anti-Christian atheism. **Today [1980's], roughly one fourth of the human race is ruled by atheistic (Marxist) governments.**" Maxwell, *God Cares*, 281,284.

REVELATION 11:14

The second woe is past; and behold, the third woe cometh quickly.

The Third Woe Cometh Quickly.

"The series of seven trumpets is here again resumed. **The second woe ended with the sixth trumpet, August 11, 1840,** and the third woe occurs under the sounding of the seventh trumpet, which began in 1844.

"Then where are we? '**Behold!**' that is to say, mark it well, '**the third woe cometh quickly.**' The fearful scenes of the second woe are past, and **we are now under the sounding of the trumpet that brings the third and last woe.** Shall we now look for peace and safety, a temporal millennium, a thousand years of righteousness and prosperity on earth? Rather let us earnestly pray the Lord to awaken a slumbering world." Smith, DR, 542,543.

"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." Haskel, SSP, 204.

The Power of This Verse on the Second Advent Movement Before the Disappointment.—

"Mark, this short space of time called '**quickly**', is the whole period of time from the passing of the second woe and sixth angel, to the commencing of the third woe, and sounding of the seventh angel. **This space of time called quickly, defines the time to announce to every nation and kindred and tongue and people that Christ is coming**, by the proclamation of the angel's message in Rev. 14: 6, 7. This is in accordance with the testimony of the Saviour. Matt. 24: 3,14.

"No marvel, then, that those who had been looking with intense anxiety for the passing away of the Ottoman Supremacy, saw with such clearness that the time had come for a body of people to proclaim the message in question from thence down to the ending of the prophetic periods of Daniel's vision. **And that the time had then come for this message to go to every nation, was still further demonstrated by a call for a Second-advent Conference to be held in Boston about the time the Ottoman empire lost its supremacy, and many weeks before the news of its fall reached the United States.** At the close of this Conference, which was convened a few weeks after the call, in October, 1840, an address of the Conference setting forth their views respecting the second advent of our Lord, was sent forth to the world, and from thence the work continued until the message ended in the autumn of 1844." Bates, *Autobiography*, 173.

"When the Ottoman Empire fell in 1840, God's people saw that the third woe of the 7th trumpet would soon come. At that time they thought that Jesus would come when the 7th trumpet sounded. **Indeed, the close of the 2300 day prophecy of Daniel 8:14 was only four years away. 'Quickly,' seemed to suggest a period of four years' probation for mankind.** Josiah Litch, sensing that time was short, gave the following appeal:

"'When the second woe is past the third woe cometh quickly. And when the seventh trumpet sounds, the day of grace will be past. ...Reader, are you out of the ark of safety? Then you have no time to lose in seeking that refuge. Behold the Judge standeth before the door? **Time is short! The last plagues, the seven vials in which is filled up the wrath of God will soon be poured out, when all who have not the seal of God upon them will feel the fierceness of that wrath.**'

"'Professor, have you your lamp trimmed and burning? Have you oil in your vessel with your lamp? Have you on the wedding garment? And are you like the good and faithful servant who is watching for the Bridegroom? Look well to yourselves, lest when he cometh your lamps should be gone out and while you are gone to buy oil he enters in and the door be shut.' Litch, *Signs*, 2/1/1841." PJ.

Woe and Trumpet the Same.—

“When the fifth angel had sounded 150 years the first woe passed, 9. chap. 1,12. When the sixth angel had sounded 391 years and 15 days, the second woe passed. 9:13; 11:14.... **What I wish to show here is, that there is no distinction between the woes and trumpets.** I think no one will be able to show any. Therefore the three woes and the three trumpets are the same. The messengers in examining this subject declared that the sixth trumpet ceased to sound and the second woe passed on the 11th day of August, 1840.” *Bates, Waymarks, 89.*

The Third Woe.—

“The seven angels are represented as receiving the vials of **the wrath of God—the seven last plagues**—after the opening of the Temple of God in heaven. If we turn to Rev. 11:15-19, we shall find that the opening of the Temple in heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial, or last plague. Now if we turn to chap. 15:5-8, and 16:1-21, we shall read an expanded view of the facts stated in chap. 11:15-19, and we shall find that the two accounts conclude in the same manner, viz., with the events of the last plague. **These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the Temple in heaven is opened.** That Temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Rev. 8:13; 9:12; 11:14. The seven plagues are poured out under the sounding of that angel; hence **the plagues are future, and constitute the third woe.**” *Andrews, TAM, 116.*

“The third woe comes by reason of the voice of the seventh angel. Rev.8:13. The seven last plagues come under the seventh trumpet. Rev.11:15-19; 15:5-8. **The seven plagues which fill up the wrath of God do therefore constitute the third woe.** The people of God will not be removed from the earth till after six of the plagues have been poured out. They must witness the fearful scenes of the time of trouble. But the seal of the living God will be their protection, so that though a thousand fall at their side and ten thousand at their right hand, it will not come nigh them. Ps.91:1-10. **The situation of the saints during the outpouring of the plagues will be like that of Israel during the plagues upon Egypt.**” *Andrews, JEO, 93.*

THE SEVENTH TRUMPET**REVELATION 11:15-17**

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.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

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.

The Seventh Trumpet Brings Down the Last Phase of the Fourth Empire [Papal Rome] and Establishes the Fifth Kingdom of Jesus Christ.—



**The Blowing of the 7 Trumpets
at the Fall of Jericho.**

“As the sounding of the 7 Trumpets brought down Jericho to allow the children to enter the Promised Land, so the sounding of the 7 Trumpets of Revelation brings down the empire of Rome that impedes the establishment of Christ’s 5th kingdom. The seven trumpets mark the key battles that bring down the fourth world empire—[Rome in both phases, Pagan and Papal]. **The seventh trumpet, like in the days of Joshua and the Fall of Jericho, includes a seven-fold blast—the seven last plagues.**” *PJ*

“Under the seventh trumpet great Babylon entire will sink to rise no more at all.” *White, James, SST, iii.*

“With what do these [seven] trumpets deal? With the wars, commotions, and political upheavals **which result in the breaking up and downfall of the Roman Empire**—the first four with the downfall of Western Rome, the fifth and sixth with the downfall of Eastern Rome, and **the seventh with the final downfall of Rome in its broadest sense, or all the kingdoms of the world.**” *Bible Readings for the Home, 289.*

(See additional comments on Rev. 8:2, 10:2.)

There Were Great Voices in Heaven.—

“By this we understand that the testimony and faith

of the church is symbolized, in probationary time. **If it be urged that these voices are to be heard only in heaven, we would ask, How many kingdoms there are, or will there be in heaven?** The answer must be, But one. It is evident then, that the voices are to be heard in this world, **in probationary time**, where the ‘kingdoms’ (plural) are.” *White, James, The Seventh Angel, R&H, 3/7/1854.*

The Kingdoms of This World are Become the Kingdoms of our Lord, and of His Christ.—

“The kings of the earth set themselves, and the rulers take counsel together, **against the LORD, and against his anointed [Christ], saying,** Let us break their bands asunder, and cast away their cords from us.” **Psalm 2:2,3.**

“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.” *SDA Pub. Ass., 1875, TST, 94,95.*

“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 His 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-ter. 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.” *Haskel, SSP, 204,205.*

“When Christ’s kingdom shall be established ‘**under the whole heavens,’ it will be one kingdom; but there is a sense in which the kingdoms (plural) of this world become Christ’s before they are dashed to pieces**, to give place to the immortal king-dom. We may learn this from Dan. 7:13,14; Ps. 2:8,9. And with the scriptural view of the Sanctuary and priesthood of Christ before us, we are led to apply these texts to the end of the 2300 days in 1844, **from which point we date the sounding of the seventh angel.** We cannot here dwell on this point at length; but it seems evident that the period for the ‘voices’ here mentioned, **is the same as that of the third angel. Rev. 14:9-12.**” *White, James, The Seventh Angel, R&H, 3/7/1854.*

“Since 1844, we have been living in the days of the seventh trumpet. In 1844, ‘**the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.**’ Rev. 11:19. Then, as God’s people gazed upon this beautiful scene in the heavenly sanctuary, the ten commandments were brought to view, and in that law of liberty, shone the Sabbath commandment. This was the lost flag of God’s power! The sign of God’s kingdom was restored to His church. **As the Sabbath is preached more fully** during the loud cry of the Third Angel’s Message, events belonging to this last trumpet will bring down the last phase of the fourth world empire—Papal Rome—and usher the establishment of Christ’s fifth everlasting kingdom. ‘**The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever.**’ Rev. 11:15.” PJ

“The Kingdoms of this world are soon to be-come the kingdoms of our Lord. ‘**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.**’ There is to be a rapid and triumphant spread of the gospel. ‘**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 ark of God’s testament, covered by the mercy seat was seen in His temple. What does this ark contain?—The law of God. Moses was directed to make an ark, in which was to be placed the law of God, written with His own finger upon the tables of stone. This law

God gave for the guidance of his people, and it was stamped with the assurance, staked upon His almighty power, that He had entered into covenant relation with them. Today God makes a covenant with all who will take their stand as loyal subjects of His kingdom, reverencing the law that occupies so prominent a position, beneath the mercy seat.

"The ark is a representation of the keeping power of God. In it the law is kept. **And today there comes to us John's testimony, 'The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.'**" *Battle Creek Letters, 57.*

Coronation of Christ Announced.—

The coronation of Christ is announced by the great voices in heaven, and by the words of the twenty four elders. Rev.11:15-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand." *Andrews, JEO, 54.*

"The seventh trumpet, like the preceding six, covers a period of time, and **the transfer of the kingdoms** from earthly powers **to Him whose right it is to reign,** is the principal event to occur." *Smith, DR, 543.*

And He Shall Reign Forever and Ever.—

"From the fifteenth verse to the end of the chapter, we seem to be **carried over the ground three distinct times** from the sounding of the seventh angel to the end." *Smith, DR, 543.*

Seventh Trumpet—A Military Conquest.—

"This [vs. 15] is a picture of Christ conquering the world through military conquest, though of quite a different sort than brought to view under the other trumpets. That this is so can be seen from the fact that this verse is an allusion to Psalm 2.

"**The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed.**" Psalm 2:2.

"Since the word 'Christ' means 'anointed,' the phrases 'our Lord, and of his Christ' and 'the LORD, and against His anointed' are essentially the same, though using different prepositions.

"Revelation's idea of the Lord and His Christ taking over the kingdoms of the world is found in Ps. 2:8: 'Ask of me, **and I shall give thee the heathen for thine inheritance,** and the uttermost parts of the earth for thy possession.'

"The very next verse says, '**Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**' (Ps. 2:9).

"This prophecy also is referred to in Revelation: '**And behold a white horse; and He that sat upon him**

was called Faithful and True, and in righteousness He doth judge and make war.... And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 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.' Rev. 19:11-15.

"Here the second coming of Christ is pictured as Christ leading a heavenly army to battle to take over the kingdoms of this world, an event predicted in Psalm 2 and referred to in Rev. 11:15. Thus, the seventh trumpet also is connected with military conquest." *Pickle, STR, Part 8.*

The Seventh Trumpet is not "The Last Trump."—

"But is not the last trumpet of John's series of seven the same as Paul's last trump? The reasons which forbid their identity are perfectly conclusive. The seventh trumpet is the last of a series, no one of which is literally heard by the inhabitants of the earth. It is the accomplishment of certain events that indicates the transition from one of the seven angels to another. The seventh is like each of the preceding six in that it is the trumpet of an angel, and in that it is a symbolic and not a literal trumpet. Revelation 8, 9, 10, 11. **But the trumpet which awakens the dead is not blown by an angel, but by the Son of God himself. It is not a symbolic trumpet, for it is literally heard by the inhabitants of the earth.** Matt.24:31; Zech.9:14-16; 1Thess.4:14-17. It is called the last trump because when the Almighty descended upon Mount Sinai, in glory and majesty, like our Lord's second advent (Ex.19:16-19; Heb.12:18-27; Matt.16:27; 2Thess. 1:7,8), the trump of God was heard, as it will be once more when the dead are raised. 1Cor.15:51,52." *Andrews, JEO, 52.*

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.

A List of Events in Their Order.—

"The events under the sounding of the seventh angel, though not given in chronological order, are, from their nature not difficult to be arranged in the order of their occurrence.

"1. In the days, i.e., years, of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev.10:7. This, as we have seen, involves **the closing up of the immense work of our High Priest.** It also requires the proclamation of the final warnings to

mankind.

“2. The most holy place of the temple in heaven is opened. Rev.11:19. **This is the place where our Lord's priesthood is finished**, and, as we shall hereafter see, is the place **where the Ancient of Days sits in judgment**.

“3. While Christ is finishing his priesthood at the tribunal of his Father, in the holiest of the heavenly temple, **the judgment of the righteous dead takes place**. Rev.11:18.

4. **The coronation of Christ** is announced by the great voices in heaven, and by the words of the twenty four elders. Rev.11:15-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand.

5. **The wrath of God** comes upon the wicked when Christ begins to rule them with the iron scepter of his justice. It comes in the seven last plagues. Rev.11:18,19; 14:9-11, 18:20; 15:16; 19:11-21.

6. **The anger of the nations** comes in consequence of the work of the unclean spirits under the sixth plague, who incite them to the battle of the great day of God Almighty. Rev.11:18; 16:13,14; 19:19-21.

7. **The giving of rewards to the servants of God** is at the resurrection of the just. Rev.11:18; Luke 14:14; Matt.16:27.

The final destruction of them that corrupt the earth is at the end of the 1,000 years, in the second death. Rev.11:18; 20:7-9.

The events of the seventh trumpet do therefore extend over the whole period of the great day of judgment. Andrews, JEO, 53,54.

“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 thy name, small and great’—‘Destroy them which destroy [margin, corrupt,] the earth.’

“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?” White, James, SST, 49.

Rev. 11:18 Summarizes the Rest of Revelation.—

“*Rev. 11:18 not only climaxes the seven trumpets, but it also summarizes the main issues to be addressed in the last half of the Apocalypse.* This is so because the five main assertions of Revelation 11:18 each find their counterpart at a crucial turning point in the last half of the book.

“...The clause **‘the nations were angry’** is paralleled by the anger of the dragon against the woman in Revelation 12:17 (cf. 13,14). The clause **[thy wrath is come]** finds its equivalent in God’s seven bowls of wrath in Revelation 15:1 (cf. 15-18). The **‘time to judge the dead’** finds its counterpart in the judgment before the great white throne in Revelation 20:11-15 (cf. 21,22). The time of rewards is mentioned again in Revelation 22:11,12, in the context of Jesus’ promise to come quickly. The opposite of that reward, the destruction of the destroyers of the earth, is echoed in the language of Revelation 19:2 (cf. 19).

“These parallels are not random. Each of these texts summarizes the main point of that portion of the book. Together they suggest, therefore, a comprehensive outline for Revelation 12 to 22.” Paulien, End-Time, 106,107.

“I saw that **the anger of the nations**, the wrath of God, and the time to judge the dead were separate and distinct, **one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” Early Writings, 36.

TIMELINE of Revelation 11:18

1844 to Close of Probation:

The Ark seen,

The nations were angry.

The judgment of the righteous dead.

Probation Closes to 2nd Coming:

Thy wrath is come.

The nations were angry.

2nd Coming to End of Millennium:

The judgment of the wicked dead;

Righteous rewarded.

Destroy them that destroy the earth

The Nations Were Angry.—

“**Nation shall rise against nation, and kingdom against kingdom.**” Matt. 24:7.

“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.**" *Early Writings, 41.*

[The above was written on Dec. 16, 1848. See note under Rev. 7:2,3 concerning the 1848 revolutions that shook Europe.]

"And at the commencement of the time of trouble, we were filled with the Holy Ghost as **we went forth and proclaimed the Sabbath more fully.**

"...The commencement of that time of trouble, here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check so as not to prevent the work of the third angel.** At that time **the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel,** and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings, 85.*

"Everything in the world is in an unsettled state. **The nations are angry, and great preparations for war are being made.** Nation is plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, **that they hold the four winds until the servants of God are sealed in their foreheads.**" *Selected Messages, Vol. I, 221,222.*

"Everything in our world is in agitation. There are wars, and rumors of wars. **The nations are angry, and the time of the dead has come, that they should be judged.** Events are changing to bring about the day of God which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. **As yet the four winds are held until the servants of God shall be sealed in their foreheads.** Then the powers of earth will marshal their forces for the last great battle." *6 Testimonies, 14.*

The Nations Were Angry—at God's People.—

"Ye shall be hated of all nations for my name's sake." **Matt. 24: 9.**

"The dragon was wroth with the woman and went to make war with the remnant of her seed." *Rev. 12:17.*

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the

wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. **These and kindred errors are presented to the world by the various churches,** and thus the Scriptures are fulfilled that say, **'For all nations have drunk of the wine of the wrath of her fornication.'** It is a wrath which is created by **false doctrines,** and when kings and presidents drink this wine of the wrath of her fornication, **they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath,** and lead men to trample underfoot God's memorial." *Testimonies to Ministers, 62.*

Thy Wrath is Come.—

"We learn from Rev. 15:1, that the wrath of God is the seven last plagues. ...This unmixed cup of wrath is threatened in the message of the third angel, and is to immediately follow it. The period of this wrath without mercy is after Christ's period of intercession ceases before the Father; for as long as He intercedes, wrath will be mingled with mercy-drops. **Therefore this third event will occur when there is 'no Intercessor,' [Isa. 59:16,] Christ having finished His work in the heavenly Sanctuary, and the third and last message of mercy being closed.** Awful hour! Reader, prepare to meet it!" *White, James, The Seventh Angel, R&H, 3/7/1854.*

"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, everyone that shall be found written in the book." **Daniel 12:1.**

"When the third angel's message closes, **mercy no longer pleads for the guilty inhabitants of the earth.** The people of God have accomplished their work. They have received '**the latter rain,' 'the refreshing from the presence of the Lord,**' and they are prepared for the trying hour before them. Angels are hastening to and from heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and 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. He lifts His hands and with a loud voice says, '**It is done;**' and all the angelic host lay off their crowns as He makes the solemn announcement: '**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.**' *Rev. 22:11.* Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; '**the kingdom and**

dominion, and the greatness of the kingdom under the whole heaven,' is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

"When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. 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.**" *Great Controversy*, 613,614.

"The wrath of God are the judgments of God upon the earth since 1844. Before the close of probation they are mixed with mercy. The 'seven last plagues' are the wrath of God unmixed with mercy—the most terrible of God's judgments. **Thus, the seventh trumpet includes within it the seven last plagues: 'Thy wrath is come.'** Rev. 11:18.

These seven last plagues, like antitypes of the types, have similarities to the seven trumpets that went before hand. Thus, the last phase of Rome—Papal Rome—will receive judgments in the seventh trumpet similar to those that fell on the first phase of Rome—Pagan Rome—in the first six trumpets.

"The seventh trumpet of Revelation 11 includes the seven-fold blast of the seven last plagues. 'Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded; **vial after vial** poured out one after another upon the inhabitants of the earth.' (3 Selected Messages, 426.) Just as at Jericho, when all seven trumpets were blown on the seventh and last day, so there will be a seven-fold blast of trumpets when 'vial after vial' [seven vials of plagues] is 'poured out' in the seventh trumpet. These horrific plagues fall specifically on the last phase of Rome—Babylon the Great—the great papal global church/state union." PJ

"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.**" *Haskel, SSP*, 206.

Time of the Righteous Dead that They Should Be Judged.—

"Everything in our world is in agitation. There are wars, and rumors of wars. **The nations are angry, and the time of the dead has come, that they should be judged.** Events are changing to bring about the day of

God which hasteth greatly. Only a moment of time, as it were, yet remains." *6 Testimonies*, 14.

"We have learned that there is a space of time at the beginning of the voice of the seventh angel, which is employed in closing up the work of human probation. During this period the living righteous conclude their probation, and are accounted worthy to stand before the Son of man. Luke 21:36. **This is the time of the dead that they should be judged, i.e., the time when the righteous dead are accounted worthy of a part in the first resurrection. Luke 20:35,36; Rev.11:18.** It is when the Ancient of Days sits in judgment that Christ is crowned king; and this same event takes place under the sounding of the seventh angel. Dan.7:9-14; Rev.11:15-17. This shows that the judgment scene of Daniel 7 is in the days of the seventh angel, **and that the judgment of the dead here brought to view is at the Father's tribunal.**" Andrews, JEO, 55.

Time of the Wicked Dead that They Should Be Judged.—

"[This] is the fourth event under the sounding of the seventh angel which we will here notice. **That judgment has begun at the house of God, that this is, in a certain sense, a period of judgment and decision, we freely admit; but the judgment, the day of judgment, the time of the dead that they should be judged, is, evidently, in the future. It follows the last plagues, and is to be introduced by the coming of Christ.** 'I charged thee therefore,' says Paul, 'before God, and the Lord Jesus Christ, who shall judge the quick and the dead at (not before) his appearing and his kingdom.' 2 Tim. 4:1. 'Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' 1 Cor. 4:5.

"**'The time of the dead that they should be judged,'** is in other scriptures called the 'day of judgment,' 'judgment of the great day,' and 'day of the Lord.' The Apostle, after stating that the present world is reserved unto fire against the day of judgment and perdition of ungodly men, says:

"**'But, beloved, be not ignorant of one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'** 2 Pet. 3:7,8. We are led to consider that this text, with the connection considered, teaches simply this, that the Lord's day of judgment is a **thousand years in length.** This view is strengthened by comparing Rev. 20; Matt. 24:28-30; 25:31-46, which cover the whole ground from the resurrection of the just at the Second Advent, down to the second death of the wicked, at the end of the one thousand years. Search and see." White, James, *The Seventh Angel*, R&H, 3/7/1854.

"The great majority of the dead, that is, the wicked, are still in their graves after the visitation of the plagues, and the close of the gospel age. A work of judgment, of allotting to each one the punishment due because of his sins, is carried on by the saints in

conjunction with Christ during the one thousand years following the first resurrection. (1 Corinthians 6:2; Revelation 20:4.) **Inasmuch as this judgment of the dead follows the wrath of God**, or the seven last plagues, it would seem necessary to refer it to the one thousand years of judgment upon the wicked, above mentioned; for the investigative judgment takes place before the plagues are poured out.” *Smith, DR, 545.*

“**During the thousand years** between the first and the second resurrection **the judgment of the wicked takes place.** The apostle Paul points to this judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Cor. 4:5. Daniel declares that when the Ancient of Days came, ‘**judgment was given to the saints of the Most High.**’ **Daniel 7:22.** At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and **judgment was given unto them.**’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Rev. 20:4, 6. It is at this time that, as foretold by Paul, ‘**the saints shall judge the world.**’ **1 Cor. 6:2.** **In union with Christ they judge the wicked,** comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.” *Great Controversy, 660,661.*

“Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. **Christ, in union with His people, judged the wicked dead,** comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan’s punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer.

“After the **judgment of the wicked dead** had been finished, at the end of the one thousand years, Jesus left the city, and the saints and a train of the angelic host followed Him.” *Early Writings, 290,291.*

Thou Shouldest Give Reward unto Thy Servants the Prophets.—

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: **for great is your reward in heaven: for so persecuted they the prophets** which were before you.”

Matt. 5:11,12.

“These will enter upon their reward at the second coming of Christ, for He brings their reward with Him. (Matthew 16:27; Revelation 22:12.) **The full reward of the saints, however, is not reached until they enter upon the possession of the new earth.** (Matthew 25:34.)” *Smith, DR, 545.*

“For the Son of man shall come in the glory of his Father with his angels; and **then he shall reward every man according to his works.**” Matt. 16:27.

“And, behold, I come quickly; and **my reward is with me, to give every man** according as his work shall be.” **Rev. 22:12.**

“Lead their young minds to contemplate **the glories of the reward that awaits the children of God.** Cultivate their imaginative powers by picturing **the splendor of the new earth and the city of God;** and when they are charmed with the prospect, tell them it will be more glorious than their brightest imagination can portray; for **it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.**” *Review & Herald, 2/14/1888.*

Shouldst Destroy Them Which Destroy the Earth.—

“In Rev. 9:11, **Satan is called ‘Apollyon’ the ‘Destroyer.’** The same term applies also to his agents or followers. The destruction of the earth is charged to Satan in Isa. 14:16,17. [‘Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?’] Satan is responsible for the curse of sin under which the earth has been corrupted and defiled. See Gen. 6:11-13; Isa. 24:5. In the book of Daniel **the papal power is designated ‘the desolator’ and ‘the abomination of desolation.’** God’s sentence against the wicked is destruction or annihilation and not eternal conscious torment. God will utterly destroy the destroyers and corrupters of the earth. This destruction will include those who defile their own bodies.” *Bunch, TR, 131.*

“**All the wicked,** who have literally devastated vast regions and wantonly destroyed human life, **will be forever devoured by those purifying fires from God out of heaven.** (2 Peter 3:7; Revelation 20:9.) Thus the seventh trumpet reaches to the end of the one thousand years. Momentous, startling, yet joyous thought! The trumpet now sounding sees the final destruction of the wicked, and the saints, clothed in a glorious immortality, safely located on the earth made new.” *Smith, DR, 546.*

“Satan’s power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would ere long be depopulated.” *I Testimonies, 304.*

"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 same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere." *Great Controversy, 614.*

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 of God was Opened in Heaven.—

"And after the second veil, the tabernacle which is called **the holiest of all;** Which had the golden censer, and **the ark of the covenant** overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the **tables of the covenant;** And over it the cherubim of glory shadowing the mercy seat; **of which we cannot now speak particularly.**" *Hebrews 9:3-5.*

"This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary **in 1844.** Then Jesus rose up and shut the door of the holy place, and **opened the door into the most holy,** and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches." *Early Writings, 42.*

"Behold, I have set before thee an open door, and no man can shut it." *Revelation 3:8.*



The ark of the covenant.

The Temple of God was Opened in Heaven, the Ark of His Testament was Seen.—

"Once more the prophet carries us back to the beginning of the trumpet. After the introduction of the seventh trumpet in verse 15, the first great event that comes to the mind of the seer is the transfer of the kingdom from earthly to heavenly rule. God takes to Him His great power, and forever crushes the rebellion of this revolted earth, establishes Christ upon His own throne, and remains Himself supreme over all. We are next referred back to the state of the nations, the judgment to fall upon them, and the final destiny of both saints and sinners. (Verse 18.) After this field of vision has been scanned, our attention is called back once more in the verse now under notice, to the close of the priesthood of Christ, the last scene in the work of mercy for a guilty world.

"The temple is opened, and the second apartment of the sanctuary is entered. We know it is the holy of holies that is here opened, for the ark is seen; and in that apartment alone the ark was deposited. This took place at the end of the 2300 days, when the sanctuary was to be cleansed. (*Daniel 8:14*). At that time the prophetic periods ended and the seventh angel began to sound. **Since 1844, the people of God have seen by faith the open door in heaven, and the ark of God's testament within.** They are endeavoring to keep every precept of the holy law written upon the tables deposited there. That the tables of the law are there, just as they were in the ark in the sanctuary erected by Moses, is evident from the terms which John uses in describing the ark. He calls it the '**ark of His testament.**'

"The ark was called the ark of the covenant, or testament, because it was made for the express purpose of containing the tables of the testimony, or ten commandments. (*Exodus 25:16; 31:18; Deuteronomy 10:2,5.*) It was put to no other use, and owed its name solely to the fact that it contained the tables of the law. If it did not contain the tables, it would not be the ark of God's testament, and could not truthfully be so called. Yet John, beholding the ark in heaven under the sounding of the seventh trumpet, still calls it the '**ark of His testament,'** affording unanswerable proof that **the law is still there, unaltered in one jot or tittle from the copy which for a time was committed to the care of men** in the typical ark of the tabernacle during the time of Moses." *Smith, DR, 546,547.*

"[Rev. 11:19 quoted.] Here is disclosed to our view the second apartment of the heavenly temple, and here is shown the grand central object, which gives name to the tabernacle itself. It is the ark of God, sometimes called the ark of the covenant, or testament (*Num.10:33; Heb.9:4*), and sometimes the ark of the testimony (*Ex.25:22*). It is because the heavenly temple contains the ark of God's testimony that it is itself called the tabernacle of the testimony in heaven. And the ark itself is not empty; it contains what Rev.11:19 calls God's testament, and what **Rev.15:5** calls '**the testimony in**

heaven.' And these two terms must signify the ten commandments, and cannot signify anything else.' Andrews, JEO, 71,72.

"The opening of the holiest of all in the Temple in heaven, by which the ark is seen, is an event that takes place under the sounding of the seventh angel. And as the ministration of our great High Priest is changed to that apartment at the **termination of the 2300 days**, we understand that the opening of the Temple is marked by the termination of that period, as presented by the proclamation of the first angel. The entrance of our high Priest into the most holy place to minister before the ark of God, calls the attention of the church to the commandments of God contained within that ark. **The commandments of God have been shining out from the heavenly Sanctuary since that time.**" Andrews, TAM, 132.

"It is under the seventh trumpet that the final phase of Christ's ministration in heaven commenced in 1844. ...And that also was the time when God's people were given a glimpse of God's temple in heaven and saw the ark containing the ten commandments and had revealed to them the light in regard to the Sabbath truth." Thiele, OSIR, 182.

"While the ministration was confined to the first apartment which was for the whole period of the year but this day, the priest offered the blood of sin-offering in that apartment to make reconciliation, i.e., to begin the work of atonement. Leviticus 4. It was by this very work that the sins were transferred to the sanctuary through the blood of sin-offering. **The high priest on the day of atonement takes up this unfinished work and completes it.** The business of the day is to finish the great work of atonement for the people of God, and to remove their sins from the sanctuary, and place them upon the head of the scape-goat. The work in the second apartment of the earthly sanctuary does not therefore represent the whole gospel dispensation, but **simply that part of it devoted to the finishing of the mystery of God in the days of the seventh angel's voice when he begins to sound;** in other words, it is the work embraced in that period of time denominated the hour of God's judgment.

"There was a period in 'the example and shadow of heavenly things' devoted to the finishing of the high priest's work. There is such a period devoted to the finishing of the work of Christ in the days of the voice of the seventh angel, at the conclusion of the gospel dispensation. That work, in the 'shadow of good things to come,' was accomplished in the second apartment of the earthly sanctuary. This work in like manner is wrought in the second apartment of the sanctuary in heaven. **It is a remarkable fact that the opening of the second apartment of the temple in heaven is an event located under the seventh angel's voice, i.e., in the very time when the work of probation is to be finished.** Rev.10:7; 11:15-19.

"The opening of the second apartment of the heavenly temple is with manifest reference to the accomplishment of the events which transpire in the **finishing of the mystery of God.** These are: **1.** The session of the judgment by the Ancient of Days. Dan.7:9-14; Rev.11:18; 14:6,7. **2.** The conclusion of the priesthood of Christ at this tribunal in the blotting out of sins. Acts 3:19,20. **3.** The coronation of Christ. Rev.11:15-17; Dan.7:13,14; Ps.2:6-9. **4.** Then the pouring out of the vials of the wrath of God. Rev.11:18; 15:1, 5-8." Andrews, JEO, 75,76.

"The announcement that the temple of God was opened in heaven and the ark of His testament was seen **points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement.** Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

"The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen. **Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.**

"The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. **They saw, as never before, the force of the Saviour's words: 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.'** Matthew 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, '**as a faithful witness in heaven.**' Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: '**Forever, O Lord, Thy word is settled in heaven.**' '**All His commandments are sure. They stand fast for ever and ever.**' Psalms 119:89; 111:7, 8." Great Controversy, 433-434.

"And thou shalt put into the ark the testimony which I shall give thee.

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are

upon the ark of the testimony, **of all things which I will give thee in commandment unto the children of Israel.” Exodus 25:16,21,22.**

Similar to Isaiah’s Experience.—

“In the year that king Uzziah died **I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.” Isaiah 6:1.**

“**The vision given to Isaiah represents the condition of God’s people in the last days.** They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘**And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.**’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. **The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.”** 4BC, 1139.

“In the Revelation, John says, “**The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” Rev. 11:19.** John saw in vision the Lord’s people looking for His coming and searching for truth. As the temple of God **was opened** unto His people, the light of the law of God, which was in the ark, shone forth. Those who receive this light are brought to view in the proclamation of the third angel’s message.” 4BC, 1152.

“**In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it.** My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. **But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat.** Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on

which the Ten Commandments were written. **I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it.** Said the angel: ‘**It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein.** When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.’” *ITestimonies*, 75-76.

“Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back. **If the light which now shines upon us in regard to the Sabbath of the fourth commandment had been given to the generations in the past, God would have held them accountable for that light.**

“**When the temple of God was opened in heaven,** John saw in holy vision a class of people whose attention was arrested and who were looking with reverential awe at the ark, which contained the law of God. **The special test upon the fourth commandment did not come until after the temple of God was opened in heaven.**

“Those who died before the light was given upon the law of God and the claims of the fourth commandment were not guilty of the sin of violating the seventh-day Sabbath. The wisdom and mercy of God in dispensing light and knowledge at the proper time, as the people need it, is unsearchable. **Previous to His coming to judge the world in righteousness, He sends forth a warning to arouse the people and call their attention to their neglect of the fourth commandment,** that they may be enlightened, and may repent of their transgression of His law, and prove their allegiance to the great Lawgiver.” 2 *Testimonies*, 693.

The Ark, a Symbol of Jesus.—

“The **ark** and the **ten commandments** are symbols to us that the **Captain of the Lord’s hosts** is now guiding spiritual Israel, His church, to the Promised Land, just as He did in Joshua’s day.” PJ

Ark Literally Seen at the Voice of God During the 7th Plague.—

“A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: ‘**God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.**’ Psalm 46:1-3.

“While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen,

unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. **Then there appears against the sky a hand holding two tables of stone folded together.** Says the prophet: ‘**The heavens shall declare His righteousness: for God is judge Himself.**’ Psalm 50:6. That holy law, God’s righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, **is now revealed to men as the rule of judgment.** The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God’s ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

“It is impossible to describe the horror and despair of those who have trampled upon God’s holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God’s people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. ‘**Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.**’ Malachi 3:18.

“The enemies of God’s law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. **Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise.** Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant.”

Great Controversy, 638-640.

“**Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah;** but, safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat.” (*Signs, 2/28/1878.*) 7BC, 972.

And There Were Lightnings, Voices, Thunderings, an Earthquake, and Great Hail.—

“When we read Ezekiel’s vision of the throne, it is significant to notice how he described the movements of the angelic beings, who are the messengers of Jehovah. ...Ezekiel says:

“‘And the fire was bright, and out of the fire went forth lightning. The living creatures **ran and returned as the appearance of a flash of lightning.**’” Ezekiel 1:13,14.

“‘**And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.**’ Ezek. 1:24.

“What a sensational experience!

“‘**And the sound of the cherubims’ wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.**’ Ezek. 10:5.

“As these mighty beings take off, like a flash of **lightning** from the throne and return, there is a sound like **thunder.** We could have a little whisper of this when we recall the big military air bases and the taking off of powerful fighter aircraft. But what a contrast to the throne of God, **the center of the universe, a place of tremendous activity.** As the messengers of God at the behest of the Infinite, flash their way to and from the throne to the vast universe, ‘**there proceed lightnings and thunderings and voices.**’ We suggest this is what the apostle is describing when he gazes at the activity and atmosphere of the throne.” Cooke, #7-UR, 11,12.

“Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father’s heart. **The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will.** Through channels which we cannot discern He is **in active communication with every part of His dominion.** But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, “Here am I.” He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver.

“Not even a sparrow falls to the ground without the Father’s notice.” *Desire of Ages, 356.*

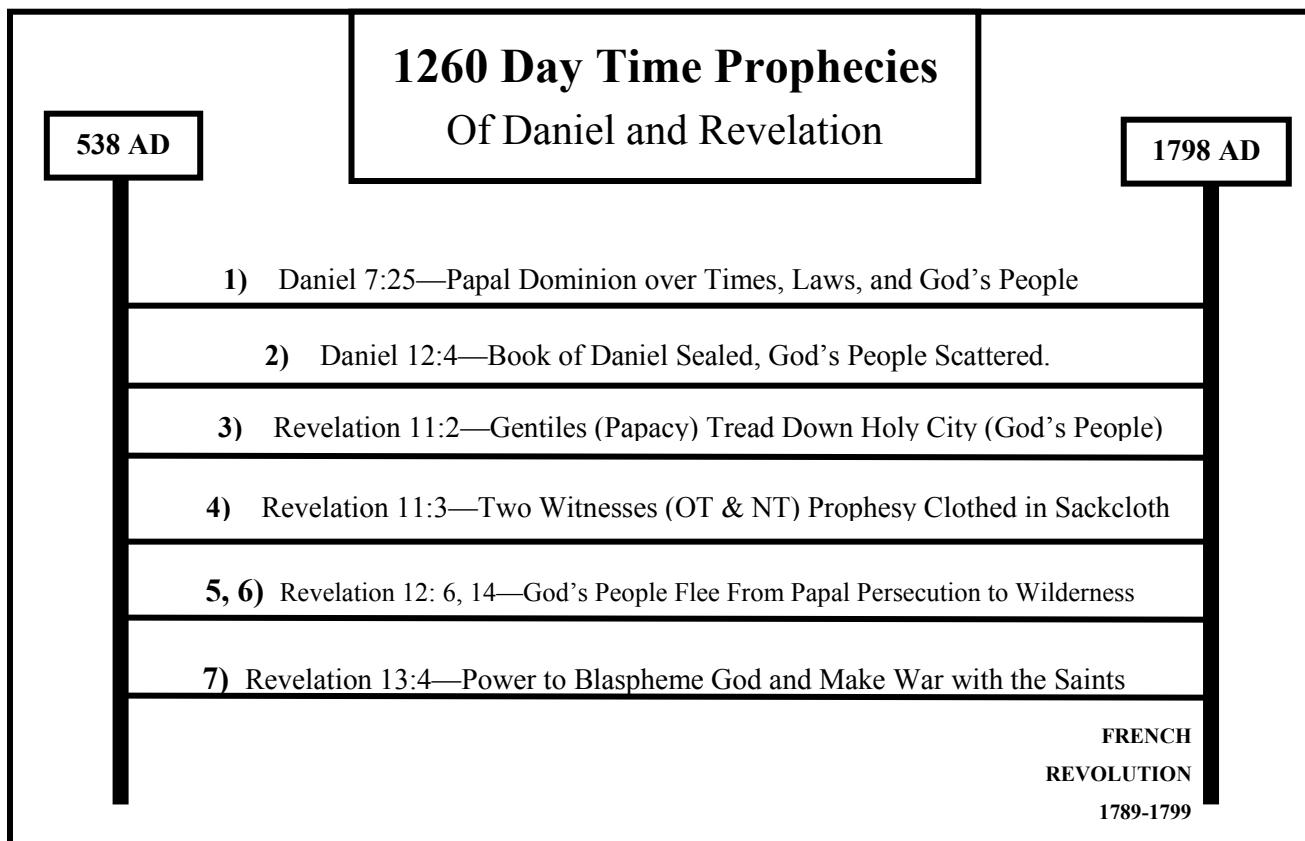
“This verse depicts the **tremendous activity in heaven as first the Father, and then the Son, transferred their thrones from the Holy to the Most Holy Place of the heavenly sanctuary in 1844,** according to Daniel 8:14; 7:9,10,13,14.

“It also points to the end of the seventh trumpet, when all heaven moves again to rescue God’s people when Jesus comes again in the clouds of heaven with all the holy angels with Him. ‘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.**” PJ

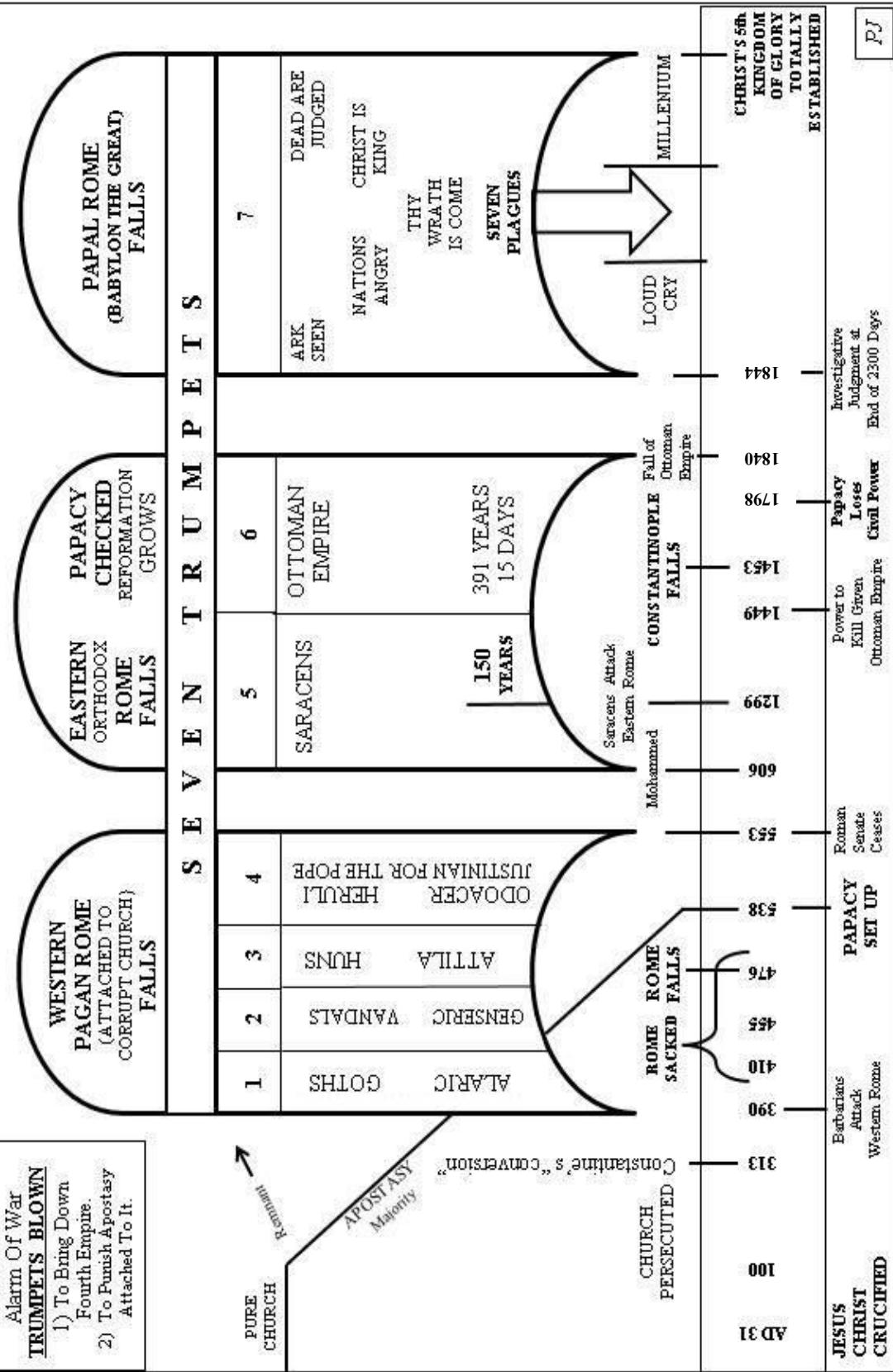
“The Kingdoms of this world are soon to become the kingdoms of our Lord. ‘The seventh angel sounded,

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.’ **There is to be a rapid and triumphant spread of the gospel.** ‘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.’” *Battle Creek Letters*, 57.



Christ's Seven Trumpets Bring Down Fourth Empire

TRUMPET =
Alarm Of War
TRUMPETS BLOWN
1) To Bring Down
Fourth Empire.
2) To Punish Apostasy
Attached To It.



REVELATION 12

REVELATION 12:1-17

1 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.

3 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.

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.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 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.

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.

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.

12 Therefore rejoice, ye heavens, and ye 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 knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

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.

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.

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.

17 And 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 12:1

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.

A Great Wonder.—

“ ‘A great sign,’ (Margin and R.V.) This indicates that symbols are being employed.” *Bunch, TR, 132.*

There Appeared A Great Wonder in Heaven.—

“Some are puzzled over the fact that the symbolic woman representing the church is seen ‘in heaven.’ In the first place the church is of heavenly origin and even while in this earth, in rebellion against God, she lives ‘in heavenly places,’ dwelling in the atmosphere of heaven. Christians have already been ‘delivered from the power of darkness,’ and ‘translated into the kingdom’ of God. See Eph. 2:6; Col. 1:1:13. ...Not only did the attack of Satan against the church begin in heaven, but the conflict of the church is still ‘against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places.’ Eph. 6:12. ‘Wicked spirits’ in ‘heavenly places’ is the marginal reading.” *Bunch, TR, 135.*

A Woman.—

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” *Gen. 3:15.*

“I have likened the daughter of Zion to a comely and delicate woman.” *Jeremiah 6:2.*

“What may we understand by *woman* in our text? I answer, We must understand the **people of God, in all ages of the church, whether among the Jew or Gentile**: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. **As the woman depends on her husband for a name, for food, and for raiment**, so likewise the church of Christ, for a name—‘**And thou shalt be called by a new name, which the mouth of the Lord shall name**,’ Isa. 62:2-5. ‘**And they were called Christians first at Antioch**.’ For *food*, our text says, ‘**that they should feed her there**,’ etc. The prophet Isaiah says, 40:11, ‘**He shall feed his flock as a shepherd**.’ John 6:53, ‘**Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you**.’ For *raiment*, the Psalmist, speaking of the church, says, ‘**She shall be brought to the king in raiment of needlework; her clothing is wrought gold**.’ The angel to the seven churches says, ‘**He that overcometh, the same shall be clothed in white raiment**.’” *Miller, Evidence, 205,206.*

“ ‘A woman,’ signifies the true church. (2

Corinthians 11:2.) A corrupt woman is used to represent an apostate church. (Ezekiel 23:2-4; Rev. 17:3-6,15,18.) By parity of reasoning, **a pure woman, as in this instance, would represent the true church.**" Smith, DR, 549.



"The faithful ones, the church of the living God—**few as their numbers may be**, are represented as the 'woman' [verse 1 quoted]." Haskel, SSP, 212.

"**The people of God, symbolized by a holy woman and her children**, were represented as greatly in the minority. In the last days only a remnant still existed." (Signs, 11/1/1899). 7BC, 972.

The Woman Is Not Mary.—

"All efforts to make this woman represent the virgin Mary fail in the light of the fact that **the same woman continues the object of Satan's wrath till the second advent of Christ.**" Bunch, TR, 132,133.

"Roman Catholic interpreters have sometimes interpreted the woman in Revelation 12 as Mary. But the highly symbolic character of the whole book, as well as John's introductory words—**and there appeared a great wonder in heaven**—indicate that **the woman is a symbol** for the church of God." Biblical Research Inst., 2SOR, 301.

"In Revelation **the radiant woman of chapter 12 stands in stark contrast with the whore of chapter 17** decked out in gold, scarlet, and precious stones." Biblical Research Inst., 2SOR, 17.

Clothed with the Sun.—

"The sun is the source of light and is therefore the symbol of Christ '**the Sun of Righteousness**' and '**the light of the world.**' (Mal. 4:2; John 8:12; 9:5). ...What is the robe or garment of the church or bride of Christ? Christians '**put on the armour of light**' when

they put on '**the Lord Jesus Christ.**' See Rom. 13:12,14; Gal. 3:27. To put on Christ is to be clothed with His character of righteousness which is the wedding garment of the church or bride of Christ. See Isa. 52:1; 61:10; Rev. 19:7,8. **Only when the church is clothed with the righteousness of Christ is it 'the light of the world.'**" Bunch, TR, 135.

"Who is **she** that looketh forth as the morning, **fair as the moon, clear as the sun**, and terrible as an army with banners?" Song of Solomon 6:10.

"The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and **that His church may be complete in Him, a continual representation of another, even the eternal world**, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, **radiating in all directions the bright, clear beams of the Sun of Righteousness.** The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. **Clad in complete armor of light and righteousness**, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character...." Testimonies to Ministers, 17.

The Moon Under Her Feet.—

"The church of all ages stands on the permanent foundation of Christ, the Rock of Ages, the Living Word, as revealed through the writings of the prophets and apostles. See Isa. 28:16; 1 Cor. 3:10,11; Eph. 2:20-22. **As the moon shines only because of a borrowed light from the sun, so the Scriptures shine because illuminated by Christ, the Living Word, and 'the Sun of Righteousness.'**" Bunch, TR, 135.

"In Psalm 89:34-37 the Lord declares that His covenant and His word are as faithful and unaltered as the moon. **The church was established upon the word of God.**" Anderson, UR, 114.

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. **It shall be established for ever as the moon, and as a faithful witness in heaven."** Ps. 89:34-37.

"The Old Testament was the foundation of the Church. The only Scriptures Jesus used was the Old Testament." Burnside, RWU, 146.

"**The moon** is the symbol of the Mosaic period. As the moon shines with a borrowed light derived from the sun, **so the former era shone with a light borrowed**

from the present. There they had the type and shadow; here we have the antitype and the substance.

“...The woman, the church, had **the moon under her feet**; that is, the Mosaic period had just ended, and the woman was clothed with the light of the gospel sun, which had just risen.” *Smith, DR, 549,550.*

“Every sacrifice from the Garden of Eden to the cross, shadowed forth the great Sacrifice, and taught the everlasting Gospel. By faith, the sinner confessing his sins over the head of the innocent lamb, saw the real Sacrifice, **and the light from Calvary reflected from the sacrifice shone into his heart.**” *Haskel, SSP, 213.*

Crown of Twelve Stars.—

“The **crown** denotes rulership and organization. **Twelve** is consistently associated in scripture with church government.” *Cooke, #18-UR, 4.*

“Around the head of the church clustered twelve stars, representing **the twelve apostles, who became the fathers of the Christian church, their names are also on the twelve foundation stones of the New Jerusalem.**” *Haskel, SSP, 213.*

“...By anticipation **the church is represented as fully organized**, with its twelve apostles, before the man child, Christ, appeared upon the scene. It was to be thus constituted immediately after Christ should begin His ministry; and He is more especially connected with this church than with that of the former period.” *Smith, DR, 550.*

“The disciples were to go forth as Christ’s witnesses, to declare to the world what they had seen and heard of Him. **Their office was the most important to which human beings had ever been called, second only to that of Christ Himself.** They were to be workers together with God for the saving of men. **As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church.**” *Acts of the Apostles, 19.*

REVELATION 12:2

And she being with child cried, travailing in birth, and pained to be delivered.

The Child.—

“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” *Is. 7:14.*

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.” *Isa. 9:6.*

She, Travailing in Birth, Pained to Be Delivered.—

“And she, being with child”—having the promise that the seed of the *woman* should bruise the serpent’s head—‘cried travailing in birth’—denoting **prayer in faith**—‘and pained to be delivered’—that is, **an anxious and deep longing for the advent of the promised Messiah**, when she expected **deliverance from bondage, sin**, and all her foes, Mt. 13:17.” *Miller, Evidence, 207.*

“For verily I say unto you, That **many prophets and righteous men have desired** to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” **Matt. 13:17.**

“Ministering at the altar in the temple in Jerusalem, was **Zacharias**, the priest. He and his wife **Elizabeth** prayed daily for the advent of the Son of God. Jehovah stopped to listen, and answered those prayers by giving to the aged priest and his wife a son, the forerunner of the Messiah.

“In the town of Nazareth, noted for its wickedness, lived a young woman. Daily her heart was lifted to God, asking for the advent of the promised Saviour. Again Jehovah’s ear was reached, and that prayer was answered. Gabriel came from the presence of God, and made known to **Mary** that she, a virgin in Israel, should become the mother of the Son of God. The spirituality of her life is shown in her response to the angel. Taking her God-given responsibility, with all the sorrow and shame it entailed, she said: ‘**Behold the handmaid of the Lord.**’ Three had been found who were true to the God of Heaven. There were still others. **Humble shepherds**, tending their flocks, heard the angels singing at the birth of Christ; **wise men of the East**, searching the prophecies, recognized the star as a herald of the Saviour.

“On the day that the Babe was presented in the temple, **Simeon**, an aged man upon whom the Holy Ghost rested, and who saw with spiritual insight, recognized in the little One the Redeemer of men. And **Anna**, a prophetess, an aged widow, who lived in the temple, and who sought God day and night for the fulfillment of His promise, recognized divinity in the Babe, and giving thanks, ‘**spake of Him to all them that looked for redemption in Jerusalem.**’ This increased the number who in deed and in truth were waiting for the Messiah. They, while the world was in darkness and unconcern, **travailed in birth for the world’s Redeemer.**” *Haskel, SSP, 211,212.*

“We are told that when John the Baptist appeared with his message ‘**the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.**’ *Luke 3:15.*” *Bunch, TR, 137.*

Time of This Vision.—

“**Verses 1 and 2 cover a period of time** beginning just previous to the opening of the Christian Era, when

the church was earnestly longing for and expecting the advent of the Messiah, and extending to the full establishment of the gospel church with its crown of twelve apostles.” *Smith, DR, 549,550.*

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.

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.

Another Wonder in Heaven.—

“The symbol of the great red dragon, like that of the woman, is seen ‘in heaven.’ This is true, first of all, because the war between the two began in heaven. Primarily the dragon is the devil and Satan who was once in heaven. The first part of the struggle between Michael and the once mighty Lucifer took place in heaven around the throne of God. Because the war between the two great antagonists began in heaven, the symbol first appears to the prophet as being in heaven. In the second place since the struggle was transferred to this earth it has continued to be a warfare ‘in high places’ or ‘heavenly places.’ Eph. 6:11-13.” *Bunch, TR, 142.*

Red.—

“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” **Isa. 1:18.**

“The original word here translated ‘red’ is used only here and in Rev. 6:4 where it is applied to ‘the red horse.’” *Bunch, TR, 137.*

A Great Red Dragon.—

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” **Rev. 12:9.**

“In a primary sense, therefore, the dragon is the devil and Satan. But it is evident that the great red dragon with seven heads and ten horns does not describe Satan in person, for Satan is described elsewhere in the Bible as the former Lucifer, a mighty and beautiful angel. It is evident that this Scripture must have both a primary and secondary application. In a secondary sense the great red dragon must represent the kingdom of Satan over which he rules and through which he makes war on and persecutes the church of God. Satan is designated as ‘the prince of this world’ and therefore in its broad sense the dragon must include the angels, human beings, nations and organizations that

partake of the dragon spirit and are under his control. Just as all persons and organizations who are controlled by Christ are Christian in spirit, so all who are dominated by Satan are dragon in spirit. The dragon therefore includes every power used by Satan in making war on the ‘Child’ or ‘Seed’ and the ‘woman’ or on Christ and His church.” *Bunch, TR, 138.*



A Great Red Dragon Stood Before the Woman

“The dragon represents some power which attempted to destroy Christ at His birth. Was any such attempt made: Who made it? No formal answer to this question need be given to anyone who has read how Herod, in a fiendish effort to destroy the infant Jesus, sent forth and slew all the children in Bethlehem from two years old and under. But who was Herod? He was a Roman governor. From Rome Herod derived his power. Rome ruled at that time over all the world (Luke 2:1), and was therefore the responsible actor in this event. Moreover, Rome was the only earthly government which at that time could be symbolized in prophecy, for the very reason that its dominion was universal. It is not, therefore, without the most conclusive reason that the Roman Empire is regarded by Protestant commentators generally to be the power indicated by the great red dragon.

“It may be worth mentioning that during the second, third, fourth, and fifth centuries of the Christian Era, next to the eagle the dragon was the principal standard of the Roman legions. That dragon was painted red, as if in faithful response to the picture held up by the seer of Patmos they would exclaim to the world, We are the nation which that picture represents.” *Smith, DR, 551-553.*

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *Great Controversy, 438.*

Seven Heads.—

"All the nations of antiquity used the dragon as an emblem. This would show a certain uniformity in their governments and religions. Revelation 12 gives us a picture of the dragon with seven heads. What do heads represent in prophecy? Isa.7:8-9 indicates that they represent rulers, or systems of government. Hence the dragon had seven rulers, or systems of government through which he worked to carry out his program in the earth. Rev. 17:10 shows that all of the heads had not appeared at the time the prophecy was given. Thus these heads must represent the universal work of the dragon, the entire number used in his endeavors." Straw, SR, 81.

"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." Rev. 17:10.

"The seven heads are **seven forms of civil power which successively bear rule.** These seven heads belong alike to the dragon of Rev. 12, the beast of chap. 13, and that of chap. 17. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads; for there are not three sets of seven heads, but it is evident that **the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another.** Rev. 17: 9,10. It appears that the dragon of chap. 12 and the beast of chap. 13 and that of chap. 17 each represents some one or more of the seven heads; yet as each is seen with *the* seven heads, they must each in a certain sense extend over all the period covered by the three symbols; for there are not twenty-one heads. The proper period of each seems to be this: **the dragon before the 1260 years, the beast of chap. 13 during that period,** and the beast of chap. 17 since the deadly wound and captivity at the close of that period." Andrews, TAM, 77,78.

"Starting with Babylon, the dragon (Pagan Rome) would be **the fourth phase, the fourth head,** of the seven-headed beast." PJ.

Ten Horns.—

"The Devil uses earthly powers. '**The ten horns**' identify the dragon with the Roman empire, with its **ten divisions.** Dan. 7:7,24." Burnside, RWU, 147.

"The beast of ch. 13 and that of ch. 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 Dan. 7.**" 7SDA Bible Commentary, 808.

(See further comments in Revelation 13:1.)

Seven Crowns Upon His Heads.—

"The crowns being upon the heads of the dragon

thus emphasize the fact that that beast represents the governments which Satan has employed against the Lord's people down through the ages. In this chapter we are taken back to the war in heaven between Christ and Satan, and step by step we are brought down from that time through Satan's persecution of the church during the days of Papal supremacy until his final conflict with the remnant church. It will be observed that it is *the same dragon that persecutes down through all the ages.* It is the dragon that fought against Jesus in glory (vs. 7-9). It is the same dragon that sought to slay Christ when He was born into this world (v. 4). It is the same dragon that persecutes the church during the days of Papal supremacy (vs. 6, 13-16). It is the same dragon that persecutes the remnant church (v. 17). Irrespective of the government that existed at the various times when Satan's fury was particularly manifested, it was the same Dragon. **Thus the crowns upon the heads indicated that the emphasis was upon the various governments down the ages that have lent their power to further the purposes of Satan in persecuting the church.** Were, WATB, 133.

His Tail Drew.—

"It was the **tail** of the dragon that drew a third part of the stars or angels from heaven and cast them to this earth. **In Isaiah 9:15 we read that 'the prophet that speaketh lies, he is the tail.'** The devil is said to be '**a liar, and the father of it.**' That is, of the first lie. It was through **a lie or falsehood** that the angels were deceived by Satan into joining him in revolt against the authority and throne of God. It was also through a lie that he seduced Eve to partake of the forbidden fruit. **It is through lies that he 'deceiveth the whole world.'** His tail is still casting down those deceived by his falsehoods." Bunch, TR, 142.

Third Part of the Stars of Heaven.—

"**Angels are called stars throughout the Scriptures.** See Job 38:7; Isa. 14:13; Rev. 1:20. We are told that many of the angels sinned and 'kept not their first estate' and 'left their own habitation.' See 2 Pet. 2:4; Jude 6. That the stars of our text **represent the angels who joined Lucifer** in his revolt and warfare against Michael and were cast out of heaven with him is evident from verse 7-9." Bunch, TR, 142.

"Satan in his rebellion took **a third part of the angels.** They turned from the Father and from His Son, and united with the instigator of rebellion." 3 Testimonies, 115.

"When Satan became disaffected in heaven, **he did not lay his complaint before God and Christ; but he went among the angels** who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him **one third of the angels lost their innocence, their high estate, and their happy home.**" 5 Testimonies,

291.

The Dragon Stood Before the Woman.—

“The dragon stood’ or ‘was standing’ (Weymouth), ‘before the woman,’ indicating a waiting posture, an expectant attitude. ...**How long did the dragon wait in anxious expectation for the birth of Christ? Just as long as the woman or church waited.** The statement of Gen. 3:15 was spoken to Satan, and he as well as the woman began to wait for the promise to be fulfilled.... **Satan’s only knowledge of the time when the Messiah would be born was the revelations of the prophets,** and he was a very diligent student. Later prophecies revealed to both the church and to Satan the time, and when it drew near he was also ‘in expectation’ thinking that at last his time had come to overcome Him in His earthly state whom he had failed to defeat before His incarnation.” *Bunch, TR, 140,141.*

“In the light of the total historical perspective of Daniel 7, **the dragon in Revelation 12, who stood in front of the woman of God ready to devour the messianic child (12:3,4), functions as the fourth beast of Daniel 7**, that is, as the persecuting Roman Empire.” *Biblical Research Inst., 2SOR, 166.*

“Satan had indeed timed things well that such an empire with such an **all-powerful emperor ruling over it, filled the earth** when the Son of God was born in Bethlehem. For the time when Christ was on earth was the all-crucial day in the history of redemption. If Satan could destroy the power of Christ, or annihilate him, he knew that his hellish principles must triumph. He marshaled the world-empire under the master hand of **the imperial Caesars, absolutely controlling all things religious as well as all things civil.** Never were his forces better prepared for the battle.” *Magan, Vatican & the War, 36.*

“Notice that **the pure woman (church) is separate from, not riding, the beast (state).**” *PJ*

To Devour Her Child As Soon As It Was Born.—

“Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.**” *Acts 4:25-27.*

“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and **slew all the children that were in Bethlehem**, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.” *Mt. 2:16.*

“When Jesus came into the world, Satan’s power

was turned against Him. From the time when He appeared as a babe in Bethlehem, the usurper worked to bring about His destruction. **In every possible way he sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin.** He could not discourage Him, or drive Him from a work He had come on earth to do. From the desert to Calvary, the storm of Satan’s wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character.” *Desire of Ages, 759.*

Satan Tries to Destroy Christ’s New Institutions.—

“After the Lord’s ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. **He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ.**” *Desire of Ages, 177.*

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.

A Man Child.—

“Unto us a Child is born, unto us a Son is given; and the **government shall be upon His shoulder;** and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.” *Isaiah 9:6.*

“Therefore the Lord himself shall give you a sign; Behold, a **virgin shall conceive, and bear a son, and shall call his name Immanuel.**” *Isa. 7:14.*

“The testimony concerning the ‘man child’ which **the dragon seeks to destroy, is applicable to only one being** that has appeared in this world, **and that is our Lord Jesus Christ.** No other one has been caught up to God and His throne, but He has been thus exalted. (Eph. 1:20,21; Heb. 8:2; Rev. 3:21.) No other one has received from God the commission to rule all nations with a rod of iron, but *He* has been appointed to this work. (Ps. 2:7-9.)

“There can be no doubt that the man child represents Jesus Christ. The time to which the prophecy refers is equally evident. It was the time when Christ appeared in this world as a babe in Bethlehem.” *Smith, DR, 551.*

“And the **Word was made flesh** and dwelt among

us.” **John 1:14.**

“Forasmuch then as the children are partakers of **flesh and blood**, he also himself likewise took part of the same.... Wherefore in all things it behoved him to be made like unto his brethren....” **Heb. 2:14,17.**

“How can we but feel humble when we consider how Jesus Christ, the Majesty of heaven, took it upon Himself, even at the cost of His own life, to rescue a fallen race? In doing this **He took upon Himself the nature of weak, sinful humanity**, and came to this world to battle with the powers of darkness. In His work of overcoming sin, He opened the way, so that everyone who will receive Him as his Saviour **may also be an overcomer.**” *Sermons and Talks, Vol. 2, 299.*

Who Was to Rule All Nations With a Rod of Iron.—

“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.**” **Rev. 19:15.**

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. **Thou shalt break them with a rod of iron;** thou shalt dash them in pieces like a potter’s vessel.” **Psalm 2:8,9.**

Child was Caught Up to God, and to His Throne.—

“While they beheld, he was taken up; and a cloud received him out of their sight.... 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 1:9-11.

“Which he wrought in Christ, when he **raised him from the dead, and set him at his own right hand** in the heavenly places.” **Eph. 2:20.**

“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.**” **Rev. 3:21.**

“Jesus rose from the dead and ‘**was caught up to God and to his throne**’ (verse 5), where He ‘al-ways lives’ as our High Priest ‘**to make intercession**’ for us (Heb. 7:25,26).” *Maxwell, God Cares, 320,321.*

“**Yet have I set my king upon my holy hill of Zion.** I will declare the decree: the Lord hath said unto me, **thou art my Son; this day have I begotten thee.**” **Ps. 2:6,7.**

“We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that **he hath raised up Jesus again;** as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.**” **Acts 13:32,33.**

REVELATION 12:6

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

(See also comments under verse 14.)

Wilderness.—

“Gr. *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.” *7SDA Bible Commentary, 808.*

The Woman Fled Into the Wilderness.—



The woman [church] finds religious liberty in the wilderness.

“What may we understand by the woman ‘**fleeing into the wilderness**,’ and ‘**from the face of the serpent.**’ We must consider it in a state of obscurity; this was true in the time we have stated. AD 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, **in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west, and a large share of the latter part of Justinian’s life was spent in religious broils and expelling from his kingdom these schismatics;** and the code of laws which he published about AD 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. **These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations; and, of course, became outlaws to the Roman government.**”

“Then, if we fix the beginning of the exile of the

church at the same time of setting up anti-Christ, AD 538, then the church was in its exiled state until AD 1798, which would be the 1260 years. It is here worthy of remark, that **the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798**, and declared Italy a republic; when free toleration was given for any religious opinion or privileges whatsoever. ...**This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power.**" *Miller, Evidence, 216,217.*

"Of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; **some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains**, and there preserved their freedom to worship God." *Great Controversy, 64.*

"Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. ...They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. **It was only by fleeing from the power of Rome that any could obey God's law in peace.**

"Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the dark-ness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith.

"God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. ...**They thanked God that He had provided for them an asylum from the wrath and cruelty of men.** They rejoiced in their freedom to worship before Him. Often when pursued by their

enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving." *Great Controversy, 65-66.*

"Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church—'the faith which was once delivered unto the saints.' Jude 3. '**The church in the wilderness,**' and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world." *Great Controversy, 64.*

"Roger Williams was respected and beloved as a faithful minister...; yet his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would 'subvert the fundamental state and government of the country.'—(George Bancroft, History of the United States of America). He was sentenced to banishment from the colonies, and, **finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest.**" *Great Controversy, 294.*

Recalls the Exodus Story.—

"And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." **Deuteronomy 1:31.**

Where She Hath a Place Prepared of God.—

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." **Exodus 23:20.**

They.—

"The Father, Son, and Holy Spirit—three distinct eternal Beings. See Rev. 1:4,5. And the angels." **PJ.**

They Should Feed Her There.—

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." **1Peter 5:2.**

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." **Song of Solomon 1:7.** [The 'noon' of the gospel day was 1000 AD, the noon of the papacy was 1168 AD.]

"The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. Rejecting the supremacy of the pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors, unlike the lordly priests of Rome, followed the example of their Master, who 'came not

to be ministered unto, but to minister.' They fed the flock of God, leading them to the green pastures and living fountains of His holy word. Far from the monuments of human pomp and pride the people assembled, not in magnificent churches or grand cathedrals, but beneath the shadow of the mountains, in the Alpine valleys, or, in time of danger, in some rocky stronghold, to listen to the words of truth from the servants of Christ. **The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love.** In times of peace they were sustained by the freewill offerings of the people; but, like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support." *The Great Controversy*, 68

A Thousand Two Hundred and Threescore Days.—

"The dark ages lasted from 538 to 1798. During this time there was a great church showing its authority, represented in the cathedrals. **That was not the church that fled to the wilderness.**" *Feyerabend, RVBV*, 114.

"In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast '**his power, and his seat, and great authority.**' *Rev. 13:2.* And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. *Dan. 7:25; Rev. 13:5-7.* ...**For hundreds of years the church of Christ found refuge in seclusion and obscurity.** Thus says the prophet: '**The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.**' *Rev. 12:6.*' *Great Controversy*, 54.

"And he shall speak great words against the most High, and shall **wear out the saints** of the most High, and think to change times and laws; and they shall be given into his hand until **a time and times and the dividing of times.**" *Dan. 7:25.*

"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.**" *Rev. 12:14.*

"And power was given unto him to continue **forty and two months.** And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to **make war with the saints, and to overcome them.**" *Rev. 13:5-7.*

"We have a common time period in these [seven] passages (**1260 days and equivalents**) and a common

event: **persecution of the saints.**" *Biblical Research Inst., ISOR*, 329,330.

"The church fled into the wilderness at the time the papacy was firmly established in 538, where it was nourished by the word of God and the ministration of angels during the long, dark, and bloody rule of that power for 1260 years. The first six verses of this chapter, as has been seen, take us down to **the close of the 1260 years in 1798, which marked the end of the papal supremacy.**" *Smith, DR*, 553.

REVELATION 12:7-8

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

There Was War in Heaven.—

"In the 7th verse ...we are carried back into previous ages. How far?—...**to the very beginning of the great controversy** between truth and unrighteousness, when in heaven itself **Michael (Christ)** and His angels fought against the **dragon (Satan)** and his angels." *Smith, DR*, 554.

"It was an angelic war. There was no destruction of life. It was a struggle for supremacy, for control. This is fascinating. The Creator could have put Lucifer out of action in a flash, but He permitted His heavenly messengers to strive for the mastery. One side fought with Michael, the other with Lucifer. What was God's purpose in permitting this? Undoubtedly it was to reveal their loyalty. It was a public declaration of their allegiance. God always calls for public displays of loyalty. Jesus said, '**For whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed...**' *Luke 9:26.* God will never accept neutrality. It is counted as denial of Christ."

[‘Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty. *Judges 7:23.*] *Cooke, #18-UR*, 11.

The War.—

"Because **thine heart is lifted up**, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God." **Ezekiel 28:2,**

"Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic.

But when God said to His Son, ‘Let us make man in our image,’ Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.” *Early Writings, 145.*

“Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, ‘**son of the morning,**’ was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. ‘Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.’ Ezekiel 28:12-15.**

“Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, ‘**Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.’ Ezekiel 28:17. ‘Thou hast said in thine heart,... I will exalt my throne above the stars of God.... I will be like the Most High.’ *Isaiah 14:13, 14.* Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.**

“Now the perfect harmony of heaven was broken. Lucifer’s disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme.” *Patriarchs & Prophets, 35.*

“He [Satan] gained the sympathy of some of his associates by **suggesting thoughts of criticism regarding the government of God.** This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before **the highest order of angels** as the thoughts of other minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven.” (*Letter 162, 1906.* 4BC, 1143.

“Satan determined to be first in the councils of heaven, and equal with God. He began his work of

rebellion with the angels under his command, seeking to diffuse among them the spirit of **discontent.** And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. **Even the loyal angels could not fully discern his character, nor see to what his work was leading.** When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.”

“The evil continued to work until the spirit of disaffection ripened into **active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out.** Satan had warred for the mastery in heaven, and had lost the battle. **God could no longer trust him** with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him.” (*Review & Herald, 1/28/1909.* 7BC, 973.

War: Weapons Used.—

“Ye are of your father the devil, and the lusts of your father ye will do. **He was a murderer from the beginning,** and abode not in the truth, because there is no truth in him. When he speaketh a lie, **he speaketh of his own: for he is a liar, and the father of it.’ John 8:44.**

“God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. **Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government.** The Lord’s principles are not of this order. **His authority rests upon goodness, mercy, and love;** and the presentation of these principles is the means to be used. God’s government is moral, and **truth and love are to be the prevailing power.’ Desire of Ages, 759.**

“In His dealing with sin, **God could employ only righteousness and truth.** Satan could use what God could not—**flattery and deceit.** **He had sought to falsify the word of God and had misrepresented His plan of government before the angels,** claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. **Therefore it must be demonstrated** before the inhabitants of heaven, as well as of all the worlds, that God’s government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. **He must have time to manifest himself by his wicked works.’ Great Controversy, 498.**

“**God never forces the will or the conscience;** but **Satan’s constant resort**—to gain control of those whom he cannot otherwise **seduce**—is **compulsion by cruelty.**

Through **fear or force he endeavors to rule the conscience** and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.” *Great Controversy*, 591.

“In so **deceptive a way** did he [Lucifer] work that the sentiments that he inculcated could not be dealt with **until they had developed** in the minds of those who received them.” (*Letter 114, 1903*) *7BC*, 973.

“‘**God is love.**’ **1 John 4:16.** His nature, His law, is love. It ever has been; it ever will be....

“The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a **demonstration of God’s unchanging love.**” *Patriarchs & Prophets*, 31.

Michael.—

“# 3413 Michael = ‘**who is like God.**’” *Strong’s Concordance*.

“Jude, verse 9, has the expression, ‘**Michael the archangel.**’ **Archangel is the head over angels**, as archbishop is head over bishops. But who is the archangel? The apostle is 1 Thess. 4:16, says, ‘The Lord Himself shall descend from Heaven with a shout, **with the voice of the archangel**, and with the trump of God and the dead in Christ shall rise first.’ And John 5:25, proves that **it is the voice of the Son of God that wakes the dead to life:** ‘**The dead shall hear the voice of the Son of God; and they that hear shall live.**’ These texts prove that Michael is the Son of God.” *White, James, Bible Adventism*, 119,120.

Michael and His Angels Fought.—

“In heavenly council the angels **pleaded** with Lucifer. **The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law.** God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. **But the warning, given in infinite love and mercy**, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.” *Patriarchs & Prophets*, 36.

“**The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts and triumphed on the side of God,** the very angels who shouted for joy over the creation of our world and its sinless inhabitants, the angels who witnessed the fall of man and his expulsion from his Eden home—**these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins.**” *6 Testimonies*, 456.

The Dragon and His Angels Fought.—

“Leaving his place in the immediate presence of the Father, **Lucifer went forth to diffuse the spirit of discontent among the angels.** He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. **He began to insinuate doubts** concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, **needed no such restraint, for their own wisdom was a sufficient guide.** They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an **injustice** to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. **Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.**” *Patriarchs & Prophets*, 37.

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said,** Ye shall not eat of every tree of the garden? ...And the serpent said unto the woman, **Ye shall not surely die.**” *Gen 3:1,4.*

And Prevailed Not.—

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, **hath prevailed....**” *Rev. 5:5.*

Their Place Not Found Any More in Heaven.—

“For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” *Psalm 37:10*

“Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there **many antichrists; whereby we know that it is the last time.** **They went out from us**, but they were not of us; for if they had been of us, they would no doubt have continued with us: **but they went out**, that they might be made manifest that they were not all of us.” *1 John 2:18,19.*

Places For God’s People.—

“Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, **and I will give thee places to walk among these that stand by.**” *Zechariah 3:7.*

REVELATION 12:9

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.

The Great Dragon Was Cast Out.—

"All heaven seemed in commotion. The angels were marshaled in companies, **each division with a higher commanding angel at its head.** Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. **All the heavenly host were summoned to appear before the Father to have each case decided.** It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. **Then there was war in heaven.** Angels were engaged in the battle; Satan wished to conquer the Son of God and those who were submissive to His will. But the good and true angels prevailed, and **Satan, with his followers, was driven from heaven.**" *Early Writings, 145,146*

**Satan and His Angels Cast Out of Heaven.**

"Thou wast perfect in thy ways from the day that

thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore **I will cast thee as profane out of the mountain of God:** and I will destroy thee, O covering cherub, from the midst of the stones of fire." **Ezekiel 28:15,16.**

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds. I will be like the most High. **Yet thou shalt be brought down to hell, to the sides of the pit.**" *Isaiah 14:12-15.*

"God saw that **if Satan were not expelled from heaven** the angelic host would be in constant danger...." *Counsels to Parents, Teachers, and Students, 268.*

Deception Removed, Then Comes Rain.—

"Commonly, when a storm approaches, first the lightning is seen, then comes the rain.

"The casting out of Satan [like lightning] has to do with the revelation of his real character in the minds of God's subjects whoever and wherever they may be. When that occurs there is a separation of God's subjects from the presence of Satan and his forces. **This is why Satan desperately needs to use deception and appear as an angel of light.** On earth he uses false religious leaders. Jesus said, '**Beware of false prophets, which come to you in sheep's clothing,** but inwardly they are ravening wolves.' Mt. 7:15. When God's watchmen finally perceive the apostasy in the church and that the leaders are being controlled by Satan, and when Satan's masquerade is removed from the minds of God's subjects by the sound of their trumpet, and there is a clear picture of his real character (and of the church he is using), then God's subjects separate from that corporate sin.

"This separation from corporate sin always results in rain. It happened in Elijah's day on Mt. Carmel, at Pentecost, in the 1844 period, and will happen again in the loud cry. **See Ezekiel 34:25-27; Joel 2:20-23; Isaiah 30:21-25; Jer. 5:23-6:1; Pr. 1:23.**" *PJ*

Where Was Satan Cast Out?—

"The first expulsion of Satan was to the place called hell, or 'tartarus'. **'For if God spared not the angels that sinned, but cast them down to hell** (Greek: 'tartarus') **II Peter 2:4.**

'Tartarus' is not this earth. Lucifer and his angels originally were cast out before this earth was created; however, after creation, Lucifer had access to this earth. 'Tartarus' is a place of 'chains of darkness' (I Peter 2:4) or 'everlasting chains under darkness'. (Jude 6) Darkness, is the opposite of light, indicating that it is a place outside the presence of God. It was not Eden, nor

could it apply to other worlds, for they are all realms of light, wherein is God's presence, as illustrated in Genesis 2. **We suggest that 'Tartarus' is outer space, the area between the worlds. This is a place of darkness.** We suggest that from outer space Satan had access to this and other worlds. Verse 9 indicates a second casting out, but this time to the earth." *Cooke, #18-UR, 10.*

That Old Serpent, Called the Devil, and Satan.—

"Satan is described by a quartet of terms: dragon, old serpent, devil, and Satan. What do these represent? The **dragon** represents him as a persecutor and destroyer. The **old serpent** speaks of his cunning and deception. The **devil** indicates that he is a slanderer or liar. (John 8:44) The fourth term, **Satan**, denotes an adversary, especially in the setting of a law court. He is the accuser of the brethren." *Cooke, #18-UR, 10.*

"The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."** *Great Controversy, 438.*

"In Rev. 12:9 **the dragon is identified as the devil.** From this divine explanation we might infer that other symbolic beasts of the prophecies of Daniel and the Revelation are also probably meant to represent the various phases of Satan's evil work in using the nations as his puppets. The evil one does not appear personally on earth, but **he employs every human organization he can to oppose the work and the people of God.**" *Price, Time of the End, 27.*

"Rome Pagan is compared to the old serpent because he works deceitfully and deceives the church, (*woman,*) as the serpent did Eve, the woman in the garden." *Miller, Evidence, 210.*

Which Deceiveth the Whole World.—

"He [Satan] desired to usurp the throne of God. Failing in this, **he has worked in darkness, in crookedness, in deception, to usurp his place in the hearts of men.** He has set up his throne **between God and man**, to appropriate the adoration that belongs to God alone." (*Manuscript 33, 1911.*) 6BC 1119

"Satan has continued to present to men, as he presented to the angels, **his false representations of Christ and of God**, and he has won the world to his side. Even the professedly Christian churches have taken sides with the great apostate." (*Review & Herald, 1/28/1909.*) 7BC, 973.

"Satan has originated fables with which to

deceive. He commenced in heaven to war against the foundation of God's government, and since his fall he has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the Decalogue, and **substituted in its place one of the laboring days of the week.**" *I Testimonies, 342.*

"Satan makes the final generation (dwarfs compared to the giants of the first generation) believe in evolution—that they are getting better! What a deception." *PJ.*

(SECONDARILY, PAGAN ROME): "This may be said of **Rome**, for she **conquered more nations by deceit and flattery** than by fair warfare." *Miller, Evidence, 210.*

Cast Into the Earth.—

"When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, **he thought that he had gained possession of this world;** 'be-cause,' said he, 'they have chosen me as their ruler.' He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son—one equal with Himself—to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. **The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.**" *Patriarchs & Prophets, 69.*

"When the conflict was renewed upon the earth, Satan again won a seeming advantage. By transgression, man became his captive, and **man's kingdom also was betrayed into the hands of the arch rebel. Now the way seemed open for Satan to establish an independent kingdom**, and to defy the authority of God and His Son. But the plan of salvation made it possible for man again to be brought into harmony with God, and to render obedience to His law, and for both man and the earth to be **finally redeemed from the power of the wicked one.**" *Patriarchs & Prophets, 331.*

His Angels Cast Out With Him.—

"Satan and the fallen angels had suffered a terrible defeat, which Christ describes by saying, '**I beheld Satan as lightning fall from heaven**' (*Luke 10:18*), and Peter tells us that these fallen angels have been delivered '**into chains of darkness to be re-served unto judgment**' (*2 Pt. 2:4*)." *Smith, DR, 555.*

"And the angels which kept not their first estate, but **left their own habitation**, he hath reserved in

everlasting chains under darkness unto the judgment of the great day.” **Jude 6.**

“He [God] cannot endure the presence of sin. It is the thing that His soul hates. Even the angels that stood about His throne, whom He loved, but who kept not their first estate of loyalty, **God cast out of heaven with their rebel leader.** Holiness is the foundation of God’s throne; sin is the opposite of holiness; sin crucified the Son of God.” *Testimonies to Ministers, 145.*

With Him.—

“When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator’s law. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law. **With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproofed, they would never have rebelled.**” (*Manuscript 125, 1907*). *4BC, 1162.*

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.

Now is Come Salvation, Strength, and the Kingdom of our God, and the Power of His Christ.—

“The first declaration by the ‘loud voice’ consists of a series of facts relative to **Christ’s triumph over Satan on the cross**—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. (Matt. 28:18).” *7SDA Bible Commentary, 810.*

Salvation.—

“Salvation came at Calvary. After the first conflict, Satan could return to Heaven. Job 1:6-12. He claimed to represent this world. Heb. 9:24. **After Calvary we have Christ as our Heavenly Representative. He ‘appears in the presence of God for us.’”** *Burnside, RWU, 149.*

The Kingdom of Our God.—

“Satan had contended that he was the rightful ruler of this world. **His failure to lead Jesus into sin assured the kingdom for Christ.”** *7SDA Bible Commentary, 811.*

Power of His Christ.—

“As a result of Calvary, power is available to the believer to successfully resist Satan. ...The Greek word of power is ‘exousia’ meaning ‘authority’. Because of Satan’s insinuations, Christ’s authority had been under question. The war in heaven had been over the question of authority, but now as a result of Calvary, Jesus authority is fully established. His authority as Saviour, Priest, and King is no longer under question. At the close of His earthly ministry Jesus declared, ‘All power [authority] is given unto me in heaven and in earth.’ **Matt. 28:18.**” *Cooke, #18-UR, 16.*

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” **Romans 1:16.**

The Accuser of Our Brethren.—

“There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan’s right-hand helpers. Accusers of the brethren are not few, and they are always active when God is at work and His servants are rendering Him true homage. **They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced.** In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive.

“But none need be deceived concerning them. It may be readily seen whose children they are, whose example they follow, and whose work they do. **‘Ye shall know them by their fruits.’** *Matthew 7:16.* Their course resembles that of Satan, the envenomed slanderer, ‘**the accuser of our brethren.**’ *Revelation 12:10.*” *Great Controversy, 519,520.*

“The work of Satan as an accuser began in heaven. This has been his work on earth ever since man’s fall, and **it will be his work in a special sense as we approach nearer to the close of this world’s history.”** *Christ’s Object Lessons, 167,168.*

The Accuser is Cast Down (At the Cross).—

“Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. ‘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.’ **Rev. 12:10.**

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. **He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings.** Henceforth his work was restricted. Whatever attitude he might assume, **he could no longer await the angels as they came from the heavenly courts,** and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. **The last link of sympathy between Satan and the heavenly world was broken.**

"Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. **Man as well as angels must see the contrast between the Prince of light and the prince of darkness.** He must choose whom he will serve." *Desire of Ages*, 761.

"It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. **Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow.** The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. **The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.**

"When the great sacrifice had been con-summated, Christ ascended on high, refusing the adoration of angels until He had presented the request: '**I will that they also, whom Thou hast given Me, be with Me where I am.'** *John 17:24*. Then with inexpressible love and power came forth the answer from the Father's throne: 'Let all the angels of God worship Him.' *Hebrews 1:6*. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

"Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven.

"Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that, while the Creator exacted self-denial from all others, He

Himself practiced no self-denial and made no sacrifice. **Now it was seen** that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for '**God was in Christ, reconciling the world unto Himself.'** *2 Cor. 5:19*. **It was seen, also,** that while Lucifer had opened the door for the entrance of sin by his desire for honor and supremacy, **Christ had, in order to destroy sin, humbled Himself and become obedient unto death.**' *Great Controversy*, 501,502.

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 Him.—

"Christ has made it possible for every member of the human family to resist temptation. All who would live godly lives may overcome as Christ overcame, by the blood of the Lamb, and the word of their testimony. That long fast of the Saviour strengthened Him to endure. He gave evidence to man that **He would begin the work of overcoming just where ruin began—on the point of appetite."** *Counsels on Diet & Foods*, 186.

"Your usefulness as laborers for God in the work of recovering perishing souls, depends much on your success in overcoming appetite. **Overcome the desire to gratify appetite, and if you do this your passions will be easily controlled.** Then your mental and moral powers will be stronger. '**And they overcame ...by the blood of the Lamb, and by the word of their testimony."** *Counsels on Diet & Foods*, 162.

Him.—

"The accuser of the brethren. (Satan works through human agents.)" *PJ*

"Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With his masterly power he presents every objectionable feature of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. Can we by faith hear our Advocate saying, '**The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"**' (*Manuscript 125, 1901*). *4BC, 1178.*

By the Blood of the Lamb.—

"Satan, the mighty, angelic being can be overcome. And he is overcome in two ways: First, 'they overcame him by the blood of the Lamb', i.e. on the basis of

Christ's shed blood. In what way? Scripture employs fifteen different phrases to emphasize the power of the blood of Christ. **'There is power in the blood.'**

- "1. It washes away our sins. (Rev. 1:5)
 - "2. It cleanses us from all sin. (1 John 1:7,9)
 - "3. It makes our spiritual garments white. (Rev.7:14)
 - "4. It propitiates or covers our sins. (Rom.3:25)
 - "5. It gives remission for our sins. (Heb.9:22)
 - "6. It purges the conscience. (Heb.9:14)
 - "7. It justifies the believer. (Rom.5:9)
 - "8. It gives peace to the guilty. (Col.5:20)
 - "9. It makes us nigh to God. (Eph.2:13)
 - "10. It redeems, or buys us back. (Col.1:14)
 - "11. It gives life. (John 6:54)
 - "12. It purchases the church of God. (Acts 20:28)
 - "13. It gives boldness to enter into God's presence. (Heb.10:19)
 - "14. It makes us perfect to do His will. (Heb.13:20-21)
 - "15. It overcomes Satan. (Rev.12:11)."
- Cooke, #18-UR, 17,18*

By The Word of Their Testimony.—

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and **with the mouth confession is made unto salvation.**" Rom. 10:9,10.

"The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. **God would have His servants bear testimony to the fact that through His grace men may possess Christlikeness of character and may rejoice in the assurance of His great love.**" *Ministry of Healing*, 99.

"The Lord has shown me that great interest should be taken by Sabbathkeepers to keep up their meetings and make them interesting. There is great necessity of more interest and energy being manifested in this direction. **All should have something to say for the Lord, for by so doing they will be blest.** A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. The remnant are to overcome by the blood of the Lamb and the word of their testimony. Some expect to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. **We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and overcome by the word of our testimony through the blood of the Lamb.**

"We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory and tell of His power; upon such the blessing of God will rest, and they will be refreshed." *Early Writings*, 114,115.

***They Loved Not Their Lives Unto the Death.*—**

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, **men who will stand for the right though the heavens fall.**" *Education*, 57.

"Calvary so reveals the love of God that **Christians would rather die than disobey. They would rather suffer than sin.** Of the early church, one writer says, 'Stephen was stoned, Matthew was slain in Ethiopia, Mark dragged through the streets until dead, Luke hanged. Peter and Simeon were crucified, Andrew tied to a cross, James beheaded, Philip crucified and stoned, Bartholomew flayed alive, Thomas pierced with lances, James, the less, thrown from the temple and beaten to death, Jude shot to death with arrows, Matthias stoned to death and Paul beheaded.'—J. M. Carroll, *The Trail of Blood*, pp. 11,12." *Burnside, RWU*, 150.

"Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. **And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them.** It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. **Every martyr of Jesus has died a conqueror.** Says the prophet, 'They overcame him [that old serpent, called the devil, and Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.' Rev. 12:11,9." *Patriarchs & Prophets*, 77.

REVELATION 12:12

Therefore rejoice, ye heavens, and ye 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 knoweth that he hath but a short time.

***Rejoice ye Heavens, and Ye that Dwell in Them.*—**

"This refers to the intelligent beings of unfallen worlds. **Why the rejoicing of other worlds? Because Satan's activities as accuser, have been curbed or terminated.** Until Calvary Satan had access to the heavenly councils, but since Calvary access is no longer available." *Cooke, #18-UR, 19.*

"God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is '**alienated from the life of God.**' Christ says, '**All they that hate Me love death.**' **Eph. 4:18; Prov. 8:36.** **God gives them existence for a time that they may develop their character and reveal their principles.** This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

"At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. **A doubt of God's goodness would have remained in their minds as evil seed,** to produce its deadly fruit of sin and woe.

"But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.

"Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and **that the universe was made eternally secure.**" *Desire of Ages*, 763,764.

Woe to the Inhabiters of the Earth.—

(See comments under Rev. 11:10.)

Devil Is Come Down, Having Great Wrath.—

[After Christ's ascension] "Satan again counseled with his angels, and with bitter hatred against God's government told them that while he retained his power and authority upon earth their efforts must be **tenfold stronger against the followers of Jesus.** They had prevailed nothing against Christ but must overthrow His followers, if possible. In every generation they must seek to ensnare those who would believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they should afflict. **Then Satan's angels went forth like roaring lions,** seeking to destroy the followers of Jesus." *Early Writings*, 191,192.

"Prior to Calvary, Satan worked to win other worlds to his rebellion. But now he is defeated. He is limited to this earth, **so he turns all his fury and hatred against Christ's saints.**" *Burnside, RWU*, 150.

"The more we learn in reference to the early days of the Christian church, and see with what subtlety Satan worked to weaken and destroy, the better we shall be prepared to resist his devices and meet coming perils. We are in the time when tribulations such as the world has never yet seen will prevail. **'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'** But God has set bounds that Satan cannot pass. Our most holy faith is this barrier; and if we build ourselves up in the faith, we shall be safe in the keeping of the Mighty One. **'Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'**" *5 Testimonies*, 297.

"I have been shown that Satan has not been stupid and careless these many years, since his fall, but has been learning. He has grown more artful. His plans are laid deeper, and are **more covered with a religious garment to hide their deformity. The power of Satan now to tempt and deceive is ten-fold greater** than it was in the days of the apostles. His power has increased, and it will increase, until it is taken away. **His wrath and hate grow stronger as his time to work draws near its close.**" *Spiritual Gifts*, Vol. 2, 277.

"A man cannot be a happy Christian unless he is a watchful Christian. **He who overcomes must watch;** for, with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. **We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice.** We are in an enemy's country. **He who was cast out of heaven has come down with great power.** With every conceivable artifice and device he is seeking to take souls captive. **Unless we are constantly on guard** we shall fall an easy prey to his unnumbered deceptions." *8 Testimonies*, 100.

Satan's Wrath.—

"Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; **but at the same time he works as a destroyer.** His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. **Satan delights in war,** for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

"...While appearing to the children of men as a great physician who can heal all their maladies, **he will bring disease and disaster, until populous cities are reduced to ruin and desolation.** Even now he is at

work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. ‘The earth mourneth and fadeth away,’ ‘the haughty people... do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.’ Isaiah 24:4,5.

And then the great deceiver will persuade men that those who serve God are causing these evils.” *Great Controversy*, 589,590.

Short Time.—

“(Rev.12:12 quoted.) Fearful are the scenes which call forth this exclamation from the heavenly voice. **The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.**” *Great Controversy*, 623.

“The signs of Christ’s coming are fast fulfilling. **Satan sees that he has but a short time in which to work, and he has set his agencies to work to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door of mercy be forever shut.**

“**The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ.** Do not deceive yourselves; be wide awake and **move rapidly**, for the night cometh in which no man can work. Do not encourage students who come to you burdened with the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out to many years the time for obtaining an education. By so doing you give them the impression that there is time enough, and this very plan proves a snare to their souls.” *Counsels to Parents, Teachers, and Students*, 414,415.

“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.**” **Rev. 17:10.**

“We are living in a time of special peril to the youth. Satan knows **that the end of the world is soon to come**, and he is determined to improve every opportunity for pressing young men and young women into his service.” *8 Testimonies*, 223.

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.

The Dragon Persecutes the Woman.—

“After the resurrection and ascension of Christ, **bitter persecution of His disciples followed.** First it was the Jews against the apostles. This was followed by pagan persecution when it tried to overthrow the church. It was especially bitter under Nero, Aurelius, Decius, Valerian, and Diocletian.” *Straw, SR*, 79.

“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.’**” *Desire of Ages*, 630.

“**In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**” John 16:33.

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 of a Great Eagle.—

“Ancient Israel was led by God from Egypt to the Promised land.

“Ye have seen what I did unto the Egyptians, and **how I bare you on eagles’ wings, and brought you unto myself.**” Ex. 19:4.

“As an **eagle** stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, **beareth them on her wings: So the LORD alone did lead him.**” Deut. 32:11,12.

“Here, the two wings of a great eagle symbolized the Divine guidance and protection that came through the **fourth living creature that looked like an eagle,**

who introduced the fourth seal of Rev. 6:7,8, which depicted this same time period. **The wings of God's guidance and protection were needed to escape the persecuting Roman church depicted in the fourth seal.**" PJ

Into the Wilderness.—

"This must denote a state of seclusion from the public gaze, and of concealment from her foes.

"...The true church was out of sight. **In secret places they worshiped God.** The caves and the hidden recesses of the valleys of the Piedmont may be taken as representative places, where the truth of the gospel was sacredly cherished from the rage of its foes." Smith, DR, 557.

"Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the dark-ness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith." Great Controversy, 66.

"The Protestant Reformation of the sixteenth century began its work. God raised up Martin Luther and his co-laborers to expose the true character of the papacy, and break the power with which superstition had enslaved the minds of the people. Luther nailed his theses to the door of the church at Wittenberg; and the pen with which he wrote them, according to the symbolic dream of the good elector Frederick of Saxony, did indeed span the continent, and shake the triple crown on the pope's head. Princes began to espouse the cause of the Reformers. It was the dawning of religious light and liberty, and God would not suffer the darkness to swallow up its radiance.

"The spell was broken. Men found that the bulls and anathemas of the pope fell harmless at their feet, just as soon as they dared exercise their God-given right to regulate their consciences by His word alone. Defenders of the true faith multiplied. **Soon there was enough Protestant soil found in Europe and the New World to swallow up the flood of papal fury, and rob it of its power to harm the church. Thus the earth helped the woman,** and has continued to help her to the present day, as the spirit of the Reformation and religious liberty has been fostered by the leading nations of Christendom." Smith, DR, 558,559.

Into Her Place.—

"There was a place for the church of God **in the wilderness**, in the outback areas, for 1260 years. 'A place prepared of God.' Was there any particular location where the church of God resided? The most famous place of refuge in those dark years were the Waldensian valleys amid the Cottian Alps, 30 miles west of Turin, in northern Italy. **Significantly this was about the middle of the Papal empire, in the very heart of its territory.** There the Lord had a place prepared for

many of His people during those trying years. ...At the time of the universal flood, when the surface of the earth was torn up and relaid, **the Creator bore in mind the future needs of His persecuted people.** Certain areas were formed that could serve as places of refuge.

"The Waldensian refuge was comprised of **seven remarkable valleys**, so formed, that at that time, they formed a natural fortress against invasion. **One valley led into the other and finally within them was the seventh, a secret valley, accessible through a narrow rocky canyon.** In it was situated the little college, where they educated young men for the ministry. These valleys were self-supporting. The soil was very fertile and provided sufficient food, including many nut trees. In the mountain soil were abundant quantities of slate which they used as building materials for their homes, many of which were hidden among the trees along the sides of the mountains. **Here for centuries, the Vaudois, as they were called, or Waldenses, resided, maintaining the true faith.**" Cooke, #18-UR, 23,24.

"Some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God." Great Controversy, 64.

"Not more surely is the place prepared for us in the heavenly mansions than is **the special place designated on earth where we are to work for God.**" Christ's Object Lessons, 327

Where She is Nourished.—

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, **nourished up in the words of faith and of good doctrine**, whereunto thou hast attained." 1 Timothy 4:6.

"The food that sustained the church during this long period of darkness may have special reference to spiritual food, 'the bread of life.' **These Christian pilgrims preserved the Scriptures in much of their original purity** and also retained much of the faith and practices of the early church. Many of them were observers of the true Sabbath, for the preservation of which Christ had asked His people to pray. They sowed the first seeds of truth that made possible the great Protestant Reformation of the sixteenth century." Bunch, TR, 150.

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation they possessed the Bible in manuscript in their native tongue. **They had the truth unadulterated**, and this rendered them the special objects of hatred and persecution." Great Controversy, 65.

(See vs. 6 for more comments.)

For a Time, and Times, and Half a Time.—

The mention of the period during which the woman is nourished in the wilderness as ‘**a time and times and half a time**,’ similar phraseology to that used in Daniel 7:25, furnishes a key for the explanation of the latter passage. The same period is called in **Revelation 12:6**, ‘**a thousand two hundred and threescore days**.’ This shows that a ‘**time**’ is one year, 360 days; two ‘**times**,’ two years, or 720 days; and ‘**half a time**,’ half a year, or 180 days, making in all 1260 days. These days, being symbolic, signify **1260 literal years.**” *Smith, DR, 558.*

(See notes under Rev. 12:6.)

From the Face of the Serpent.—

“**From the knowledge of Papal Rome.**” *Miller, Evidence, 212.*

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.

The Serpent.—

“Verse 15 continues with ...the actions of the dragon toward the woman **during her residence in the wilderness.**” *Bunch, TR, 347.*

“The flood which came out of the dragon’s mouth.” Vs. 16. This shows that the dragon and serpent are identical. The reason, we suggest, that the word serpent is used is because the serpent represents deception, lies, and cunning.” *Cooke, #18-UR, 27.*

Out of His Mouth Water.—

“As water is a symbol of the Holy Spirit [John 7:38,39], so the water out of the serpent’s mouth can represent the spirit of Satan—the rise of spiritualism, secularism, evolutionism.

“The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Rev. 17:15. The ‘water as a flood’ can also refer to the people that are deceived by and teach the false doctrines as well.” *PJ*

“All error has its origin and source in Satan and comes out of the mouth of the dragon and Babylon, the church of Satan. See John 8:44; Rev. 16:13,14; 18:2,3. From this source comes **a flood of lies or false teachings including all the ‘abominations of the earth.’** Rev. 17:5.” *Bunch, TR, 152.*

Cast Out of His Mouth Water As a Flood That He Might Cause Her to Be Carried Away of the Flood.—

“Water, especially in the form of a river flooding its banks and sweeping all before it, is used in the Bible

to **symbolize an invading and conquering army.** See Isa. 8:7,8; Jer. 46:7,8; 47:2,3. A rushing flood of waters is also symbolic of an over-whelming destruction of any kind. See Ps. 90:5; 124:4,5; Dan. 11:22. ‘**When the enemy shall come in like a flood**’ is an expression in Isa. 59:19 describing the attacks of Satan against the people of God individually or collectively.” *Bunch, TR, 151.*

“**When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.** And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.” **Isaiah 59:19,20.**

PRE-1798: During the 1260 years of papal supremacy, as a result of serpentine propaganda, ‘**the waters** [or peoples] **on which the whore sits**’ (Rev. 17) rose up to sweep away the saints. Multitudes were inspired to mount crusades against the ‘heretics.’” *Cooke, #18-UR, 29.*

“By its false doctrines the papacy had so corrupted all nations as to have absolute control of the civil power for long centuries. Through it Satan could hurl a **mighty flood of persecution** against the church in every direction, and this he was not slow to do.... Millions of true believers were carried away by the flood, but the church was not entirely swallowed up, **for the days were shortened for the elects sake.** (Matthew 24:22.)” *Smith, DR, 558.*

POST-1798:

“As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and ‘new-model the cause.’ While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, **the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world.** Thus ‘the first simplicity disappears.’ **A worldly flood, flowing into the church, carries ‘with it its customs, practices, and idols.’** *Great Controversy, 385.*

“**Every college and university throughout Europe and America, every newspaper, and every other source of publicity or entertainment has for more than two generations been engaged in a far more subtle but no less effective campaign against the Bible doctrine of creation, and thus against every other truth of revealed religion, of which creation is the logical and indispensable foundation.** This is the beast’s infiltration method, his fifth column. **Throughout all of the so-called ‘free’ peoples of the Western World, the philosophy of development or evolution during a thousand million years is almost universally taught and believed,** with its corollary that man has grown up from some lower animal ancestors instead of having been created sinless and with no bias

toward evil. Logically following the evolution theory is the conclusion that it is not man's fault but his misfortune that he is a sinner and subject to disease and death; hence if any being is responsible for the evil and misery in the world, it must be God Himself, who made the human race by this strange process of development from animal ancestors by the survival of the strongest and most ruthless." *Price, Time of the End*, 150.

"Satan has come down with great power, knowing that his time is short. **He is flooding the world with pleasing fables**, and the people of God love to have smooth things spoken to them. Sin and iniquity are not abhorred. **I was shown that God's people must make more firm, determined efforts to press back the incoming darkness.**" *3 Testimonies*, 328.

"To the active minds of children and youth the scenes pictured in imaginary revelations of the future are realities. As revolutions are predicted and all manner of proceedings described that break down the barriers of law and self-restraint, **many catch the spirit of these representations**. They are led to the commission of crimes even worse, if possible, than these sensational writers depict. Through such influences as these, society is becoming demoralized. The seeds of lawlessness are sown broadcast. None need marvel that a harvest of crime is the result.

"Works of romance, frivolous, exciting tales, are, in hardly less degree, a curse to the reader. The author may profess to teach a moral lesson, throughout his work he may interweave religious sentiments; but often these serve only to veil the folly and worthlessness beneath.

"The world is flooded with books that are filled with enticing error. The youth receive as truth that which the Bible denounces as falsehood, and they love and cling to deception that means ruin to the soul.

"...In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools, and they are to be found in many homes. **How can Christian parents permit their children to use books so filled with falsehood?** When the children ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal.

"The widespread use of such books at this time is one of the cunning devices of Satan. He is seeking to divert the minds of old and young from the great work of character building. **He means that our children and youth shall be swept away by the soul-destroying deceptions with which he is filling the world.** Therefore he seeks to divert their minds from the word of God and thus prevent them from obtaining a knowledge of those truths that would be their safeguard." *Ministry of Healing*, 444,445,447.

Flood Protection.—

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." *Isaiah 43:2.*

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." *Isaiah 59:17.*

"Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but **he is never brought into such a position that yielding to evil becomes a matter of necessity.** No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that **man need never have been defeated** in the conflict with Satan." *Patriarchs & Prophets*, 331.

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.—

"'Earth' represents areas where there was a scarcity of peoples, in contrast with 'waters,' which sometimes represent 'peoples,' 'nations,' and 'tongues.' (ch. 17:15)." *7SDA Bible Commentary*, 812.

The Earth Helped the Woman By Swallowing Up the Flood.—

"Two specific times of persecution are brought to view during the long life of the dragon of Rev. 12: (1) during the 1260 years (vs. 6,14,15), and (2) in the final conflict with the remnant church (v.17). In between v. 15, where the dragon puts forth his greatest effort to destroy God's people, and v. 17, is the pronouncement that **'the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth'** (v.16). In between these verses takes place the rise of the United States and the spread of Protestant principles of religious and civil liberty.

"...The period of comparative calm brought to view briefly in Rev. 12:16 between the two persecutions is enlarged upon in Rev. 13 with the rise of the Lamblike beast that brings about the spread of democratic principles among the governments of the earth, and the temporary peace afforded to the church, which is intimated in Rev. 12:16, is also again referred to in Rev. 17 where the persecuting beast is said to be in a state of inactivity, seemingly dead and buried." *Were, WATB*, 134.

"These new lands were used as a place of refuge for those who were persecuted in the old world. **To**

these shores fled men of the Mayflower, the Quakers, and others from the tyranny of Europe to find a place of refuge. And from these same shore came a new conception of the rights and liberties of men that they might worship God according to the dictates of their own conscience.” *Straw, SR, 80.*

“Out of the cities, is my message at this time. Be assured that the call is for our people to locate miles away from the large cities. One look at San Francisco as it is today would speak to your intelligent minds, showing you the necessity of getting out of the cities. . . .

“The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. Proportionate to their sins will be their visitation. **When one city is destroyed,** let not our people regard this matter as a light affair, and think that they may, if favorable opportunity offers, build themselves homes in that same destroyed city....

“Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and **learn the things that are yet to take place in the cities.** Read also the scenes portrayed in the eighteenth chapter of the same book.” *MR 1518 (May 10, 1906); Last Day Events, 95.*

“And the earth open her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.” *Numbers 16:32.*

“Coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.” *Patriarchs & Prophets, 108,109.*

REVELATION 12:17

And 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.

The Dragon Was Wroth with the Woman.—

“The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found ‘transgressing and lying against the Lord, and departing away from our God.’ [Isa. 59:13-17 quoted.]

“The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The same iniquity will exist, Satan manifests the same delusive power upon the minds of men. He is setting his trained agents at work, and moving them to intense activity. **He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God,** which is the foundation of His throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be—the prince of this world, and that victory is his. He will turn his forces against those who are loyal to God, but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ’s little ones to perish. **The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic Word says, ‘[Rev. 12:17 quoted.]’” (*Letter 43, 1895*). 4BC, 1153.**

“[Rev. 12:17 quoted.] **The forces of darkness will unite with human agents who have given them-selves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived.** Through yielding to satanic influences, men will be trans-formed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image.” (*Review & Herald, 4/14/1896*). 7BC, 974.

“Rev. 12:17 declares that **the dragon** will make war upon God’s remnant people, whereas Rev. 17:12-17 declares that the ‘**kings**’ will give their strength to the persecuting beast in making war upon God’s people.” *Were, WATB, 148.*

“Kings and rulers and governors have placed upon themselves the brand of anti-christ, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers, 39.*

Went to Make War.—

“‘Went away to make war,’ (R.V.). “Went elsewhere,’ (Weymouth). ‘Went off to make war,’

(Moffatt). ...These different translations give evidence that a new battlefield with a new foe is described. **It indicates that after the dragon's defeat in Europe, there would be a transfer of the seat and center of conflict to a new battlefield.**

"The first battlefield was in heaven around the throne of God where the dragon and his angels were defeated by Michael and his angels and driven from heaven. **The second battle field was in Pales-tine in Asia** during the earthly visit of the 'man child' in which the dragon was again defeated. The center of the conflict during the **third phase was in Europe** during the Middle Ages while the church was in her wilderness retreat. Not only was the dragon again thwarted in his efforts to destroy true Christianity, but the Reformation gave to him a crushing defeat and brought triumph to the church of Christ.

"Then follows another struggle in which the chief weapon of the dragon is a flood of false doctrines by which he hopes to break the power of Protestantism and silence her protests. In this plan he largely succeeds for a time until the remnant with the weapons of the Word of God and the discoveries of true science bring the attacks of the dragon to naught. In the last phase of the struggle before the close of probation the dragon centers his attacks on the remnant who are so successfully meeting his false theories and defeating his purpose. He '**went away**' or '**went elsewhere**' to make this attack which doubtless indicates a new battlefield the center of which will be in another part of the earth. **The last struggle over the possession of this earth will center in the New World or Protestant America.** The first reason is that America became a new place of refuge for the pursued and persecuted woman or church and many thousands of the most godly of the Old World came to the new land of promise where they could '**establish a church without a pope and a state without a king.**' *Bunch, TR, 153,154.*

"Tidings out of the east and out of the north [the loud cry of the Rev. 18:1-4] shall trouble him: **therefore he shall go forth with great fury to destroy**, and utterly to make away many." **Dan. 11:44.**

"Those who apostatize are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. (**Rev. 12:17 quoted**). Those who apostatize leave the true and faithful people of God, and fraternize with those who represent Barabbas. '**By their fruits ye shall know them**' (**Matt. 7:20.**)" *Selected Messages, Vol. 2, 395.*

The Remnant of Her Seed.—

"**It [the church] teaches the same doctrines as the woman 'clothed with the sun in verse 1 of this chapter.** In other words, it has the same faith and teachings as the church of the apostles. The true church is one throughout history. The name that a certain church has adopted now may mean nothing more than a coat of paint. Look beneath the surface, and test **the**

teachings and practice with the church which Christ and His apostles founded. If we see a train enter a tunnel, we will see the same train emerge at the other end of the tunnel. The church of the apostles went into the 'tunnel' at the beginning of the 1260 years of persecution [*and 1335 years of darkness*], as it fled into the 'wilderness.' When it emerges again in full view before the world, it will be the same church in spirit and in faith as it was originally. It holds the same body of truth through the centuries.

"The word translated as 'the rest of her offspring' is rendered as 'the remnant' in the King James Version. It means the last part of the descendants of the apostolic church—Christ's true followers in the very end of time. If we buy a piece of cloth from the beginning of a bolt, it will have a certain pattern and color. If we later should buy the 'remnant' of that bolt of cloth, it will have exactly the same pattern and color as the first piece we bought. **Many churches have added so many teachings borrowed from paganism and traditions of men** [the trinity, immortality of the soul, eternal torment in hell, Sunday keeping, etc.] **that the apostles would never be able to recognize the 'pattern' color.**" *Wieland, GIR, 89, 90.*

"A contextual study of Revelation 12:17 shows that '**the remnant of her seed**' stands in contrast with the '**man child**' who is also a seed of the woman (vs. 5). In other words, **the woman has children (other than the Christ) against whom Satan now directs his wrath.** 'The close identification of the seed of the woman as first of all Jesus and then also those who become His brethren through faith agrees with other NT teaching (Matthew 25:40; Heb. 2:11-12)."

"Secondly, these children are not to be identified as Christians in general, living throughout the Christian Era. The fact that the war against the remnant is mentioned after the 1260-year persecution of the woman, indicates that the war on the remnant is carried on after that earlier era has expired. **The remnant, therefore, refers to those who are living after 1798**, the date the prophetic 1260 days came to an end; [*and after 1843, the year that the 1335 days came to an end.*].

"Thus we conclude that *sperma* in 12:17 refers to the faithful believers in the time of the end, **who are identified by two characteristics:** 1. They keep the commandments of God. 2. They have the testimony of Jesus. A study of these marks, therefore, is imperative for arriving at the correct identification of who compose the '**remnant of her seed.**'" *Biblical Research Inst., 2SOR, 302.303.*

"**The remnant of Israel** shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." **Zephaniah 3:13.**

"We stand as **the remnant people** in these last days **to promulgate the truth and swell the cry of the third angel's** wonderful distinct message, giving the trumpet a certain sound." *Letter 121, 1900.*

War on the Remnant.—

“Verse 17 brings to view another and a final outburst of his wrath, this time against the last generation of Christians to live on the earth. We say the last generation, for the war of the dragon is directed against the *remnant* of the woman’s seed, the true church, and **no generation but the last can truthfully be represented by the remnant.**” *Smith, DR, 559.*

“The fourth of these commandments the dragon has attempted to change. **It is because the saints are keeping all the commandments of God that the dragon makes war upon them.** This prophecy (Rev.12:17) doubtless refers to the scene described in the conclusion of Rev. 13.” *Andrews, TAM, 114.*

“There are only two parties upon the earth—those who stand under the blood-stained banner of Jesus Christ and those who stand under the black banner of rebellion. **Those who stand under Christ’s banner bear the sign of obedience spoken of in Ex. 31:12-18.** Please read this Scripture carefully. **In the twelfth chapter of Revelation** is represented the last great conflict between the obedient and the disobedient.” *Manuscript Releases, Vol. 14, 161.*

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.’”

“The battle raged. Victory alternated from side to side. **Now the soldiers of the cross gave way, ‘as when a standard-bearer fainteth.’** *Isaiah 10:18.* But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ’s soldiers planted His banner on the walls of fortresses till then held by the enemy. **The Captain of our salvation was ordering the battle and sending support to His soldiers.** His power was mightily displayed, encouraging them to press the battle to the gates. **He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer.**

“**At last the victory was gained.** The army following the banner with the inscription, ‘The

commandments of God, and the faith of Jesus,’ was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. *8 Testimonies, 41.*

“Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. **‘Fair as the moon, clear as the sun, and terrible as an army with banners’** (*Song of Solomon 6:10*), she is to go forth into all the world, conquering and to conquer.

“The darkest hour of the church’s struggle with the powers of evil is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for **‘when the blast of the terrible ones is as a storm against the wall,’** God will be to His church **‘a refuge from the storm.’** *Isaiah 25:4.*” *Prophets & Kings, 725.*

“[Rev. 12:17 quoted.] We can see from this scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, **who place themselves on the side of the dragon,** and persecute those who vindicate God’s precepts.” *Signs, 4/22/1889.*

“As the storm approaches, **a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth,** abandon their position and join the ranks of the opposition. By uniting with the world and par-taking of its spirit, they have 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. **They become the most bitter enemies of their former brethren.** When Sabbath-keepers are brought before the courts to answer for their faith, **these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.**” *Great Controversy, 608*

Ploys Satan Uses in the War on the Remnant.—

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. **They will be accused of disaffection toward the government.** Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, **commandment keepers will be misrepresented and condemned.** A false coloring will be given to their

words; the worst construction will be put upon their motives.

“...The dignitaries of church and state will unite to **bribe, persuade, or compel** all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet’s words: (Revelation 12:17 quoted).” *Great Controversy*, 592.

“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.**” Rev. 13:15.

“As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, **and seek to divide and scatter them**, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. **Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.**”

I Testimonies, 210.

“**False reports will be circulated**, and some will be taken in this snare. **They will believe these rumors and in their turn will repeat them**, and thus a link will be formed connecting them with the arch-deceiver. This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction.” *5 Testimonies*, 295.

War on Remnant Similar to That in Esther’s Day.—

“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. ...Today, as in **the days of Esther and Mordecai, the Lord will vindicate His truth and His people.**” *Prophets & Kings*, 605.

Keep the Commandments of God.—

“This points to a Sabbath reform to be accomplished in the last days, for on the Sabbath alone as pertaining to the commandments, is there a difference

of faith and practice among those who accept the Decalogue as the moral law. This is more particularly brought to view in the message of Revelation 14:6-12.” *Smith, DR*, 559.

“From the very beginning of the great controversy in heaven **it has been Satan’s purpose to overthrow the law of God**. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. **To deceive men, and thus lead them to transgress God’s law, is the object which he has steadfastly pursued.** Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends ‘**in one point**,’ manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes ‘**guilty of all.**’ *James 2:10*.

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. **The last great conflict between truth and error is but the final struggle of the longstanding controversy concerning the law of God.** Upon this battle we are now entering—a battle between **the laws of men and the precepts of Jehovah**, between the religion of the Bible and the religion of fable and tradition. *Great Controversy*, 582.

“The great conflict is between the commandments of God and the requirements of the beast. **It is because the saints are keeping all ten of the commandments that the dragon makes war upon them.** If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy.” *I Testimonies*, 223.

“**When the final test shall be brought to bear upon men**, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. **While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.**” *Great Controversy*, 605.

“**For this is the love of God, that we keep his commandments:** and his commandments are not grievous.” *1 John 5:3*.

Have the Testimony of Jesus Christ.—

"The testimony of Jesus is the spirit of prophecy." Rev. 19:10. (For additional comments, go to Rev. 19:10.)

"The second characteristic of these last-day Christians against whom the dragon wages his war is that they '**have the testimony of Jesus Christ.**'"

"In Revelation 19:10 this term is explained to mean '**the spirit of prophecy.**' Obviously the plain meaning is that the true church, which is preaching the gospel of the coming kingdom just before the second advent, **will cherish a high regard for the prophecies of such books as Daniel and the Revelation**, in which the perils and obligations of the last days are clearly defined and in which the second advent is forcefully taught.

"Another conclusion from these facts is inevitable. Since the people of this remnant church have a high respect for the Spirit of Prophecy, **they will necessarily obey the admonition not to quench the Spirit and not to despise 'prophesying.'** (1 Thess. 5:19,20.) In other words, if they happen to know of contemporary manifestations of the '**spirit of prophecy**', they will not reject them offhand without investigation, but will have enough true spiritual discernment to '**prove all things; hold fast that which is good.**' (Verse 21.) All this means that they will not only cherish the old, long-recognized prophecies of Daniel and the Revelation, but will also give heed to whatever contemporary results of the prophetic spirit may appear among them which prove to be worthy of holding fast as '**good**', or of divine origin, after complete tests have been intelligently applied, as given in **Isaiah 8:20** and elsewhere.

"This line of reasoning makes it crystal clear that the Christians of the last days against whom the dragon makes his campaign **will not be liberals or modernists in theology, for the latter have no confidence in the prophecies** of Daniel and the Revelation and deny that these books have given history in advance for the guidance of the church. **Neither will they be futurists** in their interpretation of these prophecies, for the futurists by their 'gap theory,' or 'post-ponement theory,' also deny that Daniel and the Revelation give the Christian church important guiding waymarks along the pathway between Calvary and the second coming."

Price, *Time of the End*, 129,130.

The Testimony of Jesus (The Spirit of Prophecy) includes the writings of Ellen G. White.—

"Though the gift of prophecy was long silent, **it is in the Remnant church.**" Haskell, SSP, 223.

"The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances **so remarkable as to evidence the wonder-working power of God in behalf of his truth.** Sometimes while I was in vision, my friends would approach me, and

exclaim, 'Why, she does not breathe!' Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me.

"These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. **For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed.** This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven.

"I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, 'Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.' **The Lord has bidden me write that which has been revealed to me.** This I have done, and it is now in printed form. *Review & Herald*, 6/14/1906.

Three Mountain Peaks Seen By John.—

"Where are the time periods located in this chapter? Are they found in the early, middle, or end phase of the woman's pilgrimage on earth? If the time periods were found in the first segment, they would favor the preterist position. If they were found in the final phase, they would favor the futurist position. But they are found in neither. **Rather, the time periods are located in the middle segment of that church history. They are found in connection with the segment which extends through the heart of the age.** This is most compatible with the historical view of this prophecy." Biblical Research Inst., ISOR, 350.

"Only the mountain peaks, in the history of the Christian church, are revealed in this view. ...There are three steps from the moonlight of the typical sanctuary service until the day of triumph and salvation is completed; but oh, what those steps imply! The emptying of heaven in the gift of its Prince; the crushing of the light under the feet of him who thought to exalt his throne above that of the Most High, **and lastly**, the gathering of a little company with whom the dragon is still wroth, but who keep the commandments of God and cherish the light of His Spirit." Haskell, SSP, 217.

"The first phase of the church with the devil (vss.1-5) should refer to the early beginnings of the church. The final conflict (vs. 17) should refer to the final phase of the church here on earth. **Between these two poles we encounter the church in the wilderness, the**

persecuted church. Given the intermediate position of this phase of the church in the narrative, this should be the church of the Middle Ages, **that is to say, the true or pure church of that period—the church that was persecuted and driven into the wilderness** and the more remote portions of the earth for protection.” *Biblical Research Inst., ISOR, 349.*

“Though the church is battling now with the forces of atheism, secularism, worldliness, and evolutionism of the 6th head of Rev. 17, **the final attack from Satan would come through the combined forces of the beast, and the image of the beast (also known as the false prophet).** These two final powers are pictured in the last half of chapter 13. They also are the 7th and 8th heads of Rev. 17 and will last a ‘short space.’” *PJ.*



“Chapters 12-14 comprise an indivisible unit in which each chapter expands upon the content of the previous one, with an increasing focus on the end-time church. The following chart gives a brief overview of these central chapters and how they relate to each other:

| | Revelation 12 | Revelation 13 | Revelation 14 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| The dragon wages war against the woman of God (1-5). | | -- | -- |
| The woman flees into the wilderness for 1,260 days or 3½ times (6,14) | The dragon employs a sea beast [papacy] to make war against the saints and to conquer them for 42 months (1-7). | | -- |
| The dragon wages war against the rest of her offspring— “those who obey God’s commandments and hold to the testimony of Jesus” (17). | A land beast emerges that supports the sea beast by enforcing its worship through a mark of the beast on a global scale (13-18). | The 3-fold message of 14:6- 12 creates a faithful church that refuses the mark of the beast , because her saints “keep the command- ments of God and the faith of Jesus” (12). | |

Relationship of the Beginning and End of Rev. 12.—

“There is a certain thematic link between the beginning and the end of Revelation 12. Both deal with the dragon’s attack upon the woman’s **offspring**. In the first case, it is her principal offspring, the man-child, that is attacked; and in the latter case, it is the remnant of her offspring, that is his target. Further-more, **the manchild at the beginning of the narrative should be interpreted as referring to Jesus, with the remnant at the end of the narrative bearing testimony to Jesus.**” *Biblical Research Inst., ISOR, 348,349.*

REVELATION 13

REVELATION 13:1-18

1 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.

11 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 hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

INTRODUCTION to CHAPTER 13.—

“The Lord of heaven permits the world to choose whom they will have as ruler. **Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides,** either for the true and living God, who has given to the world the memorial of creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves

above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan in oppressing the loyal and true who keep the commandments of God. This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemers God, ‘**sitting in the temple of God, shewing himself that he is God**’ [2 Thess. 2:4].”
Manuscript Releases, Vol. 14, 91,92.

“The thirteenth chapter of Revelation presents a power that is to be made prominent in these last days. Let all understand that it is **Christ, the Captain of the Lord’s host**, who gave these visions to John. Christ came in person to the lonely isle of Patmos, and showed John the things that must be, [things] that were of the highest importance to His people. ...This message is to come to God’s people, straight, sharp, and clean from all mixture of human wisdom and tradition.”
Manuscript Releases, Vol.18, 33.

THE BEAST

SECTION ONE: REVELATION 13:1-4.—

“We will divide this portion of the prophecy into its two major sections.... **Verse 1-4 form the first section; verses 5-10 form the second.** The shift in the use of verbs between these two passages is one indicator that they are distinct; the nature of the contents described is also different.

“The first section describes what John saw—the vision proper. The second describes actions that took place thereafter. The verb ‘I saw’ (*eidon*) occurs twice in the first section (vss. 1-2); it does not occur at all in the second. **Both sections close with a verse that tells about the worship of the world toward the beast.** This occurs in verse 4 in the first section and in verse 8 in the second section....

“While the first section in this passage is descriptive (visual) in emphasis, the second section is didactic in its emphasis. This arrangement makes these two sections relate to each other as vision and audition, or vision and explanation. When this functional relationship is understood, it can be seen that the second section explains what was seen in the first section.”
Biblical Research Inst., ISOR, 354,355.

REVELATION 13:1

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.

On the edge of the sea.—

“John was standing on the edge of the sea, facing a mass of humanity—the symbolic sea (Rev. 17:15).” PJ

A Beast.—

“In Daniel we see that a beast is the Bible symbol of a nation or power: ‘The fourth beast shall be the fourth kingdom upon earth.’ **Daniel 7:23.**” PJ

Rise Up.—

“At this point of its surfacing or rising, **the Papal power was not fully established. This was not the 538 AD date. It was just prior to that time**, because in the 2nd verse we see the **dragon**, which primarily represents Satan, but more specifically in this vision ‘Pagan Rome,’ giving it SEAT to the Papal Rome Beast, [which occurred in 538 AD].” *Michaelson, Write the Vision, Vol. 2, 48.*

“Revelation 13 begins around AD 476.” Biblical Research Inst., 2SOR, 73.

Rise Up Out of the Sea.—

“The sea is a symbol of ‘**peoples, and multitudes, and nations, and tongues.**’ Rev. 17:15. Whenever a beast is seen to come up out of the sea, it denotes that the power **arises in a thickly populated territory.**” *Smith, DR, 561.*



The Beast (Papacy) Rises Out of the Sea.

“In the 1st verse, you can view the Beast initially ‘rising’ out of the sea [**amongst the nations of Western Europe.**]” *Michaelson, Write the Vision, Vol. 2, 48.*

“In symbolic prophecy, beasts that rise out of the **great sea of humanity** represent world or universal powers.” *Bunch, TR, 158.*

The Beast Mimics Jesus.—

“Jesus, after His baptism, came out of the water to begin His public ministry for three and a half literal

years (1260 days). The beast, mimicking Christ, comes out of the water to begin a long dominion of 1260 prophetic days (years).” PJ

Seven Heads and Ten Horns.—

“The seven heads are **seven forms of civil power which successively bear rule.** These seven heads belong alike to the dragon of Rev. 12, the beast of chap. 13, and that of chap. 17. **This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads;** for there are not three sets of seven heads, but it is evident that **the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another.** Rev. 17: 9,10. It appears that the dragon of chap. 12 and the beast of chap. 13 and that of chap. 17 each represents some one or more of the seven heads; yet as each is seen with *the* seven heads, **they must each in a certain sense extend over all the period covered by the three symbols;** for there are not twenty-one heads. The proper period of each seems to be this: **the dragon before the 1260 years, the beast of chap. 13 during that period,** and the beast of chap. 17 since the deadly wound and captivity at the close of that period.” Andrews, TAM, 77,78.

Ten Horns.—

“And the **ten horns** out of this kingdom **are ten kings that shall arise...**” **Daniel 7:24.**

“Both Daniel and John emphasized the ten horns—**the subsequent divisions of Rome.**” Anderson, UR, 123.

“**The ten horns are the ten kingdoms of the fourth empire.** They are distinct from the seven heads, and hence the ten kingdoms are not to be counted as one of the heads as some have done. **The horns are contemporary, that is, all reign at the same time;** while the heads are successive, but one existing at a time.” Andrews, TAM, 78.

“Named in order from the northern to the southern limits of the Western Empire, these **ten**, as they stood in 476 at the extinction of the Empire, were as follows:—

“1. The Angles and Saxons in Britain.

“2. The Franks in all Gaul north and west of the River Moselle.

“3. The Alemanni in North Switzerland, Swabia, Alsace, and Lorraine.

“4. The Burgundians in west Switzerland and the valleys of the Rhone and Saone in southeast Gaul.

“5. The Visigoths in southwest Gaul and Spain.

“6. The Suevi in that part of Spain which is now Portugal.

“7. The Ostrogoths in Pannonia – what is now Austria.

“8. The Lombards in Noricum, between the Ostrogoths and the Alemanni.

“9. The Heruli in Italy.

"10. The Vandals in North Africa, with capital at Carthage.

"The details of this anyone can trace out, any day, on any map that he will but hold before him, and mark as he reads the history of the fall of the Roman Empire. These ten kingdoms were first mentioned in the prophecy of Daniel, especially in that 'the fourth beast, which represented Rome, was seen to have ten horns:' and **these ten horns, 'out of this [fourth] kingdom,' are distinctly said by the angel to be 'ten kings [kingdoms] that shall arise.'** Also, in the prophecy of Daniel, it is related that there would come up among these ten another one; and that by it three of the ten would be '**plucked up by the roots.**' Dan. 7:8, 20, 24. The three which were plucked up, were the Heruli, who occupied Italy, in 493; the Vandals, who occupied North Africa, in 534; and the Ostrogoths, who had been instrumental in rooting up the Heruli, and who occupied Italy in their place, in 538. That 'other one,' before whom these three were rooted up, is described as having '**eyes like the eyes of man, and a mouth speaking great things;**' and it was, and is, the papacy.

"Three taken from ten leaves seven. And these seven of the original ten kingdoms that divided Western Rome are in that territory today, and are the Powers of Western Europe today....

"Of these seven, some are very powerful, such as Britain, France, and Germany; while others are weak, such as Switzerland, Spain, and Portugal; while Italy stands, as it were, between strong and weak. So these seven of the original ten stand just where Daniel, from the dream that was given to Nebuchadnezzar, said they would stand. Dan. 2:40-43. They stand there in precisely the condition in which that prophecy said they would stand—'**partly strong, and partly broken,**' or weak. **Britain, France, and Germany have spread their power over the whole world; and have so intertwined themselves in the affairs of the whole world that what touches the world touches them, and what touches them touches the world.**

"Thus the first effect of the first four of the Seven Trumpets was the blotting out of the Western Empire of Rome; and the second effect was the planting of the modern nations of Western Europe, and among them the great nations of today. Dan. 7:7, 24. They are referred to later, in the book of Revelation, in the description of the dragon, and also of the Beast having 'seven heads and ten horns.'" Jones, GNOT, 32,33.

And Upon His Horns Ten Crowns.—

"These crowns on the horns confirm the identification of the horns as **political powers.**" 7SDA Bible Commentary, 817.

"We note the location of the crowns when the great red dragon gave these elements of authority to the beast. The dragon had crowns on its *seven heads* and none on its ten horns; **the beast, however, had crowns on its ten horns and none on its seven heads.** Thus

the arrival of the sea beast in Revelation 13 announced a departure from the era of the Roman Empire and an entrance into **the era of the invading tribes.** Whereas Rev. 12 began with the birth of Jesus, **Revelation 13 begins around AD 476.**" Biblical Research Inst., 2SOR, 73.

"This sea beast carries ten royal crowns on its ten horns, a clear allusion to **the ten kings or kingdoms that would emerge from the fourth world empire (the Roman Empire) in Daniel 7:7,24.** The feature of the ten simultaneous horns leads us *beyond* the collapse of the ancient Roman Empire in AD 476. Both Daniel 7 and Revelation 13, therefore, lead into the Middle Ages." Biblical Research Inst., 2SOR, 166.

"In Rev. 13 the crowns are upon the *horns* because that prophecy focuses upon the time of Papal supremacy in the dark ages when **the nations of Europe obeyed the behest of the beast and made war upon the saints** (Rev. 13:5)." Were, WATB, 133.

And Upon His Heads the Name of Blasphemy.—

"And the scribes and the Pharisees began to reason, saying, **Who is this which speaketh blasphemies? Who can forgive sins, but God alone?**" Luke 5:21.

"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." 2Kings 19:22.

"The name of blasphemy denotes that this beast is a state joined to a religious power." PJ.

(See comments in verse 6.)

REVEALTION 13:2

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.

The Leopard Beast.—

"We now come to the leopard beast of chapter 13. What does that symbolize? The answer still is, The Roman empire. But the dragon symbolized the Roman empire, and why does not the same symbol represent it still? Ah! there has been a change in the *religious character* of the empire; and **this beast symbolizes Rome in its professedly Christian form.** And it is this *change of religion*, and this alone, which makes a change in the symbol necessary. **This beast differs from the dragon only in that it presents a different religious aspect.** Hence it would be altogether wrong to

affirm that it denotes simply the Roman civil power.”
Smith, DR, 563.

Like a Leopard, Feet as a Bear, Mouth as a Lion.—

“And four great beasts came up from the sea, diverse one from another.

“The first was like a **lion** (Babylon), ... And behold another beast, a second, like to a **bear** (Medo-Persia), ... After this I beheld, and lo another, like a **leopard** (Greece),....

“After this I saw in the night visions, and behold a **fourth beast** (Pagan Rome), dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and **it had ten horns**. **Dan. 7:3-7.**

“Leopard, bear, lion. We have run across this list before. In a vision six centuries earlier, Daniel saw a lion, a bear, a leopard—and a fourth, indescribable animal—emerge out of the sea.... **The four beasts of Daniel 7 rose out of the sea, out of a stormy sea. The leopard-bodied beast, which was composed of Daniel’s four beasts, also rose out of the sea.**”
Maxwell, God Cares, 325,341.

“Some have noted that John alludes to these powers in the reverse order of their appearance in history, as he looks backward from his day.” *7SDA Bible Commentary, 817.*

“It is a well known fact that **the papal religion is a combination of the religious systems of Babylon, Medo-Persia, Greece, and Rome.** For this reason **the beast is a combination of the four beasts of Daniel 7** which symbolizes those four powers.” *Bunch, TR, 161.*

“The beast is made up of the characteristics of the nations that preceded it. Rev. 13:2. It has the feet of a bear. It carries the **same dualistic ideas as Medo-Persia.** It has the body of a leopard. **It’s body is made up of the Greek philosophy.** It has the ten horns of Rome. It wields the **same political power as the empire of Rome.** It has the mouth of a lion. It still **speaks the religion and philosophy of Babylon** that apostatized from God in the beginning. Further, we are told that this beast gets its authority from Satan himself. It says, ‘**And the dragon gave him his power, and his seat, and great authority.**’ Rev. 13:2. The city of Rome in Italy was the seat of the dragon when Christ was born. This the prophecy says was to be given to this beast, the Papacy, **the political phase of the apostate church.**” *Straw, SR, 82.*

Like Unto a Leopard.—

“We must... understand Alexander’s policy of Hellenism, i.e. the practice of inculcating Greek culture into the conquered territories of his empire. Because Hellenism was such a powerful cultural force, it would eventually gain tremendous popularity among the

sophisticated societies of the ancient Mediterranean world. The success and popularity of Hellenism stemmed from the fact that it was open to what other cultures had to offer. It would avoid the appearance of eradicating the cultural attributes, thus forming one synthesized ‘super-culture.’ And, as Rome would eventually conquer Greece, it would ‘Latinize’ Greek Hellenism into ‘paganism.’ Thus, ‘paganism’ would essentially consist of a ‘Latinized’ version of Greek Hellenism, and, as the backbone of Roman society, it would later have a tremendous influence on papal roman theology.” *Swearingen, TOOTN, 37.*

Mouth Like a Lion.—

“‘It has been known all along that popery was baptized paganism; but God is now making it manifest that **the paganism which Rome has baptized is, in all its essential elements, the very paganism which prevailed in the ancient literal Babylon.**’ *The Two Babylons, Alexander Hislop, p. 2.*” *Straw, SR, 83.*

“This means that when the Papacy speaks, it is Babylon speaking.” *Cooke, #29-UR, 7*

***And The Dragon (Pagan Rome) Gave to Him (Papal Rome).*—**

“A new thing happened to the Roman Empire which had never before happened in history: midstream in its history **it changed its official religion, and its character changed from a political to a religious power.** As the emperors became weaker, they moved their capital from Rome to Constantinople. This left an empty place which the Bishop of Rome was quick to fill. Soon he began to lord it over the other bishops, and to take to himself the prestige which the former emperors of Rome had exclusively enjoyed.” *Wieland, GIR, 93.*

“In chapter 13 (verses 1-10) is described another beast, ‘**like unto a leopard,** to which the dragon gave ‘**his power, and his seat, and great authority.**’ This symbol, as most Protestants have believed, **represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire.**” *Great Controversy, 439.*

“Behind this activity was Satan, seeking to exterminate the church. When he found that his efforts to annihilate the followers of Christ through persecution proved unavailing, he altered his tactics and sought to lure the church away from Christ through the establishment of a vast counterfeit religious system. **Instead of working directly through paganism the dragon now worked behind the façade of a professedly Christian organization, hoping thereby to disguise his identity.**” *7SDA Bible Commentary, 817.*

“To this beast the dragon gives his seat, his power, and great authority. By what power was pagan Rome

succeeded? We all know that it was by Papal Rome.... But two phases of empire are here recognized; and in the prophecy, **Rome is pagan until Rome is papal.** The statement that the dragon gave to the leopard beast his seat and power, is further evidence that the dragon of Revelation 12:3 is not a symbol of Satan personally; for Satan has not abdicated in favor of any other malevolent being; and he has not given up his seat to any earthly power.” Smith, DR (1897), 452,453.

The Dragon Gave Him His Power.—

“And power was given unto him to continue forty and two months.” “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.” Rev. 13:5,7.

“The Church of Rome willingly accepts the fact that she received her temporal power from the Caesars who ruled pagan Rome. We read from her writers the following:

“Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. **And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.**”—Rev. James Conroy, *American Catholic Quarterly Review*, April, 1911.” Nelson, TA, 44..

The Beast Mimics Jesus Christ.—

“All power is given unto me in heaven and in earth.” Matthew 28:18.

The Dragon Gave Him His Seat.—

“The dragon was the world power the devil worked through at the time of Christ. Rev. 12:4,5. Matt. 2:16. This was pagan Rome. Since the beast receives its seat from the dragon, Rev. 13:2, the beast must have arisen after the decline and fall of pagan Rome, AD 300-538. **The beast receives its ‘seat’ from pagan Rome, therefore its headquarters will be in Rome, the ‘Roman see,’ or seat.”** Burnside, RWU, 156,157.

“In the year AD 330 the capital of the Roman Empire was moved to Constantinople, which left the Western Church to pick up her leadership from the very seat of the Caesars. Let’s read the quotation from an article quoting the pope himself in 1922: ‘What the Pope himself thinks of the relationship of Rome to the Papacy is quite different. In his first Encyclical *Ubi Arcano* (Dec. 23, 1922) he wrote of “Italy, our own dear native land, the country where the hand of God, who guides the course of history, has set down the Chair of

His Vicar on earth, in this city of Rome which, from being the capital of the wonderful Roman Empire, was made by Him the capital of the whole world, because He made it the seat of a sovereignty which, since it extends beyond the confines of nations and States, embraces within itself all the peoples of the whole world.””—Translated by the Very Rev. James H. Ryan in *The Encyclicals of Pius XI* (St. Louis: Herder, 1927), p.44....” Nelson, TA, 45.



Pagan Rome Gave the Seat of Rome to the Papacy

“A throne is a symbol of authority. But because this passage already contains the words ‘power’ and ‘authority,’ we expect ‘throne’ here to convey a more literal meaning. Basically, a throne is a place where an important person sits. Other words for throne are the Greek *cathedra*, and the Latin *sedes* which shows up in English as *see*. **In the Catholic church, the building in which a bishop’s throne (or *cathedra*) is located is called his ‘cathedral.’ The city in which his throne is located is called his ‘see.’ The ultimate *see* in Catholicism is the Holy See, the city where the Pope’s throne is located. This city is Rome.** (Specifically, since the 1929 Treaty of the Lateran with Italy, the Holy See has been Vatican City, a 108.7 acre tract on Vatican Hill, lying wholly within the city of Rome.)” Maxwell, *God Cares*, 327.

“In the sixth century the papacy had become firmly established. **Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church.** Paganism had given place to the papacy. **The dragon had given to the beast ‘his power, and his seat, and great authority.’** Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7.” Great Controversy, 54.

The Dragon Gave Him Great Authority.—

“...And power (authority) was given unto him to continue forty and two months.” Rev. 13:5.

“Many writers reveal the way the transference from pagan Rome to papal Rome was made. Eusebius

in his *Life of Constantine* declares, ‘In order to render Christianity more attractive to the Gentiles, the priests adopted the exterior vestments and ornaments used in the pagan cult.’

“‘Destroy the idols, never the temples. Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to.’ Cardinal Baronius is said to have made the statement, ‘The Holy Church was permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult since she [the Church] expiated them by her consecration.’ These are indicative of the attitude of the Roman Church at that time. Compromise was its constant characteristic, while truth was tragically sacrificed on the altars of form and liturgy.” *Anderson, UR, 123,124.*

“The bishop of Rome, seeing an opportunity to exalt his dignity, assumed the title and vestments of Pontifex Maximus. ...**This was the historic title of the high priest of paganism.** These titles and vestments perpetuated paganism in the church, but always under the guise of Christianity. ...All the vestments of paganism became a part of the so-called Christian system. For example, the ‘keys of St. Peter,’ found on the papal coat of arms and worn by the pope, the head of the system, are not the keys of St. Peter, **but are the modern counterpart of the pagan keys of Janus and Cybele.**” *Anderson, UR, 124,129.*

“Gradually this new power was able to change almost every Christian doctrine by adulterating it with paganism. (Christmas and Easter noted.)

“...We appreciate the candid admission of Cardinal Newman in his book *Development of Christian Doctrine* in which he notes the origin of the doctrines of the Catholic Church by saying:

“...The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps and candles; votive offerings on recovery from illness; holy water; asylums, holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure (shaving of the head), the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, ...**are all of pagan origin,** and sanctified by their adoption into the Church.”—pp.371-373.” *Nelson, TA, 37,38.*

“Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. **But Satan meets with greater success in presenting the same temptations to man.** To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus

rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome.

“It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled ‘Lord God the Pope,’ and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.” *Great Controversy, 50.*

“The papacy exercised control in matters political and religious, and over the consciences of men.” *7SDA Bible Commentary, 817.*

How It Happened in History.—

“How did the dragon, the Roman Empire, give its power, its authority, and the place of its rulership (it’s ‘throne,’ or see, or city) to the Roman Church? The empire was named for the city of Rome. A proverb claimed that all roads led to Rome. Rome was by far the West’s largest city. Revered as the Eternal City, it pulsed with tremendous power and mystery.

“Much of this formidable secular prestige was inherited by the Roman pope. Just being the pope of Rome gave him enormous influence. In addition, Emperor Constantine contributed hugely to the pope’s prestige when in 330 he left Italy and founded Constantinople (now Istanbul) as the empire’s new capital. Constantinople was some 1300 kilometers or about 800 miles away to the east, more than a month’s marching time for an army. ...**The abandonment of Rome was the ‘liberation’ of the pontiffs.**

“Several other emperors besides Constantine also conceded or offered power to the papacy. Step by step, the Roman Empire (the dragon) did indeed give its power, throne, and great authority to the Catholic Church (the leopard-bodied beast). **A climax came in 538, when the armies of the Empire drove the Arian Ostrogoths out of Rome...** By 538, therefore, the 1260 years could begin.” *Maxwell, God Cares, 328.*

“The cross, that had hitherto been the sign of the greatest ignominy, now became a sign of honor and victory. It glittered on the imperial crown of Constantine, and was displayed in Rome—till then the principal seat of paganism—on the pinnacle of the temple of Jupiter, the Capitol... **In a short time paganism was completely overthrown throughout the Roman Empire,** and the Christian Religion was permanently established.” *Thiele, OSIR, 205.*

“As Christianity spread ‘to all the world’ from apostolic times, it gradually replaced the widespread practice of paganism. **On November 8, AD 392, came Emperor Theodosius’ edict banning pagan practices under penalty of death.** This law was paganism’s

death knell; paganism was legislated out of existence with Theodosius' decree.” *Heiks, Source, 1.*

“By living elsewhere, the Emperors allowed a capable pope to become the most visible leader in the city. In addition, several emperors offered specific elements of authority to the papacy. For example, when Bishop Hilary of Arles (in what we call France today) refused to obey a command issued by Pope Leo I (440-461), **Pope Leo persuaded the Roman Emperor Valentinian III (425-455) to issue a decree requiring governors of provinces to enforce the Pope's commands:**

“Nothing shall be attempted by the Gallican bishops, or by those of any other province, contrary to the ancient custom, without the authority of the venerable pope of the Eternal City. **But whatsoever the authority of the Apostolic See has enacted, or shall enact, let that be held as law for all.** So that if any bishop summoned before the pope of Rome shall neglect to attend, let him be compelled to appear by the governor of the province.”

“There was another factor influencing the future, the estates in Italy, France, and north Africa which various emperors and Roman nobles bestowed on the pope. **Income from these estates enabled popes to provide significant welfare benefits to the poor in times of distress, thereby considerably increasing their own popularity and influence.”** *Biblical Research Inst., 2SOR, 74,75.*

“In AD 533 ...the imperial Code of Justinian ...legalized the pope's ecclesiastical supremacy as ‘head over all churches’ in the east and the west and placed the civil sword at his disposal.” *Biblical Research Inst., 2SOR, 171.*

“...Thus far the dragon had not yet delivered Rome into the pope's hands. But Eastern Emperor **Justinian (527-565)**, a devout Catholic and nephew of Justin I, sent his **General Belisarius** from Constantinople with a Roman army to eliminate the Arian Vandals in North Africa. By 534 that job was done and the second horn was uprooted.... Then Justinian ordered Belisarius to enter Italy and wipe out the third horn, the Arian Ostrogoths.

“The Ostrogoths made a strategic retreat. As Belisarius and his small army entered Rome in December 536 by one gate, the Ostrogothic garrison guarding the city marched out by a different gate. But soon the Ostrogothic army arrived, in great numbers. Thus as late as the end of 537, Belisarius's army was dramatically outnumbered by the Ostrogoths and was, in fact, held captive within the city of Rome, besieged by the Ostrogoths they had come to conquer. However, disease and inadequate generalship decimated the Goths, while brilliance and daring aided Belisarius. **In the spring of 538 the Gothic army, largely demoralized, withdrew from Rome**, its numbers adequate to cause considerable damage to Italy over the

next several years but very greatly reduced ‘from tens of thousands to a few men, survivors who had’ suffered the ravages both of the pestilence and of the enemy....

“The turning point for the history of Rome came in 538, when the Catholic army of the Roman Empire drove the fatally enfeebled Arian Ostrogoths away from the ‘Eternal City.’ ...By 538, therefore, the stipulations of prophecy had been met and the prophetic 1260 years could begin. The ten horns were in place and crowned; three of them had subsequently been uprooted, and **the great red dragon of Revelation 12 and 13 had effectively handed over to the leopard-bodied sea beast its power, seat, and great authority.”** *Biblical Research Inst., 2SOR, 75,76.*

REVELATION 13:3

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.

One of His Heads.—

“**The head that was wounded to death was the papal head.** We are held to this conclusion by the very obvious principle that whatever is spoken in prophecy of the symbol of any government, applies to that government only while it is represented by that symbol.” *Smith, DR, 567.*

“Since **the seven heads are successive**, and we have already learned that **the fifth** of the series is the one here mentioned, this head was all of the beast then existing; therefore when this head received its deadly wound, it was the beast itself that was put out of action. In other words, **the head and the beast are here synonymous.”** *Price, Time of the End, 63.*

“**Head #1—Babylon, #2—Medo-Persia; #3—Greece; #4—Pagan Rome; #5—Papal Rome.”** *PJ*

“It is important to recognize that it was the head of the beast that received the deadly wound. It is not the Roman Catholic Church as such that was wounded or slain. The Catholic Church has continually functioned. **The beast represents the political aspect of the Papacy.** The Papacy is a union of church and state, of religious and civil power. In Revelation 17, which is an enlargement of chapter 13, the religious element is symbolized as the harlot, and **the civil or political element, is symbolized by the 7-headed beast** on which the harlot rides.” *Cooke, #19-UR, 20.*

How Wounded to Death.—

“We read in verse 14 that the mortal wound referred to in verse 3 ...was inflicted by a ‘sword.’ So linking verses 3, 10, and 14 together, we see that the blow that was intended to be fatal was (a) inflicted by a sword—by a military power of some sort—and that

it (b) involved a **captivity.**" *Maxwell, God Cares*, 326.

When the Wound Would Occur.—

"We now inquire respecting the time when the beast received its deadly wound. **That this event took place at the close of the 1260 years**, and not before the commencement of that period, or during its continuance, we think evident from the following facts:

"1. **A head wounded before that period would not be a head of the beast**, but a head of the dragon. The prophecy does not relate to the wounding of a head of the dragon, to make way for the rise of the beast, as some suppose, but to the wounding of a head of the beast.

"2. Nor could it take place during the 1260 years; for it is said that the beast receives his power and seat from this dragon, and **that from that time he was to have power for 1260 years**, so that he should be able to overcome the saints, and should have power over all kindreds and tongues and nations. This 1260 years' rule began with the act of the dragon in giving his seat, the city of Rome, unto the beast, in 538, and ended in 1798, when the city of Rome was taken from the beast, and his power was wrested from him. **During this period, therefore, the deadly wound and overthrow of the beast could not take place.**

"3. The time when the beast received this deadly wound seems to be clearly marked in verse 10. It is there stated that he that leadeth into captivity and killeth with the sword, must be led into captivity and killed with the sword. **That is, the papal power, which had thus acted for 1260 years, must at the close of that period of triumph be thus used. Such were the facts in 1798.**" *Andrews, TAM*, 78,79.

How The Wound Occurred in History.—

"It was France that had supported the Papacy during the period of the Reformation and following. But during the French Revolution, when Pope Pius joined the coalition of European powers against France and put an army in the field, **France turned against the Papacy. She sent an army against the Pope....**" *Straw, SR*, 84.



**General Berthier takes the Pope captive.
The papacy loses civil power—1798.**

"General Berthier was carrying out an order issued by the central French government. When the armies of France were enjoying victories in Italy in 1797, **Napoleon received a communication from the**

Directory dated 13 Pluviose of the year V, signed by La Revelliere-Lepeaux, Barras, and Reubell, saying that 'the *Roman religion* [italics supplied] would always be the irreconcilable enemy of the Republic.' It must be struck in France; but 'there is one thing more essential, to the attainment of the end desired, and that is **to destroy, if possible, the centre of unity of the Roman Church;** and it is for you [Napoleon] ...to realize this aim if you consider it practicable.'

"How the pope was arrested while celebrating the twenty-third anniversary of his coronation, then hurried off to one place after another; and how he died in exile a year or so later, his body left lying around for some time unburied, has often been told." *Biblical Research Inst., 2SOR*, 77.

"It came as the climax of several centuries of decline in the influence of Catholicism on the minds of Europeans, and it was not merely a military coup but was **a stroke deliberately intended to terminate the papacy forever.**

"During the French Revolution and under orders from the revolutionary French government, General Alexander Berthier issued a proclamation in Rome on February 15, 1798, **informing Pope Pius VI and the people of Rome that the pope should no longer 'exercise any function.'** John Adolphus, *The History of France*, vol. 2 (London: George Kearsley, 1803), p.365.

"Richard Dupper, a British writer who was in Rome at the time, says that the pope was arrested in the Sistine Chapel while he was celebrating the twenty-third anniversary of his coronation. Citizen Haller, the French commissary-general, and Cervoni, who commanded the French troops in Rome under General Berthier, 'gratified themselves in a peculiar triumph over this unfortunate potentate. During that ceremony they both entered the chapel, and **Haller announced to the sovereign Pontiff on his throne that his reign was at an end.** The poor old man seemed shocked at the abruptness of this unexpected notice, but soon recovered himself with becoming fortitude.' The pope's Swiss guards were dismissed, and Republican soldiers were installed in their place. (Richard Dupper, *A Brief Account of the Subversion of the Papal Government*. 1798, 2^d ed. [London: G.G. and J. Robinson, 1799], pp. 46,47.)

"In spite of the pope's advanced age and frail health (he was in his 80's), he was hustled off by French soldiers to a string of different addresses in Italy and southern France. **He died in prison in the fortress city of Valence on August 29, 1799.**" *Maxwell, God Cares*, 328,329.

"Not only this, but the French Revolution seized church property, **abolished the work of the priests**, and put the church under a ban." *Straw, SR*, 84.

"The final stroke of the sword of the state, which was made possible by the Reformation, was wielded by Napoleon through General Berthier in 1798 when the

pope was taken prisoner and deprived of his throne and dominion. **This important event marked the close of the 1260 years.** All the world thought the papacy was dead and its career ended. Speaking of this event, George Trevor, canon of York, said: ‘The papacy was extinct; not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.’ — Rome and Its Papal Rulers, p. 440. **Napoleon had decreed that in case of the pope’s death no successor should be elected to fill the office.** Is it any wonder that the prophet also thought that the wound was fatal?” *Bunch, TR, 171.*

“Speaking of this crushing blow to the papacy, George Trevor, Anglican clergyman and canon of York, ...said: ‘**The Papacy was extinct: not a vestige of its existence remained: and among all the Roman Catholic powers not a finger was stirred in its defense.** The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.’ [George Trevor, Rome: From the Fall of the Western Empire, p. 440.]” *Mansell, OSOA, 35.*

“**Power was given unto him to continue forty and two months.**’ And, says the prophet, ‘I saw one of his heads as it were wounded to death.’ And again: ‘**He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.**’ The forty and two months are the same as the ‘time and times and the dividing of time,’ three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘**He that leadeth into captivity shall go into captivity.**’” *Great Controversy, 439.*

The Beast Mimics Christ’s Deadly Wound.—

“**The word for ‘wound’** which the head of the beast receives in a ‘deadly’ form according to verse 3 (*sphazo*) [is] the same word... used for Christ as the slain lamb (5:6,9,12). Those who are excluded from the heavenly kingdom are those who are not written in the book of the Lamb who was ‘slain’ (wounded) from the foundation of the world (13:8). The same word is used in both passages, and thus a **contrast is drawn between the beast and the ‘Lamb.’** Both received a wound that was deadly, but came back to life—One to work for the redemption of mankind, the other for its destruction.” *Biblical Research Inst., ISOR, 358.*

History of How the Wound is Slowly Healing.—

“...The papacy was re-established, though with a diminution of its former power, **by the election of a new pope, March 14, 1800.**” *Smith, DR, 567.*

“In 1814 the pope was given liberty to settle his own policy, and the **property of the Church was restored to the Papacy** again. With the urgent wish of all nations to restore peace and religion after the revolution the majority looked to the Pope for help. In 1820 the **Ultra-montanism** arose to assist Papal supremacy. The **Oxford Movement** led many back into the church. The **Vatican Council in 1870 declared Papal infallibility.** Pope Pius X (1893-1914) stamped out modernism, and Pius XI made the **Lateran Pact (1929)** with Mussolini and restored again the States Church.” *Straw, SR, 84.*

“**The most important single date in the healing of the deadly wound and the restoration of the papacy is Feb. 11, 1929.** On that day the **Lateran Pact was signed** by representatives of the Vatican and the Italian government, ending a virtual war which had existed between them since 1870, during which time the pope termed himself ‘the prisoner of the Vatican.’ The signing of the treaty restored to the pope the temporal sovereignty which had been taken away by Napoleon in 1798, and again by Italy in 1870. Once more he became king of a state as well as supreme pontiff of the church. The morning after the signing of the Lateran Pact, the pope appeared on the balcony of St. Peter’s church, and thousands of Catholics led by the priests, cried out: ‘Long live the pope-king.’” *Bunch, TR, 173.*



Cardinal Gaspari signs the Lateran Concordat as Mussolini looks on—1929.

“To commemorate the treaty, Mussolini constructed a special street leading from Rome to the Vatican called, ‘**The Avenue of Reconciliation**.’ This treaty was recognized and published as a HEALING.

...‘In affixing their autographs to the memorable document, **HEALING THE WOUND which festered since the 1700’s**, extreme cordiality was displayed on both sides.’ The San Francisco Chronicle, Feb.12, 1929.” *Cooke, #19-UR, 23.*

“The world today has largely forgotten the bitter lessons taught in the Dark Ages. It has forgotten that the noontide of the papacy was the world’s midnight. Today the papacy is making a remarkable comeback in world power. Through all the new nations of the Third World and in the Western nations, her tremendous rising to power is plain to be seen. In many countries she controls education. ...And other churches outside the Roman fold are looking to her for leadership. ..Although the Roman Church once was wounded, the wound is being healed today.” *Wieland, GIR, 96.*

Deadly Wound is Totally Healed When Power to Oppress God’s People is Regained and Exercised.—

“We have already mentioned that this deadly wound was inflicted on the Papacy in 1798, when Pope Pius VI was taken prisoner and led into exile. The prophecy could not have stated the event more clearly: (Rev. 13:10 quoted.) But who could have predicted a renewal of papal power as does the prophecy of Revelation when it specifies that the ‘**deadly wound**’ would be healed and that ‘**all the world...** [would wonder] **after the beast**’ (13:3)?” *Zurcher, COR, 102.*

“Some have thought that when the pope was given the right to rule the Vatican State of nearly 109 acres, by the signing of the Lateran Treaty in 1929, that Rome’s power was restored. **God pictures a much greater restoration. It would appear that there must be a complete healing of the deadly wound which would restore the papal power to the place of prominence she once held.**” *Metcalf, GPDR, 120.*

“Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, **Rome is aiming to re-establish her power, to recover her lost supremacy.** Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that **the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.**

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further

her own ends when the time shall come for her **to strike.** All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and **persecution.**” *Great Controversy, 581.*

“The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the **same intolerance and oppression** that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. **If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled** against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization.” *5 Testimonies, 712.*

“Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, **that church and state would unite to persecute those who keep the commandments of God,** have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.” *Great Controversy, 605.*

“Since the deadly wound and its healing are spoken of in the same sentence, many have drawn the conclusion that the two events follow in comparatively quick succession. Instead, a century and a half have already elapsed since the deadly wound was inflicted, and we do not know how much more time is involved, for the **deadly wound is still not completely healed.**” *Price, Time of the End, 29.*

All The World Wondered After the Beast.—

“The prophet envisioned a much greater restoration. He saw the wound completely healed, as the Greek implies. Following the healing he saw ‘**all that dwell upon the earth,**’ except a faithful few, **worshiping the beast** (vs.8; cf. *Great Controversy, 579.*). This is still future. Though the papacy receives homage from certain groups, vast populations show it no deference. But that is to change. The beast of v.11 ‘**causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.**’ (v.12).” *7SDA Bible Commentary, 817,818.*

“The influence of Rome in the countries that once

acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘**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.**’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘**his deadly wound was healed: and all the world wondered after the beast.**’ Paul states plainly that the ‘**man of sin**’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘**All that dwell upon the earth shall worship him, whose names are not written in the book of life.**’ **Revelation 13:8.** In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution that rests solely upon the authority of the Roman Church.” *Great Controversy*, 579.

REVELATION 13:4

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?

And They Worshipped the Dragon. And They Worshipped the Beast.—

“The accession of the Roman Church to power marked the beginning of the Dark Ages. **As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome.** Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. **Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them.**” *Great Controversy*, 55.

“It has ever been the design of Satan to draw the minds of the people from Jesus to man, and to destroy individual accountability. Satan failed in his design when he tempted the Son of God; but he succeeded better when he came to fallen man. Christianity became corrupted. Popes and priests presumed to take an exalted position, and taught the people to look to them for the pardon of their sins,

instead of looking to Christ for themselves. The people were wholly deceived. They were taught that the popes and priests were Christ’s representatives, **when in fact they were the representatives of Satan, and those who bowed to them worshiped Satan.”** *Early Writings*, 213,214.

“The beast receives its power from, and is controlled by, the spirit of the dragon or Satan. Obeying one is obedience to the other, and **obedience is worship.** See Rom. 6:16. ...The real ruler of this world is Satan. He is ‘**the prince of this world**’ and his spirit controls all of ‘**the children of disobedience.**’ Obedience to any person or power antagonistic to God is in reality obedience to Satan and is **therefore the worship of Satan ‘the god of this world.’**” *Bunch, TR*, 167.



Pope Benedict XVI standing before a painting of people bowing down to him.

Who is Like Unto the Beast?—

“Perhaps a parody on **similar expressions about God.”** *7SDA Bible Commentary*, 818.

“**Who is like unto thee, O Lord**, among the gods? **Who is like thee**, glorious in holiness, fearful in praises, doing wonders?” Exodus 15:11.

“**Who is like unto the Lord our God**, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth!” *Ps. 113:5,6.*

“Christ’s name, Michael, means, ‘**Who is like God?**’ As people worship the beast, they ask, ‘**Who is like unto the beast?**’” *Maxwell, God Cares*, 444.

Who is Able to Make War With Him?—

“The answer to this question is found in Rev. 12:17 and Rev. 15:2.” *PJ*

"And 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.**" **Rev. 12:17.**

"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." **Rev. 15:2.**

SECTION TWO:REVELATION 13:5-10.—

"John goes over the history of the beast **twice.**" *Andrews, TAM, 79.*

(See Section One at the beginning of this chapter for further explanation why there are two sections.)

"The second section is distinctive in terms of its verbal contents. It contains four phrases that start in exactly the same form in the original Greek, *kai edothe auto* ('**and there was given unto him....**') The phrase occurs twice in verse 5 and twice in verse 7. Each time the phrase introduces something that is given to the beast. The first 'given' is a mouth speaking great things and blasphemies. The second is authority. The third thing given is the ability to make war on the saints. The fourth 'given' is authority over the nations. **Then the passage concludes, as did the first one, with a statement of worship by the world.**" *Biblical Research Inst., ISOR, 355.*

Hebrew Parallelism.

"The question may now be asked, Why does the passage operate in this manner? Why does it come back to some of these themes over and over again? Why doesn't it just treat each theme once and then move on to another in a linear fashion? The matter for study in this connection is again one of literary structure. **The organizing principle is parallelism of thought.** This is very common in the Bible.

"One third of the OT is written in poetry; **all Hebrew poetry exercises parallelism of thought.** One cannot have Hebrew poetry without it. It also spills over into biblical prose, both in the OT and in the NT. Examples of this are too numerous to mention. So it is not unexpected to find that same principle operating here." *Biblical Research Inst., ISOR, 354.*

REVELATION 13:5

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.

A Mouth Speaking Great Things.

"The specifications of Rev. 13:5-7 **clearly identify the power symbolized by the beast with that represented by the little horn of the fourth beast of**

Dan. 7. Among the parallels the following may be noted: (1) The beast of Rev. 13 had a '**mouth speaking great things and blasphemies**' (vs.5); the little horn of Dan. 7 also had a '**mouth speaking great things**' (vs.8)." *7SDA Bible Commentary, 818.*

"Neither the popes of the Middle Ages nor the Counter-Reformation had dared to articulate what was announced in the nineteenth century as 'Catholic truth,' 'truth from which no one can deviate without damage to one's faith and one's salvation,' namely, 'the immutable (*irreformabilis*) Dogma revealed by God of the 'jurisdictional primacy' of the pope over 'the whole globe of the earth' and his 'infallibility' in 'ex cathedra' decisions in question of 'faith and morals.' With this the papacy was entrusted with an 'unbridled power' over the testimony of the Scriptures and tradition, and the 'Vatican's sacrilege' was heightened to arrogance." *Biblical Research Inst., 2SOR, 341.*

And Blasphemies.

"The dictionary defines blasphemy as 'indignity offered to God in words, writing, or signs; also, act of claiming attributes or prerogatives of deity.' Blasphemy has to do with religion, not politics. **Therefore the 'beast' is a religious power, that is, a church** which has grown out of a kingdom." *Wieland, GIR, 92.*

(See more comments in Rev. 13:6).

Power (Authority) Was Given Unto Him.

"The statement that (verse 5 quoted) indicates that the authority was delegated and empowered by another. What was the source of the power and authority of the beast? '**And the dragon gave him his power, and his seat, and great authority.**' The prophet Daniel said: '**And his power shall be mighty, but not by his own power,**' (Dan. 8:24)." *Bunch, TR, 167.*

"The word 'authority' ...is found first in verse 2 where the dragon gives to the sea beast several things including 'great authority.' **Then in verse 5 it is stated that the sea beast is allowed to exercise authority for 42 months.** If we take the strictly chronological approach, then we have two different authorities here. The more logical connection is that **the authority given in verse 2 is the same authority that is allowed to continue for 42 months according to verse 5.**" *Biblical Research Inst., ISOR, 353.*

"What was it given authority to do? ...According to verse 7a **that authority was to make war on the saints....** The beast's authority was to be exercised especially in making war against the saints. This feature of the text brings it into line with ...Daniel 11-12 and Revelation 12. In both passages this same time period was especially and above all one of persecution of the saints.

"... According to 13:2 the dragon gave to the sea beast power, seat, and *great (megalen) authority*

(*exousia*). Then, according to verse 5, the sea beast goes on to exercise that authority (*exousia*) for 42 months. Indeed, **the length of time that the beast exercises that authority is one reason why it is great.**" *Biblical Research Inst., ISOR, 357.*

Forty and Two Months.—

"The forty and two months are the same as the '**time and times and the dividing of time,**' three years and a half, **or 1260 days**, of Daniel 7—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, **began with the supremacy of the papacy, A.D. 538, and terminated in 1798.** At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, '**He that leadeth into captivity shall go into captivity.**'" *Great Controversy, 439.*

"The 1260 days are **mentioned seven times in Daniel and Revelation.** There are not (as some have supposed) several 1260-day periods. There is only one. **It is mentioned seven times because it is so very important.**" *Maxwell, God Cares, 326.*

Power to Continue Forty and Two Months.—

"The apostle Paul warned the church not to look for the coming of Christ in his day. '**That day shall not come,**' he says, '**except there come a falling away first, and that man of sin be revealed.**' *2 Thess. 2:3.* Not till after the great apostasy, and the long period of the reign of the '**man of sin,**' can we look for the advent of our Lord. The '**man of sin,**' which is also styled '**the mystery of iniquity,**' '**the son of perdition,**' and '**that wicked,**' represents the **papacy,** which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. **The coming of Christ could not take place before that time.** Paul covers with his caution the whole of the Christian dispensation down to the year 1798. **It is this side of that time that the message of Christ's second coming is to be proclaimed.**" *Great Controversy, 356.*

"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." *Great Controversy, 266,267.*

End of 42 Months (1260 Years) Predicted.—

"**In 1689,** more than a century before the termination of the 1260 years, Drue Cressener, an Anglican cleric and student of Bible prophecy, on the basis of the prophecies in Daniel 7 and Revelation 13, made the following 'uncanny' prediction: 'The first

appearance of the Beast was at *Justinian's* recovery of the Western empire, from which time to about the year 1800 will be about 1,260 years.'

"On the next page of his book, Cressener is even more precise. **He says that this period will end 'a little before the year 1800.'** *It ended in late February 1798—exactly 1,260 years from the time the Ostrogothic 'horn' was laid low and driven from the city of Rome in March 538!"* *Mansell, OSOA, 36.*

REVELATION 13:6

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Opened His Mouth in Blasphemy.—

"Verse 5 says that the sea beast is given a mouth uttering blasphemies. Then, at the end of that verse the 42 months of its authority are mentioned. Verse 6 begins by identifying what is blasphemed: the name of God, His sanctuary in heaven, and those of earth who have placed their faith there. If these two verses are read in a strictly chronological order, then the blasphemy of verse 6 occurs 42 months or 1260 years later than the blasphemy spoken in verse 5.

"But this is not really the case. **Verse 1 notes that the name of blasphemy was on the heads of the beast; verse 5 notes that the beast was given a mouth uttering those blasphemies; and verse 6 gives the content of some of those blasphemies.** These are all contemporaneous and interrelated actions; they are not separate and distinct and occurring later in time than the previous ones. The development upon the theme of amplifying the matter of blasphemy is supplemented by each additional reference." *Biblical Research Inst., ISOR, 353,354.*

"**He shall speak great words against the Most High.**" *Daniel 7:25.*

"In verse 5 in this chapter of Revelation similar words are used, for he had '**a mouth speaking great things.**' Here, however, the word '**blasphemy**' is added, and this evidently points to the fact that the great words will be blasphemous enunciations against the God of heaven.

"In the Gospels we find two indications of what constitutes blasphemy. In *John 10:33* we read that the Jews falsely charged Jesus with blasphemy because, said they, '**Thou, being a man, makest Thyself God.**' This in the case of the Saviour was untrue, because He was the Son of God. He was '**Immanuel, God With Us.**' **But for man to assume the prerogatives of God and to take the titles of deity—this is blasphemy.**

"Again in *Luke 5:21* we see the Pharisees endeavoring to catch Jesus in His words. '**Who is this which speaketh blasphemies?**' said they. '**Who can**

forgive sins, but God alone? Jesus could pardon transgressions, for He was the divine Saviour. **But for man, mortal man, to claim such authority is blasphemy indeed.**

"We might ask if the power represented by this symbol has fulfilled this part of the prophecy. ...Observe what is said regarding the claim of the priesthood to forgive sins:

"**The priest holds the place of the Saviour Himself, when, by saying, "Ego te absolve" [I thee absolve], he absolves from sin.** ...To pardon a single sin requires all the omnipotence of God. ...But what only God can do by His omnipotence, the priest can also do by saying "Ego te absolve a percatis tuis." ...Innocent III has written: "Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods." (Alphonsus de Liguori, *Dignities and Duties of the Priest*, pp. 34-36).

"Note still further the blasphemous utterances of this power:

"But our wonder should be far greater when we find that in obedience to the words of His priests—HOC EST CORPUS MEUM [This is My body]—God Himself descends on the altar, that He comes wherever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be His enemies. And after having come, He remains, entirely at their disposal; they move Him as they please, from one place to another; they may, if they wish, shut Him up in the tabernacle, or expose Him on the altar, or carry Him outside the church; they may, if they choose, eat His flesh, and give Him for the food of others. "Oh, how very great is their power," says St. Laurence Justinian, speaking of priests. "A word falls from their lips and the body of Christ is there substantially formed from the matter of bread, and the Incarnate Word descended from heaven, is found really present on the table of the altar!"'

"**Thus the priest may, in a certain manner, be called the creator of his Creator....** "The power of the priest," says St. Bernardine of Sienna, "is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world."

"Thus the beast power blasphemes the temple in **heaven by turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God;** by diverting their attention from the sacrifice of the Son of God to the sacrifice of the mass.

"He blasphemes them that dwell in heaven by assuming to exercise the power of forgiving sins, and **so turns away the minds of men from the mediatorial work of Christ** and His heavenly assistants in the sanctuary above." *Smith, DR*, 569-571.

Blaspheme God.—

"Do not rich men oppress you, and draw you before the judgment seats? **Do not they blaspheme that worthy name** by the which ye are called?" *James 2:6, 7.*

"At the Fifty Lateran Council in 1512, just before the Reformation began, Christopher Marcellus addressed Pope Julius II, 'Thou art the Shepherd, thou art the Physician, thou art the Governor, thou art the Husbandman, finally, **thou art another God on earth** (*tu enim pastor, ...tu denique alter Deus in terries*).'" *Biblical Research Inst., 2SOR, 72.*

"The following extracts from Ferraris' *Ecclesiastical Dictionary* (R.C.) article on the pope shows clearly that the authority and position given the pope is blasphemy against God.

"The Pope is of so great dignity and so exalted that **he is not a mere man, but as it were God, and the vicar of God.**

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"...**The Pope is as it were God on earth**, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

"The Pope is of so great authority and power that **he can modify, explain, or interpret even divine laws.**" *Metcalf, GPDR, 121.*



**Auricular Confession to the Priest.
Who can forgive sins, but God alone? Lk. 5:21.**

"Jesus said He would send the Holy Spirit as His representative, or vicar, after He left the earth. *John 14:26.* But the Roman Catholic Church says the pope is Christ's vicar. Here we have a man taking to himself prerogatives which belong to God. That is blasphemy." *Straw, SR, 83.*

"Dan. 7:25. This power claims to be able to change the law of God." *Burnside, RWU, 157.*

"The papacy would blaspheme God by **forcing upon the world a false god**—the papal doctrine of the Trinity: One mega-god with three continual manifestations, all of one substance. The true view of the Godhead, three distinct eternal Beings, was subverted. The Trinity doctrine became the centerpiece of its whole theology.

"God is also blasphemed when people, by keeping Sunday, **trample upon the fourth commandment that contains God's name.**" PJ.

Blaspheme His Tabernacle.—

"This is the second object of his blasphemy. This power presumes to **set up his temple on earth, and thus draws the attention of the people away from the sanctuary in heaven, the 'true tabernacle,' where Jesus ministers as high priest (Heb.8:1,2).** But this power seeks to cast down the work of this sanctuary (see Dan. 8:11; cf. vs.12,13). The heavenly ministry of the sacrifice of Christ is discounted, and the sacrifice of the mass on earth is substituted." 7SDA Bible Commentary, 818.

"It has trodden under foot and blasphemed God's sanctuary, or tabernacle, Rev. 13:6; Heb. 8:2, **by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth from the temple of God in Heaven to the sanctuary of Satan at Rome.**" White, James, *Bible Adventism*, 135.

"Another blasphemous thing this power has done is the **taking away of the priesthood of Christ in the heavenly sanctuary and in His place has instituted a counterfeit and mediatorial system in which the priest is the mediator between God and man.** This is assuming prerogatives belonging only to Christ." Metcalf, *GPDR*, 122.

Blaspheme Them That Dwell in Heaven.—

"How does the Papacy blaspheme 'them that dwell in heaven'? Apart from the Godhead, the dwellers in heaven are the millions of angels, the messengers of God. The Papacy blasphemes against them by claiming that the priests are greater than the angels and that the Pope can even excommunicate angels.

"The sacerdotal [priestly] dignity also surpasses the dignity of the angels.... All the angels in heaven cannot absolve from a single sin.... The holy archangel can chase away devils, but he cannot free his client from their claims till a priest comes to absolve him.... If I saw an angel and a priest, I would bend my knee first to the priest and then to the angel.' Liguori, *Dignities and Duties of the Priest*, p. 31.

"The Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions... so that if it were possible that the angles might err in the faith, **they could be judged and excommunicated by the Pope.**' Ferraris, *Prompta Biblioteca*, Vol. VI, p.

48." Cooke, #19-UR, 10.

"And it waxed great, even to the **host of heaven;** and **it cast down some of the host** and of the stars to the ground, and stamped upon them." Daniel 8:10.

"By faith God's people also dwell in heavenly places: 'But God who is rich in mercy, for His great love wherewith He loved us, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and **made us sit together in heavenly places** in Christ Jesus.' Eph. 1:4-6.

"Who hath delivered us from the power of darkness, and **hath translated us into the kingdom** of his dear Son." Colossians 1:13.

"By bulls, interdicts, excommunications, proclamations against, persecutions, the papacy has blasphemed God's people that sit with Christ in heavenly places." PJ

REVELATION 13:7

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.

Two Groups of People.—

"A pair of phrases which begin '**and there was given to him**' (*dai edothe auto*) occurs in verse 7. There they describe **two groups of people. The first consists of the saints.** The beast was permitted to make war against them and defeat them. **The second group consists of the rest of the world's populations.** In contrast to the saints who attempted to withstand the beast, this group acquiesced to it and eventually will go so far as to worship it. Hence the contrast between the two groups: **those opposed to it and those who agree to side with it and even worship it.**" Biblical Research Inst., ISOR, 356.

Power Given to Make War with the Saints.—

"I beheld, and the same horn **made war with the saints, and prevailed against them.**" "And he shall... **wear out the saints** of the most High." Daniel 7:21,25.

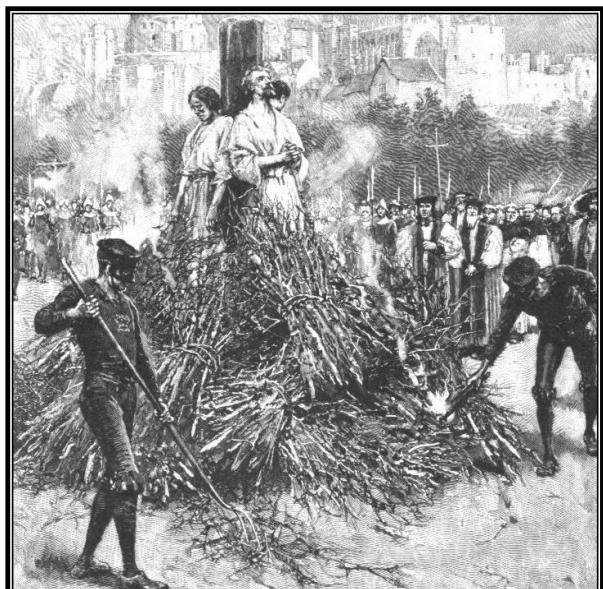
"And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. Christians were forced to choose **either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax.** Now were fulfilled the words of Jesus: '**Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake.**' Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world

became a vast battlefield. **For hundreds of years the church of Christ found refuge in seclusion and obscurity.**" *Great Controversy*, 54,55.

"The pious Waldenses, hiding in the caves, reading the Bible, keeping the Sabbath, were hunted down like animals. **In the year 1208 a crusade was organized against them. In one year, one million were killed.** Their only crime was to study the Word of God and obey it." *Feyerabend, RVBV, 116.*

"As a result of this power and her attempt to **force** everyone to accept the teachings of the state church, Europe was bathed continually in a wave of persecution. History has recorded these conditions for us as follows:

"**That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history.** The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—W.E.H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, vol. II, p. 32." Nelson, TA, 53.



"It was given unto him to make war with the saints."

"Of persecutions—actually far more severe than the pagan empire inflicted on Christians—that Christian [papal] Rome inflicted on persons it suspected of 'heresy.' The crusades against the Cathari and the Albigenses, brutal suppression of Protestantism in the Netherlands, and the shameful massacre of St. Bartholomew's Day, all come to mind. And the so-called Spanish Inquisition.

"...Particularly painful is the observation that in

carrying out its persecutions Catholic Rome as late as the twelfth century adopted from pagan Rome **the practice of judicial torture.** Under the empire, Roman civil law (*jus civile*) allowed suspects to be tortured in court in order to get them to confess their assumed crimes." *Biblical Research Inst., 2SOR, 71.*

"Pope Martin V (AD 1417-1431) said to the king of Poland regarding the Christian followers of John Huss: 'Make it a duty to exterminate the Hussites. Remember that these impious persons dare to proclaim the principles of liberty.' *Wieland, GIR, 95*

"Note the official attitude of the Papacy toward those who dissent.

"**'Much more can heretics [dissenters] after they are convicted of heresy, be not only forthwith excommunicated, but as surely put to death.'** St. Thomas Aquinas. '*Summa Theologica*'.

"...Has the Papacy employed physical force against dissenters? Let Prof. Baudrillart, rector of the Catholic Institute of Paris and later a cardinal, reply.

"'The Catholic Church ...loudly proclaims that she has, a 'horror of blood.' **Nevertheless when confronted by heresy she ...has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition ...encourages a crusade, or a religious war...** Especially did she act thus in the sixteenth century with regard to Protestants.... She lit in Italy, in the Low Countries and above all in Spain the funeral piles of the Inquisition. In France ...and in England ...she tortured the heretics whilst both in France and Germany ...she encouraged and actively aided, the religious wars. No one will deny that we have here a great scandal to our contemporaries....' Prof. Baudrillart, '*The Catholic Church, The Renaissance and Protestantism*', pp.182-184, London, 1908." *Cooke, #19-UR, 11,12.*

(See comments also for Daniel 7: 25, and Rev. 17:6)

Power Over All Kindreds, Tongues, and Nations.—

"Many of us have forgotten that back in the year 1620 **Europe was dominated by the Papacy.** There was no freedom of worship. Religious persecution was a common practice. State and church were united. The pope was the supreme ruler. Of this the Papacy herself writes:

"**'Catholic Europe before the Reformation regarded the Pope as the Supreme Court of international law.'**—*The Question Box*, p. 164." Nelson, TA, 53.

"This refers to the sphere of its operations, and applies to the heyday of the papacy ...during the Middle Ages, when it exercised almost undisputed sway over Europe, but especially when, **in the future, the power of the papacy will be more fully revived** (see on Rev. 13:3; 17:8)." *7SDA Bible Commentary, 819.*

"I will shew unto thee the judgment of the **great whore that sitteth upon many waters**. ... The waters which thou sawest, where the whore **sitteth**, are **peoples, multitudes, and nations, and tongues.**" Rev. 17:1,15.

Leopard Beast Identical To Little Horn of Dan. 7.—

The leopard beast alone, therefore, symbolizes the Roman empire in its papal form, the controlling influence being ecclesiastical. To show this more fully, we have but to draw a parallel between the little horn of Daniel 7:8,20,24,25, and this power. From this comparison it will appear that the little horn referred to and the leopard beast symbolize **the same power**; but the little horn is acknowledged on all hands to be a symbol of the papacy. There are six points of identity, as follows:

"**1.** The little horn was **a blasphemous power**. '**He shall speak great words against the Most High.**' **Daniel 7:25.** The leopard beast of Revelation 13:6 does the same. "He opened his mouth in blasphemy against God."

"**2.** The little horn **made war with the saints**, and prevailed against them. Daniel 7:21. This beast also (Revelation 13:7) makes war with the saints, and overcomes them.

"**3.** The little horn had **a mouth speaking great things**. Dan 7:8,20. And of this beast we read, Revelation 13:5: '**And there was given unto him a mouth speaking great things and blasphemies.**'

"**4.** The little horn **arose on the cessation of the pagan form of the Roman Empire**. The beast of Rev 13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.

"**5.** Power was given to the little horn to continue for a time, times, and the dividing of time, or **1260 years**. Daniel 7:25. To this beast also power was given for forty-two months, or 1260 years. Revelation 13:5.

"**6.** At the end of that specified period, **the dominion of the little horn was to be taken away**. Daniel 7:26. At the end of the same period, the leopard beast was himself to be 'led into captivity.' Rev. 13:10. Both these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798." *Smith, DR (1897), 418,419.*

"Of the leopardlike beast it is declared: (**Rev. 13:5-7** quoted). **This prophecy, which is nearly identical with the description of the little horn of Daniel 7,** unquestionably points to the papacy." *Great Controversy, 439.*

Leopard Beast Parallel to "Little Horn" of Daniel 8.—

"The explicit descriptions of the Daniel 8 horn's defiance of God—not only **blasphemy** but standing up against '**the prince of the host**' (vs. 11), **attacking the sanctuary** (vss. 11-13), and **causing large-scale apostasy from true worship** (vss. 12, 24)—closely

parallel the account of the sea beast's depredations." *Biblical Research Inst., 2SOR, 11.*

REVELATION 13:8

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.

All That Dwell Upon the Earth.—

(Those whose thoughts are **on earthly pleasures and occupations**. See comments under Revelation 13:14 and Rev. 11:10.)

"The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles—the precious last years of grace to the chosen people—they spent in plotting the destruction of the Lord's messengers. **Earthly ambitions absorbed them**, and the offer of the spiritual kingdom came to them in vain. **So today the kingdom of this world absorbs men's thoughts**, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God." *Desire of Ages, 235.*

All That Dwell Upon the Earth Shall Worship Him.—

"**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." **Rev. 17:8** last part.

"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." **Rev. 13:12.**

"We believe... that verse 8—(quoted)—has never yet been fully accomplished. It is certain that **the time never yet has been when all except true Christians worshiped the beast**. But this time is yet to be witnessed in the fulfillment of the prophecy respecting the two-horned beast. We expect this in the hour of temptation that shall come on all the world, to try them that dwell upon the earth. It is in view of this scene that the third angel utters his voice of warning." *Andrews, TAM, 79,80.*

"To the very close of time he (the papacy) will carry forward the work of deception. And the revelator declares, also referring to the papacy: '**All that dwell upon the earth shall worship him, whose names are not written in the book of life.**' **Rev. 13:8.** In both the Old and the New World, **the papacy will receive homage in the honor paid to the Sunday institution**, that rests solely upon the authority of the Roman Church." *Great Controversy, 578.*

Whose Names Are Not Written in Book of Life.—

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. **Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life.** They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘**a name that thou livest, and art dead.**’” *4BC, 1166.*

“He that overcometh shall be clothed in white raiment; and **I will not blot out his name out of the book of life.**” *Rev. 3:5.*

“It is a life of obedience which will please God and be acceptable to him. **Delay not to make an entire consecration to God, that your names may be recorded in the Lamb’s book of life.**” *Appeal to Youth, 70.*

“All who choose Christ’s kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God’s providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God’s children are never absent from His mind.” *Desire of Ages, 313.*

Slain From the Foundation of the World.—

“Rev. 13:8 refers to names being ‘written in the Book of Life of the Lamb slain from the foundation of the world’, while Rev. 17:8 refers to those ‘whose names’ were ‘written in the Book of Life from the foundation of the world’. In Rev. 13:8 the emphasis is upon ‘the Lamb slain from the foundation of the world’; in Rev. 17:8 the emphasis is upon *the people* ‘whose names’ ‘were written in the Book of Life from the foundation of the world.’” *Were, WATB, 41.*

“This phrase may be connected with either ‘written’ or ‘slain.’ Both ideas are supported in the Bible. The viewpoint that names are recorded from the foundation of the world is found in ch. 17:8: [‘**They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.**’], and amplified in statements such as, ‘Inherit the kingdom prepared for you from the foundation of the world’ (*Mt. 25:34*), and, ‘He hath chosen us in him before the foundation of the world.’ (*Eph. 1:4*). ”

“On the other hand, the idea that the Lamb was slain from the foundation of the world is closely related to Peter’s statement, ‘...as of a lamb without

blemish...; who verily was foreordained before the foundation of the world’ (1 Peter 1:19,20). Inasmuch as the decision that Christ would die for the guilty race was reached before this world was created, and confirmed at the time man fell (see *Patriarchs & Prophets, 63,64*), **He may in that sense be regarded as though slain from the foundation of the world.**” *7SDA Bible Commentary, 819.*

“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*).” *Patriarchs & Prophets, 63.*

“**Every sacrifice pointed to Him as the Lamb slain from the foundation of the world**, that all might understand that the wages of sin is death. In Him was no sin, yet He died for our sins.” *Selected Messages, Vol. 1, 114.*

REVELATION 13:9,10

If any man have an ear, let him hear.

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.

If Any Man Have an Ear, Let Him Hear.—

“Christ calls upon us to hear His words, that we may know Him. ‘**He that hath ears to hear, let him hear.**’ We are not to hear as did those of whom the apostles said, ‘**The Word preached did not profit them, not being mixed with faith in them that heard it.**’ Those who hear savingly are those who hear in faith, and who give earnest heed to the things which they have heard, lest at any time they should let them slip.” *Signs, 1/27/1898.*

“Seven times in chapters two and three we read: ‘**He that hath an ear, let him hear.**’ It should be carefully observed that we do not read this expression anywhere else in the Apocalypse except in Rev. 13:9....

“The Revelator employs this expression, calling upon each believer to give ear to what is being said, in connection with his solemn statement that ‘**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 any man have an ear, let him hear**’ (*Rev. 13:8,9*).” *Were, WATB, 39.*

He who Leads into Captivity will Go into Captivity.—

“At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘**He that leadeth into captivity shall go into captivity.**’” *Great Controversy, 439.*

"This wounding is the same as the going into captivity. Revelation 13:10. It was inflicted when the pope was taken prisoner by Berthier, the French general, and the papal government was for a time abolished, in 1798. Stripped of his power, both civil and ecclesiastical, the captive pope, Pius VI, died in exile at Valence in France, Aug. 29, 1799." *Smith, DR, 567.*

"He who has long led men into captivity, who has claimed the right to rule the hearts of men, and who has attempted to overthrow the eternal God of heaven, will finally be destroyed." *Haskell, SSP, 233.*

He That Killeth With the Sword Must Be Killed With the Sword.—

"The cruel power that had so long persecuted the saints and punished the nations with the sword, was to be punished by the same weapon. ...The papal weapons are described in **Dan. 11:33** as the **sword**, flame, **captivity** and spoil. **The same persecutor that led millions into captivity during the Dark Ages must go into captivity.**

"...Divine retribution is the Golden Rule in the reverse. Jesus said to Peter, '**They that take the sword shall perish with the sword.**' [Mt. 26:52]. This is the principle of eternal justice. Its truthfulness is demonstrated in the history of man and nations. It is often stated in the Scriptures. See Matt. 7:1,2; Rom. 2:1. What we mete out to others will eventually come back upon our own heads and often in this life. The treatment we give others will sooner or later come back to us with interest. '**Reward her as she hath rewarded you, and double unto her double,**' is the decree of heaven regarding the papacy. See Rev. 18:6." *Bunch, TR, 169.*

The Patience of the Saints.—

"The Greek word implies more than a passive resignation; it denotes an **active endurance**. During the warfare of the beast the saints steadfastly endure." *7SDA Bible Commentary, 819.*

"We glory in tribulations also: knowing that **tribulation worketh patience.**" **Rom. 5:3.**

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the **trying of your faith worketh patience**. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." **James 1:2-4.**

THE TWO-HORNED BEAST

INTRODUCTION

"**Verses 11-17 tell how Rome's power would be restored.** Another beast or kingdom rises and compels the world to worship or obey the first beast (the

papacy). Verses 13-14 tell how the second beast will accomplish this. Miracles will be performed which seduce the people, and persuade them to form an image to the beast. What is the reason for the image? **Why form an image to bring about the restoration of the Papacy?** Undoubtedly there are many people in the world who could never be persuaded to accept Roman Catholicism as such. There are many non-Catholics who, while not bigoted, could never accept the Pope or priests, the mass, Mary, or the concept of purgatory etc. In order, therefore, to capture their support, deception will be employed, another organization will be formed; not a Catholic organization but a replica of the Papacy which will be supportive of papal policy. In this way the non-Catholic groups will be led into submission to the Papacy." *Cooke, #20-UR, 1.*

REVELATION 13:11

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.

Another Beast.—

"At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. **This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns.** The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—**the United States.**" *Signs, 2/8/1910.*

"John calls it '**another beast.**' It therefore is **no part of the first beast;**" *Smith, DR, 575.*

Coming Up.—

"Gr. *anabaino*, '**to ascend**,' '**to rise**,' '**to spring up**.' In Matt. 13:7 *anabaino* is used of growing plants. The form of the Greek word calls attention to the process of emergence. The prophet sees the action as going on." *7SDA Bible Commentary, 819.*

Another Beast Coming Up Out of the Earth (Chronology).

"**When** was this power to arise? Not prior to the **first** beast, certainly. Not at the same time; for then there would be no propriety in designating either as the first beast. It is said that it shall exercise all the power of the first beast before it. **Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years.** Again, it is to cause the world to worship the first beast, whose deadly wound was healed, which shows that **its period of action** is this side of 1798." *Andrews, TAM,*

"Mr. Wesley, in his notes on Revelation 14, written in 1754, says of the two-horned beast:—'He has not yet come, though he cannot be far off; for **he is to appear at the end of the forty-two months of the first beast.**'" *Smith, DR* (1897), 459.

"At what period in this world's history is the rise of this power placed in the prophecy? ...**It was at the time when this beast went into captivity, or was killed (politically) with the sword (verse 10), or (which we suppose to be the same thing) had one of its heads wounded to death (verse 3), that John saw the two-horned beast coming up.** ...The expression "coming up" must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence. **The power represented by this symbol must, then, be some power which in 1798 stood in this position before the world.**" *Smith, DR* (1897), 458.

"Can anyone doubt what nation was actually '**coming up**' in 1798? Certainly it must be admitted that the United States of America is the *only* power that meets the specifications of the prophecy on this point of chronology.

"The struggle of the American colonies for independence began in 1775. In **1776**, they declared themselves a free and independent nation. In **1777**, delegates from the thirteen original States—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia—in Congress assembled, adopted Articles of Confederation. In **1783**, the War of the Revolution closed with a treaty of peace with Great Britain, whereby the independence of the United States was acknowledged, and territory ceded to the extent of 815,615 square miles. In **1787**, the Constitution was framed, and by July 26, **1788**, it was ratified by eleven of the thirteen original States; and on the 1st of March, **1789**, it went into effect. **The United States thus began with less than one million square miles of territory, and less than four million citizens. Thus we come to the year 1798, when this nation is introduced into prophecy.**" *Smith, DR*, 573,574.

1776—Declaration of Independence.

1783—Independence Acknowledged.

1787—U.S. Constitution written.

1791—Bill of Rights Added.

1798—France, the power that gives the beast its deadly wound, becomes the first nation to recognize the U.S.A." *Walter Veith video on Rev. 13.*

Another Beast Coming Up Out of the Earth (Location).—

"When in closely related prophecies 'earth' is contrasted with 'sea' and 'sea' represents vast

populations, we perceive that 'earth' represents an area with a very limited population." *Maxwell, God Cares*, 341.

"Since this is 'another' beast, 'coming up out of the earth,' it must be found in some territory not covered by any other symbols. Babylon and Medo-Persia covered all the civilized part of Asia. Greece covered Eastern Europe, including Russia. Rome, with the ten kingdoms into which it was divided, as represented by the ten toes of the image of Daniel 2, the ten horns of the fourth beast of Daniel 7, the ten horns of the dragon of Revelation 12, and the ten horns of the leopard beast of Revelation 13, covered all Western Europe. In other words, all the Eastern Hemisphere known to history and civilization, is covered by prophetic symbols, respecting the application of which there is scarcely any room for doubt.

"But there is a mighty nation in the Western Hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in; and there is one symbol remaining, the application of which has not yet been made. All the symbols but one are applied, and all the available portions of the Eastern Hemisphere are covered by the applications. Of all the symbols mentioned, one alone, the two-horned beast of Revelation 13, is left; and of all the countries of the earth respecting which any reasons exists why they should be mentioned in prophecy, one alone, the United States of America, remains....

"Another consideration pointing to the locality of this power is drawn from the fact that John saw it arising from the earth. If the sea, from which the leopard beast arose (Revelation 13:1), denotes peoples, nations, and multitudes (Revelation 17:15), the earth would suggest, by contrast, a new and previously unoccupied territory.

"Being thus excluded from eastern continents, and impressed with the idea of looking to territory not previously known to civilization, we turn of necessity to the Western Hemisphere." *Smith, DR*, 575,577.

"It does not arise by the strife of the winds upon the sea, that is, by the overthrow of other nations and empires, but it arises where no other beast exists, and acts its part in the presence of its predecessors. This shows that it must arise from a new and previously unoccupied territory." *Andrews, TAM*, 82.

"'Earth' in verse 11 is the complement of 'sea' in verse 1, both together signifying the universal sphere of the draconic depredations. Such a view is supported by 12:12—"Woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" Biblical Research Inst., 2SOR, 28.

"This power is evidently the last one with which the people of God are connected; for the Third Angel's Message, which immediately precedes the

coming of Jesus on the white cloud, **pertains almost entirely to the action of the two-horned beast.** Compare Rev. 14:9-11 with 13:11-18. And it is a fact which ought not to be overlooked, that those powers with which the people of God are connected, are the only ones noted in prophecy. It is also plain that **the march of civilization and of Christianity**, like the course of the natural sun, **has ever been westward;** and it is evident that **the territory of this last power is to be the field of the angel's messages**, the land where the crowning truths of the gospel, as it finishes its course, are to be brought out." *Andrews, TAM, 84.*

"It seems likely that we are to understand 'earth' in 13:11 from the description of the dragon's attacks on the woman in chapter 12. Here we read that '**the earth came to the help of the woman**' (vs. 16). The fact that the beast of Revelation 13:11 arises out of the land, then, would be in keeping with its deceptive character. The vision is saying, **in the region of apparent safety the dragon will work deceptively to continue its warfare against the woman.**" *Biblical Research Inst., 2SOR, 28.*

(The Manner of Its) Coming Up Out of the Earth —

"Both the appearance of this beast and the **manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols.** The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the '**four winds of the heaven strove upon the great sea.**' Dan. 7:2. In Revelation 17, an angel explained that waters represent '**peoples, and multitudes, and nations, and tongues.**' Rev. 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

"But the beast with lamb-like horns was seen '**coming up out of the earth.**' Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of '**peoples, and multitudes, and nations, and tongues.**' It must be sought in the Western Continent.

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen '**coming up out of the earth;**' and, according to the translators, the word here rendered '**coming up**'

literally signifies 'to grow or spring up as a plant.' And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of 'the mystery of her coming forth from vacancy,' and says: '**Like a silent seed we grew into empire.**'—G. A. Townsend, *The New World Compared With the Old*, pg. 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was 'emerging,' and '**amid the silence of the earth daily adding to its power and pride.**'—*The Dublin Nation.*" *Great Controversy, 439-441.*



Two-horned beast from North America. Did John see the distinctive North American Buffalo?

The Buffalo on U.S. nickel from 1913-1938, 2005.

Two Horns Like a Lamb.—

"The **youth**, as well as the **apparent mildness of this power**, seems to be indicated by its **lamblike horns**. **What do these horns mean?** Thy symbol of horns like those of a lamb is not elsewhere used in the prophetic scriptures, with the exception of those texts which represent Christ as a lamb having seven horns, etc. Rev. 5:6. The idea appears to be generally prevalent that a horn is used only to designate *civil power*. This is certainly a mistake.

"...The two horns of the ram in Dan. 8 denoted the union of the two powers of Media and Persia in one empire. The great horn of the Grecian goat was the symbol of the first *form* of that power. The ten horns of the fourth beast denoted the ten distinct powers into which the fourth empire was divided. Dan. 7:23-25. And the little horn which came up after the ten, represented the papacy, *a purely ecclesiastical power.* It was a *horn* before the three were plucked up. See Dan. 7:8,24. This was accomplished in 538, but the papacy did not become possessed of temporal dominion until 755.

"Says Goodrich: 'As a reward to the Roman pontiff, Pepin, in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift he was established as a *temporal monarch.*'

"Hence it is certain that *ecclesiastical* as well as civil power is represented by a horn. And it is evident that **the horns of these beasts symbolize the entire power of the beasts.** From these facts we may learn that the horns of Daniel's fourth beast (the first beast of Rev. 13) denoted civil and religious power. Hence we regard the horns of the last beast of Rev. 13 as

symbolizing the civil and religious power of the nation represented by that beast. A plurality of horns is not always the symbol of a power *divided*; for the two horns of the ram in Dan. 8 symbolize the *union* of Media and Persia in one government. In appearance, if we may judge from the symbols used, **this beast represents the mildest power that ever rose**; for in the prophetic history of the governments that have preceded this, no one has been represented by symbols so mild. **We understand these horns to denote the civil and religious power of this nation—its Republican civil power, and its Protestant ecclesiastical.**

“...No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power is thus expressed: ‘That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.’ Hence all should have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with **Protestantism?** Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. ‘The Bible is the only religion of Protestants.’ **Was there ever in the religious world anything to equal this in its lamb-like professions?**

The symbol of the beast with two horns like a lamb fitly represents this new power. Observe the combination of the lamb and the dragon. Both these symbols had been previously seen by John. There is an evident reference to them in this description of the beast with two horns. He had seen a Lamb with seven horns and a dragon with ten horns. Rev. 5:6; 12:3. The Lamb represents Jesus Christ in his office of King of kings. Rev. 17:14. The dragon represents the Roman power animated by Satan. Rev. 12. In fact, if we omit the heads and horns which represent that empire in its several forms, we shall find that the real dragon, or serpent, is Satan himself. Rev. 20:2,3,7. **The kingdom of Christ and the kingdom of Satan are opposite in character.** Christ’s kingdom is one and indivisible; but the kingdom of Satan is full of confusion and division. **For this reason the horns of the Lamb and the horns of the dragon, though alike symbolic, are by the Spirit of God interpreted very differently.** The horns of the dragon are the same as the horns of the beast to whom the dragon gave his power. They are the ten kingdoms, into which the kingdom of the dragon or beast has been divided. Rev. 17:12; Dan. 7:24. But **the horns of the Lamb, who is King of kings, are the seven spirits of God.** Rev. 5:6. The seven horns must therefore represent the *nature of Christ’s dominion* as King of kings, and not that his kingdom should be divided; for his title, King of kings, indicates not one kingdom broken up into many, but rather **many united under him.** (Matt. 19:28; Luke 22:30; Rev. 20:4; 21:24); and He, as King over an undivided kingdom, will wear many crowns. Rev. 19:12.

“In the symbol of the two-horned beast, **the character of the horns, and not merely the number, is intended to be expressed by the words, ‘two horns like a lamb’;** for there is nothing peculiar to a lamb with respect to the *number* of its horns, but here is something peculiar in the character of these horns. It is important to notice this fact; for the interpretation of the horns of a lamb in John’s vision is essentially different from that of the horns of the dragon, or of the beast. **Thus the horns of the beast represent the division of his kingdom; but the horns of the lamb represent the nature of his power, and do not signify that his kingdom is to be divided.** We therefore understand the two horns like those of a lamb to represent the nature of the power symbolized, and not that it should be divided into two parts.

“The Spirit of God, in giving us the symbol of the ten-horned beast, thought proper to place crowns upon each of those horns. But in giving us the symbol of the beast with two horns like those of a lamb, it placed no crowns upon those horns. Now these two symbols are not only given in immediate connection, but they are joined in the same work, according to this prophecy. Rev. 13:1,11,12,14; 16:13; 19:20. It cannot, therefore, be without design that crowns are placed upon the horns of the first beast, and omitted in the case of the second. We know that the horns with crowns represent kingly governments (Rev. 17:12); and we think it a necessary conclusion that **these horns like those of a lamb, and without crowns, represent a government in which the people bear rule.**

“In some form, the two kinds of power everywhere exist. These are, the *civil* power, as seen in the *State*; and the *spiritual* power as seen in the *Church*. In almost every country these powers are blended together in *one*, and both are in the hands of the rulers, and not in those of the people. **But the American Republic presents the first instance in the history of the world in which these two powers are separated, and both are reserved by the people in their own hands.** It is a government *by* the people and *for* the people, and it acknowledges **them as the fountain of all authority.** **Here we have a State without a king and a Church without a pope;** and Church and State are separate. The civil power recognized the equality of all men before the law; and the spiritual power acknowledges the right of every man to worship God according to his own convictions of what God requires. **Here are the two horns like those of a lamb.**” Andrews, TAM, 87-92.

“Where the **Spirit of the Lord** is, there is **liberty.**”
2Cor. 3:17.

“The **love of God** is shed abroad in our hearts **by the Holy Ghost** which is given unto us.” Rom. 5:5.

“**Love is the fulfilling of the law.**” Rom. 13:10.

“Jesus said unto him, **Thou shalt love the Lord thy God** with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, **Thou shalt love thy neighbour as thyself.**” Matt. 22:37,39.

"All thy commandments are righteousness."
Psalms 119:172.

"He that doeth righteousness is righteous, even as he is righteous." **1 Jn. 3:7.**

"Righteousness exalteth a nation." **Pr.14:34.**

"The two lamb-like horns are the principles of civil and religious liberty. **Because the culture of the American citizenry in the 1700's was to a great degree, built upon God's Word, and because that Word dwelt richly in their hearts, the people could rule themselves.** And few laws were needed. The United States government gave the **people liberty in civil and religious affairs.** God could bless and exalt this nation above all the rest in the world. In fact, no other nation in the history of the world up till this time gave its citizens religious liberty. **It was the first country without a king, and the first that separated the churches from the state.**" *PI*

"The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. Among the Christian exiles who first fled to America and sought an asylum from **royal oppression and priestly intolerance** were many who determined to establish a government upon the broad foundation of **civil and religious liberty.** Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the **right of self-government**, providing that representatives elected by the popular vote shall enact and administer the laws. **Freedom of religious faith was also granted**, every man being permitted to worship God according to the dictates of his conscience. **Republicanism and Protestantism became the fundamental principles of the nation.** These principles are the **secret of its power and prosperity.** The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth." *Great Controversy*, 441.

Freedom of Religion.—

"In 1688 John Locke wrote on the principles of religious liberty as they relate to the Bible. 'The Church,' he contended, 'was a **voluntary society**, and no man was bound by nature to any particular sect, but every man joined himself voluntarily to the profession and worship which he thought acceptable to God. The Church had no right to avail itself of force or compulsion, because no such power was granted to it by its founder, and *also because no man can be saved by any other religion except the one in which he believes freely.*' Therefore, Locke demanded 'absolute liberty, just and true liberty, **equal and impartial liberty; for all dissenters, not as a favor or an act of indulgence but as a right.**' [William Warren Sweet, *Religion in*

Colonial America, Scribner's, NY, 1942.]" *Rafferty, PI, 111.*

"The Religious Freedom and Restoration Act became law November 16, 1993 when it was signed by the President [Clinton, who called it a 'miracle']. The RFRA may well be the most important piece of religious legislation since the Bill of Rights. This new law actually overturns the peyote ruling: reinstating the 'compelling interest' test for general laws that restrict religious liberty." *Rafferty, PI, 96*

"...To this day **the principles of religious liberty are brought to mind in the Supreme Court of the United States.** There, above the seats [steps] of the court, one will see an etched representation of the tables of stone, the ten commandments of God.

"With a little scrutiny you will notice that the last six commandments are visible to the eye, but the side with the first four are partially obscured by the leg of one of the engraved justices. And the fourth commandment is not visible. **A continual representation that American government was not to judge any man according to their observance of the first four commandments, which pertain to our relationship to God;** but that they were to judge concerning the last six commandments and our relationship to our neighbor." *Rafferty, PI, 97.*

***Like a Lamb (The Age of This Power).* —**

"There is good evidence to show that the government symbolized by the two-horned beast is introduced into prophecy **in the early part of its career; that it is, when first brought to view, a youthful power.** John's words are, 'And I beheld another beast coming up out of the earth, and he had two horns like a lamb.' Why does not John simply say, 'He had two horns'? Why does he add 'like a lamb'? It must be for the purpose of denoting the character of this beast, showing that it is not only of a very innocent and harmless demeanor, ostensibly, **but also that it is a very youthful power; for the horns of a lamb are horns that have but just begun to grow.** Bear in mind that by the preceding argument on chronology, our gaze is fixed to the year 1798; and the power symbolized was then a youthful power, according to the present argument. Question: What notable power was at that time coming into prominence, but still in its youth? England was not, nor was France, nor Russia, nor any European power. For a young and rising power at that epoch, we are obliged to turn our eyes to the New World. But as soon as we return them to this continent, they rest inevitably upon this country as the power in question. No other power this side of the ocean is entitled to any mention in comparison with it." *Smith, DR (1897), 459,460.*

***History of the Two-Horned Beast's Identification.* —**

"It is by his [the lamb-like beast's] intervention that **'the image of the beast'** will be created—this

politico-religious institution in which the church will dominate the state in order to sustain its dogmas. In the late 1600's Thomas Goodwin, vice chancellor of Oxford University, advanced the idea that this could refer to a **state Protestantism** of which England was then an example.

"However, as John Wesley very well re-marked, in 1755, 'But he is not yet come, though he cannot be far off; for **he is to appear at the end of the forty-two months of the first beast**' (*Explanatory Notes Upon the New Testament*, p. 1010). Recognizing the certainty of this chronological detail, **numerous commentators** of the first half of the nineteenth century held, then, that Revelation 13 referred to a **Protestant power of the future** whose two characteristics would be **civil and religious liberty as symbolized by the 'two horns like a lamb'** (13:11).

"John N. Andrews in *The Review and Herald*, May 19, 1851, identified the United States of America as being the **Protestant power symbolized in this prophecy**. Three months later Joseph Bates endeavored to prove that only the United States of America could fit the facts of Revelation 13:11 (*The Review and Herald*, August 19, 1851.) James White confirmed this point of view. But it was not without emotion that he wrote: 'The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast "coming up out of the earth" having "two horns like a lamb"' (p.12). From then on, this interpretation became that of the heralds of the threefold message of Revelation 14.

"Ellen G. White approved of this understanding when she wrote: 'The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.**' (*The Great Controversy*, p.440)." Zurcher, COR, 105.

"It is important to notice that **this interpretation of the prophecy originated before** the political and religious events that confirm it more and more in our day. Besides, have we not reached the time for the healing of the Papacy's deadly wound, which occurs just before the starting point for the working of the power destined to '**make an image to the beast**' (13:14)? It is even surprising to note that **the restoration of papal power coincides with the elevation of the United States as a leader of world politics**. Furthermore, since the last world war there has been a systematic agreement over the world politics of the Vatican and of the United States." Zurcher, COR, 106.

Spake As a Dragon.—

"**The lamblike horns and dragon voice of the symbol point to a striking contradiction** between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the **action of its legislative and judicial authorities**. By

such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak '**as a dragon**' and exercise '**all the power of the first beast**' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns '**causeth the earth and them which dwell therein to worship the first beast**' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy." *Great Controversy*, 442.

"[Revelation 13:11-13, quoted.] Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, **will show by their acts that they have the heart of a dragon**, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. **He seeks to make the commands of God of less force in the world than human laws.**" 14MR 152.

"If men will not agree to trample under foot the commandments of God, **the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined.**" *Manuscript Releases*, Vol.14, 162.

"With all these lamb-like appearances, the real spirit by which he is actuated is that of the dragon—the Devil. **'For out of the abundance of the heart the mouth speaketh.'** Mt. 12:34." Andrews, TAM, 92.

"Beware of false prophets, which come to you in sheep's clothing, but **inwardly they are ravening wolves.**" Matthew 7:15.

Two-Horned Beast is Apostate Protestantism.—

"**Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon.** Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. ...The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same **oppression, haughtiness, arrogance, and intolerance** which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, **liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed** for all who opposed their dictates." *Review & Herald*, 1/1/1889.

"**Religious powers**, allied to heaven by profession, and **claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a**

dragon and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day." *9 Testimonies*, 229.

"**The churches**, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon...." *Testimonies to Ministers*, 117.

REVELATION 13:12

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.

The Fruits of the Dragon Spirit.—

"This verse is an amplification of the clause, 'speak as a dragon' (vs. 11)." *7SDA Bible Commentary*, 820.

"The prophet in describing this lamb and his accomplishments uses **seven strong verbs of action**. What does it do?

- "1. He **exerciseth** all the power of the first beast.
- "2. He **causeth** worship of the first beast.
- "3. He **doeth** great wonders.
- "4. He **maketh** fire come down from heaven.
- "5. He **deceiveth**.
- "6. He **gives** life unto the image of the beast.
- "7. He **causeth** all to receive a mark."

Metcalf, GPDR, 123.

Exerciseth All Power of First Beast Before Him.—

"Not only does this nation speak as a dragon, but it is declared that he also '**exerciseth all the power of the first beast before him**.' Looking back a little, we find that the first beast before him is the leopard, a symbol of the papacy. The only conclusion that can be drawn is that a **so-called Protestant nation will exercise the persecuting power of the papacy**, and thereby become pseudo-Protestant, that is, the '**false prophet**' mentioned in Revelation 19:20." *Smith, DR*, 583.

"Through the two great errors, the **immortality of the soul and Sunday sacredness**, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The **Protestants of the United States** will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman

power; and under the influence of this threefold union, **this country will follow in the steps of Rome in trampling on the rights of conscience.**" *Great Controversy*, 588.

"Let the principle once be established in the United States that **the church may employ or control the power of the state; that religious observances may be enforced by secular laws**; in short, that the authority of church and state is to dominate the conscience, and the **triumph of Rome in this country is assured.**" *Great Controversy*, 581.

Two Powers Work Together.—



US President George W. Bush speaks with Cardinal Theodore McCarrick, Archbishop of Washington, as new Chief Justice John Roberts looks on, after the 52nd Annual Red Mass at St. Matthews Cathedral October 2, 2005 in Washington, DC.

"The fact that the deadly wound of the Papacy will be healed, means that it will be the eighth head of the beast of Rev. 17. (It is of the seven, having been the fifth head.) The fact that the United States will exercise '**all of the power of the first beast** (the Papacy) **before him**' means that the United States is also one of the heads of the beast of Rev. 17—the seventh and last head. As is plain in Rev. 13 and 17, it works together with the eighth head for a 'short space.' Rev. 17:10." *PJ*

"Romanism in the Old World [#8 head of Rev. 17] and apostate **Protestantism in the New** [#7 head of Rev. 17] will pursue a similar course toward those who honor all the divine precepts." *Great Controversy*, 615.

Causeth the Earth and Them Which Dwell Therein to Worship the First Beast.—

"The exercise of this power takes the form of causing the people in his jurisdiction to '**worship the first beast**', the papacy." *Smith, DR*, 584.

"The restoration of papal power coincides with the elevation of the United States as a leader of world politics. Furthermore, since the last world war there has been a systematic agreement over the world politics of the Vatican and of the United States.

"Already in 1948 Frederic Hoffet had deplored this fact in his book *Protestant Imperialism*. 'American politics itself has in this indirect way suffered by the influence of the Roman church, ...which has succeeded thus in tarnishing the image of the great Protestant republic before the world.'

"**There is something tragic to see the descendants of the Pilgrim Fathers today support a Franco and perhaps other candidates for dictatorship also, who will stifle liberty once they gain power.**" (1980 AD). *Zurcher, COR, 106,107.*

"The statement that the beast with two horns '**causeth the earth and them which dwell therein to worship the first beast**' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. **Such action would be directly contrary to the principles of this government**, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with **its inevitable result—intolerance and persecution**. The Constitution provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' and that 'no religious test shall ever be required as a qualification to any office of public trust under the United States.' Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. **But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns—in profession pure, gentle, and harmless—that speaks as a dragon.**" *Great Controversy, 442.*

"The work of the two-horned beast in performing miracles, and causing those that dwell upon the earth, by means of those miracles, to form an image to the beast which all men must worship, certainly pertains to the future. **The Third Angel's Message is a warning to prepare the church for this fearful scene.** In proof of this fact, we place the prophecy respecting the two-horned beast, and the warning of the third angel, in contrast: (Rev. 13:12-17 and 14:9-11 quoted.)

"A comparison of these scriptures shows us what an hour of temptation and anguish there is **yet before us**. If men worship the beast and his image, they will receive of the wine of the wrath of God; and if they refuse, it is at the peril of their lives at the hands of men. **This doubtless refers to the time when all who dwell upon the earth, whose names are not written in the book of life, shall worship the beast.** Rev. 13:8." *Andrews, TAM, 74,75.*

Them Which Dwell Therein.—

(Those whose focus and thoughts are on **earthly pleasures and occupations**. See comments under

Revelation 11:10.)

To Worship.—

"The Greek word for 'worship' used here is a very significant one. It is from the simple verb *kuneo*, 'I kiss,' compounded with a preposition to indicate that the kiss is directed toward someone—in this case the papacy, or its titular head the pope. It is ordinarily translated 'do obeisance to, bow down to,' and is used by the Septuagint in Nebuchadnezzar's decree to all 'people, nations, and languages' to '**fall down and worship the golden image**' he had set up in the plain of Dura. Daniel 3:4,5. Such '**worship**' **must mean to submit to the authority and decree of the one to whom obeisance is made**. This is the picture given in the prophecy of the '**worship**' given to the papacy by a so-called Protestant people." *Smith, DR, 584.*

"The object of worship is god. The god of the beast system is the Trinity—one god with three manifestations, all of the identical substance." *PJ.*

Whose Deadly Wound Was Healed.—

"Whereas Daniel 7:26, 27 told us that after the 1260 days the judgment would sit and take away the power of the Roman Church, **Revelation 13 provides the startling additional information** that before the completion of the judgment **the church's deadly wound is to be temporarily healed and everyone whose name is not registered in the book of life will worship it.**" *Maxwell, God Cares, 331.*

"The reason for this healing, or revival, in the papacy is the corresponding apostasy of God's true protestant church." *PJ*

"After the second beast comes into being the **two exist at the same time and continue together till the end** when they are both cast alive into the lake of fire and destroyed together. See Rev. 19:20. The second beast performs miracles in the presence of the first beast by which the whole world is deceived into making an image to the beast whose deadly wound was healed and compelling the inhabitants of the earth to worship the first beast. **The second beast plays a subordinate part. It is the first beast that is the chief object of worship to the very end.** See Verses 8,12." *Bunch, TR, 175.*

HISTORY OF THE TWO-HORNED BEAST TWICE PRESENTED.—

"The history of this symbol is in part, at least, twice presented, each time ending with its oppressive acts, first, with its power represented by horns like a lamb, and subsequently exercising all the draconic power of the first beast; and, **secondly, as a power working miracles to deceive the dwellers upon the earth;** and when this deception is accomplished, it is to cause them to unite in making an image that should have power to put everyone to death who would not

worship it." Andrews, TAM, 104,105.

REVELATION 13:13

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

He Doeth Great Wonders.—

"The wonders to which the prophet had reference are evidently wrought for the purpose of deceiving the people, as we read in verse 14: '**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.**'"

"We should now ascertain by what means the miracles in question are wrought, for Revelation 16:13,14 refers to '**the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world.**'"

"In predicting events to occur just before His second coming, the Saviour says: '**There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.**' Matt. 24:24. Here again are wonders foretold, wrought for the purpose of deception, so powerful that were it possible even the very elect would be deceived by them."

"Thus we have a prophecy (and there are many others) setting forth the development in the last days of a wonder-working power, manifested to a startling and unprecedented degree to propagate falsehood and error. The '**spirits of devils**' were to go forth to '**the whole world, but the nation with which this development is especially connected in Revelation 13, is that represented by the two-horned beast, or false prophet.**' We must therefore conclude that the prophecy calls for such a work as this in America. Do we find anything like it at the present time?"

"There is a widespread belief and teaching current among all classes of society, that **when a man dies** and his body is laid away in the grave, **an immortal 'spirit' or 'soul' within him does not really die**, but soars away to its place of reward or punishment. This belief naturally leads one to ask, '**If disembodied spirits are alive, why may they not communicate with us?**' There are thousands who believe that they can and do, and who claim to have communication with departed friends."

"But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious until the resurrection; that the dead know not anything (Ec. 9:5); that every operation of the mind has ceased (Ps. 146:4); that every emotion of the heart is suspended (Ec. 9:6); and that there is neither work, nor device, nor knowledge, nor wisdom in the grave, where they lie (Ec. 9:10). Whatever intelligence, therefore, comes to us professing to be one of our dead friends, comes claiming to be what from the word of God we know he

is not. That our dead friends do not return to us is shown in 2 Samuel 12:23, where David says of his dead child, '**Now he is dead, ...I shall go to him, but he shall not return to me.**' Any such intelligence that comes to us cannot be a good angel, for angels of God do not lie. **Spirits of devils do lie, and this has been their work ever since the first lie about dying was told by their leader in Eden, 'Ye shall not surely die,'** when the Lord had said plainly to Adam, '**Thou shalt surely die.**' Gen. 3:4; 2:17.

"...**Spiritism answers accurately to the prophecy in the exhibition of great signs and wonders.** ...Many well-attested cases of healing have been presented. Persons have been carried through the air by spirits in the presence of spectators. Tables have been suspended in the air with several persons upon them. Spirits also have presented themselves in bodily form and talked with audible voices.

"The power represented in this prophecy is to make '**fire come down from heaven on the earth in the sight of men.**' But this as well as other manifestations of its power are for the purpose of deceiving '**them that dwell on the earth.**' The miracles that are wrought are by '**the spirits of devils.**' Rev. 16:14. And many are the warnings in the word of God against making contact with evil spirits. In the days of the early church solemn warnings were given to the church of God: '**Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.**' 1 Timothy 4:1. God's counsel to His people in these last days is, '**When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**' Is. 8:20." Smith, DR, 584-587,589,590.

"It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and celestial glory will be blended. They will walk in the light proceeding from the throne of God. **By the means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds to deceive, if possible, the very elect.** God's people will not find their safety in working miracles, for Satan would counterfeit any miracle that might be worked. **God's tried and tested people will find their power in the sign spoken of in Ex. 31:12-18.** They are to take their stand on the living Word—'It is written.' This is the only foundation upon which they can stand securely." Selected Messages, Vol. 2, 54.

"It was by the display of supernatural power, in making the serpent his medium, that Satan caused the fall of Adam and Eve in Eden. **Before the close of time**

he will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture: ‘He ...deceiveth them that dwell on the earth by the means of those miracles which he had power to do,’ not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go, and here he calls deception to his aid and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while **he will bear the appearance of Christ in every particular, so far as mere appearance goes,** it will deceive none but those who, like Pharaoh, are seeking to resist the truth.” *5 Testimonies*, 698.

Maketh Fire Come Down From Heaven.—

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven 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.” *Acts 2:1-3.*

“You know that 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.** We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.” *Medical Ministry*, 87-88.

“As we near the close of time, **there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world,** and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God’s people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. **God’s presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils.** More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God’s holy law.—*Ms 139, 1903.*” *8MR 322.*

“This calling down of fire from heaven is done to convince people of the supposed sanctity of Sunday

observance—the mark of the beast—see Rev. 19:20.” *Were, WATB*, 78.

REVELATION 13:14

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.

Two-Horned Beast Identical to “False Prophet”.—

“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....” *Rev. 19:20.*

“This identifies the two-horned beast with the false prophet of Rev. 19:20; for **this false prophet is the power that works miracles before the beast, ‘with which he deceived them that had received the mark of the beast, and them that worshiped his image,’**—**the identical work of the two-horned beast.** We can now ascertain by what means the miracles in question are wrought; for **Rev. 16:13,14 speaks of spirits of devils working miracles** ...and these miracle-working spirits go forth out of the mouth of certain powers, one of which is this very false prophet, or two-horned beast.” *Smith, DR*, 578.

“In the Scripture under consideration the two-horned beast is given no name. It is described only as having the two horns of a lamb and the voice of a dragon. A name is given, however, in later Scriptures. See **Rev. 16:13,14; 19:20; 20:10. In all three of these texts the two-horned beast is designated ‘the false prophet.’** There can be no question regarding the identity of the false prophet as the miracle working two-horned beast. The same statements are made regarding both.” *Bunch, TR*, 175.

“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**. 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.**” *Rev. 16:13,14.*

“**A false prophet** ...is Satan’s mouthpiece and appropriately represents a false and counterfeit system of religion. It carries the idea of a prophet **who was once true and had turned traitor** as did Balaam.” *Bunch, TR*, 176.

"Beloved, believe not every spirit, but **try the spirits** whether they are of God: **because many false prophets are gone out into the world.** **1 John 4:1.**

"How are we to try the spirits? **How are we to discern the false prophets?** John continues: 'Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: **And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.'** **1 John 4:2,3**

"The word 'flesh' [Gr., *sarx*] means our fallen human flesh. It is interesting to note that the **fallen Protestant churches follow Roman Catholicism in teaching that Jesus Christ did not come in our flesh**, but rather came in sinless flesh, like Adam before the fall. This denies the plain teaching of Scripture in Hebrews 2, and 1 John 4:4. **Any church system teaching this view of Jesus is identified as the 'false prophet.'**" *PJ.*

"The false prophet had the two horns of a lamb, but the voice of a dragon. His profession was Christian but his character was satanic. Jesus warned of the '**false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves.**' **Matt. 7:15.** Protestantism, which was the mouthpiece of God during the Reformation, **becomes the spokesman of the dragon and is dominated by the same dragon spirit that controls the first beast.** 'The same spirit which actuated papists in ages past will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God.' **5 Testimonies, 449.**" *Bunch, TR, 179.*

"**The deceptive influence of this false prophet must be worldwide**, for a divine warning is issued against it in chapter 14 that goes '**to every nation, and kindred, and tongue, and people.**' Its religious influence must be different from Roman Catholicism, which is symbolized by the leopard beast. Obviously it must be some aspect of Protestantism. And since it is an evil influence, not a good one, **it must be an apostate form of Protestantism.** What has been termed the 'Americanization of religion' must be what is meant, and the United States would be its typical representative." *Price, Time of the End, 30,31.*

"Why is this seemingly gentle and harmless creature branded as a '**false prophet?**' ...Briefly, the reason is that while God is restraining tyranny and persecution in this time-of-the-end period, granting freedom for His church to preach the gospel of the coming kingdom, the evil one employs this false prophet to use these two freedoms **to teach instead visions of world progress and continuous human development, promising that we shall soon outgrow war and the other pains and evils of life by mere human wisdom and planning.** This is a false gospel,

promising what God alone can do and contrary to what He has foretold in the Bible. In effect it is like the work of the false disciples of old who tried to take Jesus by force to make Him king (John 6:15), the kind of king they wanted. All utopian or messianic planning for the world's future through human organizations are foredoomed to utter failure and are in reality a defiance of God's plans. '**Every plant, which my heavenly Father hath not planted, shall be rooted up.**' *Matthew 15:13.*" *Price, Time of the End, 52,53.*

Deceiveth.—

"Even him, whose coming is after the working of Satan with **all power and signs and lying wonders**, And with **all deceivableness of unrighteousness** in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: And that they all might be damned **who believed not the truth**, but had pleasure in unrighteousness." **2 Thess. 2:9,10.**

"[**2 Thess. 2:9,10 and Rev. 13:13,14 quoted.**] No mere impostures are here foretold. Men are deceived by **the miracles which Satan's agents have power to do, not which they pretend to do.** *Great Controversy, 553.*

"I was pointed back to the time of Moses and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for His people, and **these modern magicians would be permitted to imitate the work of God.**" *Early Writings, 59.*

"**Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus.** It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the saints and ensnare them into the belief of this delusion.

"I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. **They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare.** The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, **but must be occupied with**

the present truth and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high that we may stand in this day of error and delusion.

“We must examine well the foundation of our hope, for we shall have to give a reason for it **from the Scriptures**. This delusion will spread, and **we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome**. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. **He would sooner send every angel out of glory to the relief of faithful souls, to make a hedge about them, than have them deceived and led away by the lying wonders of Satan.**

“I saw the rapidity with which this delusion was spreading. **A train of cars was shown me, going with the speed of lightning.** The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, ‘They are binding in bundles ready to burn.’ Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and reverenced. I was perplexed and asked my attending angel who it was. He said, ‘It is Satan. He is the conductor in the form of an angel of light. **He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned.** This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.’

“I asked the angel if there were none left. He bade me **look in an opposite direction**, and I saw a little company traveling 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.’” *Early Writings*, 87,88.

“There is a wonder-working power to appear, and it will be **when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves.**

“Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men and find one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellence, **will fall before Him with shamefacedness.**” *Sermons & Talks*, Vol. 1, 21.

“The time is at hand when **Satan will work miracles to confirm minds in the belief that he is God.** All the people of God are now to stand on the platform of truth as it has been given in the third angel’s message. **All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived.** The only hope for anyone is to hold fast the evidences that have confirmed

the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth’s history.” *Review & Herald*, 8/9/1906.

Them That Dwell on the Earth.—

“The book of Revelation makes a distinction between those who dwell on the earth, and those who dwell in heaven.

“Notice the following contrast of the two groups of people in Revelation 13:6,8: “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, **and them that dwell in heaven.**” “**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.”

“Those that dwell on the face of the earth are those whose focus and attention is on earthly things. To this class of people the gospel is preached. **“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.” Rev. 14:6.**

“The true Christian dwells by faith with Christ in heavenly places. **“But God ...hath quickened us together with Christ, ...and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” Eph. 2:4-6.** “**If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” Col. 3:1,2.** (See also Ps. 16:11 and Ps. 91.)

“The Spirit of Prophecy makes the same distinction: ‘Upon all who dwell on the face of the whole earth, **upon all who make this world their home**, the day of God will come as a snare. It comes to them as a prowling thief.’ *Desire of Ages*, 635.

‘By profession you say to the world: My citizenship is not here but above; while **your works decidedly say that you are a dweller on the earth.**’ 4 *Testimonies*, 51.

“Those that dwell on the earth put the martyrs of Rev. 6:9,10 to death: ‘**How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**’ Rev. 6:9,10. The Old and New Testaments ‘**tormented them that dwell on the earth**’ by condemning their life of sin. Rev. 11:10.” PJ

“The **ones deceived are** the last generation of mankind, **obviously the most sophisticated and the most scientifically educated** of all the long line of humanity—a most surprising situation.” *Price, Time of the End*, 96.

By Means of Those Miracles.—

“It was by the display of supernatural power, in making the serpent his medium, that Satan caused the fall of Adam and Eve in Eden. Before the close of time he will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture: ‘He ...deceiveth them that dwell on the earth

by the means of those miracles which he had power to do,' not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go, and here he calls deception to his aid and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time into the world. He will indeed transform himself into an angel of light. But while he will bear the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth." *5 Testimonies*, 698.

In the Sight of the Beast.—

"**In 1984 the United States abandoned its Protestant heritage** when for the first time in its history, it sent an ambassador to the Vatican City, thus acknowledging this church/state as an equal. **Since that time it has been performing its deeds 'in the sight of the Beast'**—acting in close and open cooperation with the papacy." *PJ*

"**On October, 1951**, President Harry Truman asked the Senate to approve his nomination of an Ambassador to the State of Vatican City. **There was a wave of protest**. Hardly a Protestant church group in the country failed to express its opposition. The President withdrew his proposal.

"**In March, 1984, President Ronald Reagan nominated William A. Wilson as Ambassador to Vatican city.** It was approved by the Senate 81 to 13. Very few objections were heard." *Feyerabend, RVBV, 126.*

"There is nothing in the prophecy to indicate that Catholicism and Protestantism will become one fold. **They will simply clasp hands for the purpose of cooperation** to bring about the fulfillment of a mutual purpose." *Bunch, TR, 185.*



Pope John II with US President Ronald Reagan.

Saying to Them that THEY Should Make.—

"Here is clearly presented a form of government in which the legislative power rests with the people, a

most striking evidence that the United States is the nation denoted in the prophecy." *Great Controversy*, 443.

"This two-horned beast is not a totalitarian state. **It is a democracy**, for she tells the people '**that they should make an image to the beast.**'" *Straw, SR, 87.*

"**Rev. 14:8 and 18:3** predict that '**all nations**' will drink of the wine of Babylon's doctrine of fornication (union of church and state, or making an 'image of the beast'). The Papacy and the United States (Apostate Protestantism) working together—with all the world submitting—is the New World Order. *PJ*.

"Babylon will make all nations drink of the wine of the wrath of her fornication. **Every nation will be involved.**" *Manuscript Releases, Vol. I, 296.*

Make an Image to the Beast.—

"Closely associated with this working of miracles is the erection of an image to the beast. The prophet thus connects the two in verse 14. ...**The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast.**

"To understand what would constitute an image of the papal beast, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in AD 538, constituting the pope the head of the church and the corrector of heretics. **The papacy was a church clothed with civil power**—an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. **What would be an image of the papacy?**—Another ecclesiastical establishment clothed with civil power, in other words, a union of church and state. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy? To be sure we would." *Smith, DR, 590,591.*

"The beast was the papacy clothed with power to put to death the saints of God. Rev. 13:5-8; Dan. 7: 23-26. **An image to the beast, then, must be another ecclesiastical body clothed with power and authority to put the saints to death.** This can refer to nothing else but the corrupt and fallen Protestant Church." *Andrews, TAM, 105.*

"What is the '**image to the beast**'? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like,

and how it is to be formed, we must study the characteristics of the beast itself—the papacy. When the early church became corrupted by departing from the simplicity of the gospel and accepted heathen rites and customs, **she lost the Spirit and power of God;** and in order to control the consciences of the people, **she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of ‘heresy.’** In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.

“It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: ‘There’ shall ‘come a falling away,... and that man of sin be revealed.’ 2 Thessalonians 2:3. **So apostasy in the church will prepare the way for the image to the beast.”** *Great Controversy*, 443.

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, **then Protestant America will have formed an image of the Roman hierarchy,** and the infliction of civil penalties upon dissenters will inevitably result. ...The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.”** *Great Controversy*, 445.

“The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast;** hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.” *Great Controversy*, 448,449.

“Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, **causing anarchy and corruption, and calling down the judgments of God upon the earth.** Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their

words; the worst construction will be put upon their motives.

“As the Protestant churches reject the clear, Scriptural arguments in defense of God’s law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.

“The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. **The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.** Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet’s words: ‘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.” *Great Controversy*, 592.

“There is a **tremendous parallel between Protestantism in its relations with the United States today, and the Christian church in its relations with the Roman Empire in the days of Constantine** which resulted in their illicit marriage and the consequent corruption of both. The ultimate result was the paganizing of the church, the downfall of the empire, and the long Dark Ages for the world.” *Bunch, TR*, 183.

“This movement to secure the aid of the state is one of the greatest evidences of the loss of spiritual power in Protestantism. The demand for the use of the sword of the state **is always proof of the loss of the sword of the Spirit.** Someone has said that ‘Jesus Christ never spent any time in the lobby of the Caesars.’ He had all the power He needed for His work and this mighty power of the Spirit He promised to the church as being all-sufficient for the propagation of their work in giving the gospel to the world.” *Bunch, TR*, 184.

“The Lord has shown me clearly that **the image of the beast will be formed before probation closes; for it is to be the great test for the people of God,** by which their eternal destiny will be decided.” *Selected Messages*, Vol. 2, 81.

“[Pat Robertson:] ‘Over the past few decades, the people of our nation—including Christians—have pushed aside the Fourth Commandment. We have said, “We are not under the Law.” And this is true, but no one has been freed from the moral, physical or commonsense basis for God’s Ten Commandments. That is why it is so devastating to see city after city

opening full blast on Sunday.' [Church and State, April, 1990.]

"While Mr. Robertson advocates the keeping of God's commandments, in this last statement he misapplies the 'seventh day' to 'Sunday,' thus advocating papal authority. Robertson had enough support as a Protestant Evangelical in 1988 to make a bid for the presidency of the United States. Since his defeat he has headed up the Christian Coalition, an organization working at the grass-roots level to bring voting power to his religious views. And what are Mr. Robertson's views?

"He is bent upon taking this nation back to what it was before we had a Constitution that provides religious freedom for all faiths. He laments that Sunday 'laws in America that mandated a day of rest from incessant commerce have been nullified as a violation of the separation of church and state.' [Pat Robertson, The New World Order, p. 227; Word Publishing, 1991.] Then he plainly states that America and this world must be led by 'godly men and women operating under the laws of the God of Jacob.' [Ibid.]

"How does Pat Robertson and the Christian Coalition view the wall of separation erected by America's founding fathers to protect religious freedom? Keith Fournier, a Catholic lawyer and leading figure in Robertson's Christian Coalition, states emphatically, '**The wall of separation between church and state that was erected by secular humanists and other enemies of religious freedom has to come down. That wall is more of a threat to society than the Berlin wall ever was.**' [Keith Fournier, Second Annual *Road to Victory and Strategy Briefing Conference*, Virginia Beach, Virginia, 1992.]" Rafferty, PI, 86,87.

Which Had the Wound By Sword and Did Live.—

"The vitality, the power of this beast is such that people are awed by its resurrection, and this causes them to say '**that they should make an image to the beast, which had the wound by a Sword, and did live**', or, as in the R.V., 'and lived'. As the resurrection from the dead proved Jesus to be of God (Acts 2:24; 3:15; Rom. 1:4; etc.), **so the resurrection of this beast will lead people to conclude that it is of God.** As the Christian's hope lies in Christ's resurrection power, so the world will be led to conceive that **the uprising of this beast from the state of death will bring the world into a state of 'peace and safety'.**' Were, WATB, 59.

REVELATION 13:15

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.

He Had Power to Give Life to Image of the Beast.—

"The apostle Paul points to a time when men would have '**a form of godliness**,' but would deny '**the power thereof**'.

"We greatly regret to see the Protestant church active in the fulfillment of this prophetic picture. While the power of God is lacking, the outward services of true Christian worship are maintained. **With the loss of the power of God the churches are turning more and more to the state to supply what they lack.** It is the testimony of all history that just in proportion as any popular and extensive ecclesiastical organization loses the spirit and power of God, it clamors for the support of the civil arm and finally religion becomes a part of the state. Thus it will be in the formation of the image of the beast, for the prophecy declares: '**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.**' Rev. 13:15.

"Let now an ecclesiastical organization be formed, **let the government legalize such an organization and give it power** to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have? Exactly what the prophecy represents—**an image to the papal beast endowed with life by the two-horned beast, to speak and act with power.**" Smith, DR, 601.

"With the **1961 decision of the Supreme Court** of the United States declaring state Sunday-closing laws to be Constitutional, a long step was taken toward 'the sanctifying of Sunday.'" Anderson, UR, 143.

Worship.—

"A remark by Prof. Bliss, bearing on this point, is worthy of lasting remembrance: 'Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped which is obeyed in preference to the other. **"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16."**' Andrews, TAM, 112.

"Looking back at Revelation 12-14 we realize that the key verb '**worship**' occurs no fewer than eight times, a feature that deserves comment. ...The core of the end-time issue which involves the mark of the beast is **the question of worship.**" Biblical Research Inst., 2SOR, 54.

How the Beast is Worshipped.—

"The third angel's warning is: '**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.**' ...After the warning against the worship of the beast and his image the prophecy declares: '**Here are they that keep the commandments of God, and the faith of Jesus.**' Since those who keep God's commandments are thus

placed in contrast with those that worship the beast and his image and receive his mark, it follows that **the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.**

"The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: '**He shall think to change times and the law.**' **Daniel 7:25**, R.V. And Paul styled the same power the 'man of sin,' who was to exalt himself above God. One prophecy is a complement of the other. **Only by changing God's law could the papacy exalt itself above God;** whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. **Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.**

"The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: '**He shall think to change the times and the law.**' The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

"While the worshipers of God will be especially distinguished by their regard for the fourth commandments—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage—the **worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome.** It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's day.' But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: '**The Son of man is Lord also of the Sabbath.**' The fourth commandment declares: '**The seventh day is the Sabbath of the Lord.**' And by the prophet Isaiah the Lord designates it: '**My holy day.**' **Mark 2:28; Is. 58:13.**' *Great Controversy*, 445,446.

As Many As Would Not Worship the Image of the Beast Should Be Killed.—

"This, then, is the issue which according to this prophecy we are soon to be called upon to meet. Human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are in reality the worshiping of an apostate religious power and the receiving of his mark. If they

refuse to do this, they lose the rights of citizenship, and become outlaws in the land. **They must do that which constitutes the worship of the image of the beast, or forfeit their lives.** On the other hand, God sends forth a message a little before this fearful crisis comes upon the people, as we shall see in remarks on Revelation 14:9-12, declaring that all who do any of these things '**shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.**' He who refuses to comply with these demands of earthly powers exposes himself to the severest penalties which human beings can inflict. He who *does* comply, exposes himself to the most terrible threatenings of divine wrath to be found in the word of God. **The question whether they will obey God or man is to be decided by the people of the present age under the heaviest pressure, from both sides, that has ever been brought to bear upon any generation.**' *Smith, DR*, 602,603.

"This means that the plan of a politico-religious power in the image of the Papacy would succeed. It would begin to promulgate laws, going as far as to punish with death those who would not submit to its authority. In short it would behave just as did the little horn of Daniel 7, '**that spake very great things**' and that oppressed '**the saints of the most High**' (**Dan. 7:20,25.**)" *Zurcher, COR*, 102.

"While, according to the prophecy, the 'image' can be looked for only in the United States, **the worship of the beast will prevail in other countries also: for all the world is to wonder after the beast.** Someone may now say, As you expect this movement to carry, you must look for a period of religious persecution in the United States; nay, more, you must take the position that all the saints of God are to be put to death; for the image is to cause that **all** who will not worship it shall be killed. ...The prophet elsewhere declares, **God does not abandon his people to defeat in this dire conflict, but grants them a complete victory over the beast, his image, his mark, and the number of his name.** **Revelation 15:2.** We further read respecting this earthly power, that he causeth **all** to receive a mark in their right hand or in their foreheads; yet chapter 20:4 speaks of the people of God as those who do not receive the mark, nor worship the image. If, then, he could '**cause**' **all** to receive the mark, and **yet all not actually receive it**, in like manner his causing **all** to be put to death who will not worship the image does not necessarily signify that their lives are actually to be taken." *Smith, DR* (1897), 464-465.

"I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. **Angels provided them food and water,** while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were

scattered in different parts of the land, giving orders that **unless** the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, **the people were at liberty after a certain time to put them to death.**" *Early Writings*, 282,283.

"The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, **will be more than rivaled when Protestantism and popery are combined.** The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earth-quake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith." *Manuscript Releases*, Vol. 16, 239.

Parallels Between Daniel 3 and Revelation 13.—

| DANIEL 3 | REVELATION 13 |
|------------------------------------------------|---------------------------------------------------------------|
| 1. Literal Babylon. | Spiritual Babylon |
| 2. 'Great Babylon.' | 'Babylon the Great' |
| 3. Dominated the world. | Will dominate the world. |
| 4. Connected with the Number '6.' | Connected with the Number '6.' |
| 5. Its Fall Predicted in Dan. 2:39; 5:25-31. | Its Fall Predicted in Rev. 18:7,8. |
| 6. Erected Image Representing Babylon Forever. | Is to Erect a Spiritual Image Representing Babylon Forever. |
| 7. Compels All to Worship | Compels All to Worship |
| 8. Three Literal Jews Refuse to Worship Image. | Spiritual Jews of 3 Angel's Messages Refuse to Worship Image. |
| 9. Hailed Before Ruler. | Hailed Before Rulers. |
| 10. Wrath Against the Three Jews. | Wrath Against the Spiritual Jews. |
| 11. Issue Over Worship (10 times in ch. 3). | Issue Over Worship (7 times in ch. 13-14). |
| 12. Death Decree | Death Decree. (13:15). |
| 13. A Fiery Trial. | A Fiery Trial. |
| 14. Delivered by the Son of God. | Delivered by the Son of God. (17:14). |

Source: Cooke, #20-UR, 24,25.

Death Decree Similar to Esther's Day.—

"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." *Prophets & Kings*, 605.

Why God's People Are Marked for Death.—

"**Those who honor the law of God have been accused of bringing judgments upon the world,** and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.

"...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 eighteen hundred years 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." *Great Controversy*, 615,616.

"*1 Kings 18:17,18.* The obedient are blamed. Elijah probably was blamed for the famine, but **when the false prophets of Baal died, the rain came.** Elijah is a type of the Last Day Message. He was accused, but God fed him by the angels. Later he was translated.

"**Why Do the Calamities Come? Is. 24:3-6: Transgressed God's laws. Zeph. 3:4:** 'They have done violence to the law.' *Jer. 9:12-17:* 'They have forsaken My law.'" *Burnside, RWU*, 168,169.

"[We are] not to provoke those who have accepted this spurious sabbath, an institution of the Papacy in the place of God's holy Sabbath. **Their not having the Bible arguments in their favor makes them all the more angry** and determined to supply the place of arguments that are wanting in the Word of God **by the power of their might. The force of persecution follows the steps of the dragon.** Therefore great care should be exercised to give no provocation." (*Letter 55, 1886. Evangelism*, 235).

God's People Flee, Others are Imprisoned.—

"As the decree issued by the various rulers of Christendom against commandment keepers shall

withdraw the protection of government and abandon them to those who desire their destruction, **the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.** Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for ‘the munitions of rocks.’ Isaiah 33:16. **But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage.** The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. Will the Lord forget His people in this trying hour? *Great Controversy*, 626.

Those Who Don’t Worship the Image Get Victory.—

“While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold **the final victory and deliverance of the faithful.** He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the ‘**Father’s name written in their foreheads.**’ And again he saw ‘**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**’ and singing the song of Moses and the Lamb. [Rev. 14:1,15:2,3].” *5 Testimonies*, 752-753.

“When the protection of human laws shall be withdrawn from those who honor the law of God, **there will be, in different lands, a simultaneous movement for their destruction.** As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

“The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; ‘**Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ...to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**’ Isaiah 30:29, 30.

“With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. **Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company.** The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God’s covenant and long to be shielded from its overpowering brightness.

“By the people of God a voice, clear and melodious, is heard, saying, ‘Look up,’ and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: ‘**I will that they also, whom Thou hast given Me, be with Me where I am.**’ John 17:24. Again a voice, musical and triumphant, is heard, saying: ‘They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;’ and **the pale, quivering lips of those who have held fast their faith utter a shout of victory.**

“**It is at midnight that God manifests His power for the deliverance of His people.** The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, **while the righteous behold with solemn joy the tokens of their deliverance.** Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘**It is done.**’ Rev. 16:17. 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.**’ Verses 17, 18.” *Great Controversy*, 635-637.

When the Execution of the Death Decree Occurs.—

“**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, everyone that shall be found written in the book.**” When this time of trouble comes, every case is decided; **there is no longer probation**, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. **The decree has been passed by the highest earthly authority that they shall worship the**

beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!" *5 Testimonies, 212.*

REVELATION 13:16

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.

He Causeth All.—

"There will be no spot too secluded for that power to reach. The present perfection of organization, the census taking, the enrollment for voting, etc., **bring every individual under the eye of the government** as truly as the enrollment of Augustus Caesar, the tax-gatherer of Rome, brought the parents of Jesus to the attention of the nation." *Haskell, SSP, 242, 243.*

Free and Bond.—

"That there will be slavery at the time of the Second Advent. This is made clear in Revelation 6:15,16, which declares that '**every bondman and every free man**' calls for the mountains and rocks to fall on them and hide them '**from the face of Him that sitteth on the throne.**'" *PJ*

(See also comments under Rev. 18:13.)

A Mark.—

"The word used for mark in this prophecy is *charagma*, and is defined to mean, 'a graving, sculpture; a mark cut in or stamped.' It occurs nine times in the New Testament, and with the single exception of Acts 17:29, refers every time to the mark of the beast. Of course, we are not to understand in this symbolic prophecy that a literal mark is intended, but the giving of the literal mark, as practiced in ancient times is used as a figure to illustrate certain acts that will be performed in the fulfillment of this prophecy. From the literal mark as formerly employed, we learn something of its meaning as used in the prophecy.... The mark as literally used, signified that the person receiving it was the servant of the person whose mark he bore, acknowledged his authority, and professed allegiance to him. **So the mark of the beast, or of the papacy, must be some act or profession by which the authority of that power is acknowledged.** What is it?" *Smith, DR, 604.*

"A mark of a religious power is some outstanding belief or supposed power that other religions do not claim to have." *Burnside, RWU, 162.*

The Mark of the Beast (Papal Power).—

"What is this mark of the beast? It is the mark of

that beast to whom the image was made—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast; hence we **understand it is an institution of the papacy, enforced by Protestantism.** The beast and his image unite in this thing, **in opposition to the saints, who are engaged in keeping the commandments of God.** Have we an institution of the papal apostasy which the civil power supports, and to which the religious world pays homage? We have. It is found in a **weekly Sabbath, which the 'man of sin' has placed in the stead of the Sabbath of the fourth commandment.**" *Andrews, TAM, 106,107.*

"After the warning against the worship of the beast and his image the prophecy declares: '**Here are they that keep the commandments of God, and the faith of Jesus.**' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that **the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.**'

"The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: '**He shall think to change times and the law.**' *Daniel 7:25, R.V.* And Paul styled the same power the '**man of sin**,' who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. **Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.**'

"...An intentional, deliberate change is presented: '**He shall think to change the times and the law.**' **The change in the fourth commandment exactly fulfills the prophecy.** For this the only authority claimed is that of the church. Here the papal power openly sets itself above God." *Great Controversy, 446.*

"Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain.

"...In the Catechism of the Christian Religion, by Stephen Keenan (Boston, Patrick Donahue, 1857), p. 206, on the subject of the third (fourth) commandment, we find these questions and answers:—

"Ques.—What does God ordain by this commandment?

"Ans.—He ordains that we sanctify in a special manner, this day on which he rested from the labor of creation.

"Q.—What is this day of rest?

"A.—The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the

seventh. Genesis 2:2; Hebrews 4:1;etc.

“**Q.**—Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

“**A.**—During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.’

“In the Catholic Christian Instructed (J. P. Kenedy, New York, 1884), p. 202, we read:—

“**Ques.**—What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?

“**Ans.**—We have for it the authority of the Catholic Church, and apostolic tradition.

“**Q.**—Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

“**A.**—The Scripture commands us to hear the church (Matthew 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thessalonians 2:15. **But the Scriptures do not in particular mention this change of the Sabbath.**

“In the Doctrinal Catechism (Kenedy, New York), p. 174, we find further testimony to the same point:—

“**Ques.**—Have you any other way of proving that the church has power to institute festivals of precept?

“**Ans.**—Had she not such power, she could not have done that in which all modern religionists agree with her — **she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.**” Smith, DR (1897) 446-449.

“The Papacy is correct in stating that they changed the day.

“‘In reply to a letter of October 28, 1895, to Cardinal Gibbons, asking if the church claimed **the change of the Sabbath as her mark**, the following was received: “Of course the Catholic church claims that the change was her act.... And the act is a **mark of her ecclesiastical power and authority in religious matters.**”—C.F. Thomas, Chancellor.” Nelson, TA, 71.

“‘But,’ says one, ‘I supposed that Christ changed the Sabbath.’ A great many suppose so, and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such persons for so believing, we would have them at once understand that it is, in reality, one of the most enormous of errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel 7, the man of sin of 2 Thessalonians 2; and the only change that has been made in it, is the change of the Sabbath. Now, **if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and**

Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

“...The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. True to his purpose to exalt himself above God, he undertakes to change that command-ment which, of all others, is the fundamental commandment of the law, the one which makes known who the lawgiver is, and contains his signature of royalty. The fourth commandment does this; no other one does. Four others, it is true, contain the word God, and three of them the word Lord, also. But who is this Lord God of whom they speak? Without the fourth commandment, it is impossible to tell; for idolaters of every grade apply these terms to the multitudinous objects of their adoration. **With the fourth commandment to point out the Author of the Decalogue, the claims of every false god are annulled at one stroke; for the God who here demands our worship is not any created being, but the One who created all things.**” Smith, DR (1897), 483-488.

The Issue is Between Sabbath and Sunday.—



God made the Sabbath through Jesus
for all mankind.

Ephesians 3:9; John 1:1-3; Mark 2:28

“This change of the fourth commandment must therefore be the change to which the prophecy points, and the Sunday sabbath must be the mark of the beast! Some who have long been taught to regard this institution with reverence will perhaps start back with little less than feelings of horror at this conclusion. We have not space, nor is this, perhaps, the place, to enter the origin and nature of the observance of the first day of the week. Let us submit this one proposition: **If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance of the first day of the week has no foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution, and designedly put in place of the Sabbath of the Decalogue by that power which is symbolized by the beast, and placed there as a badge and token of its power to legislate for the church—is it not inevitably the mark of the beast?** The answer

must be in the affirmative. But these hypotheses are all certainties." *Smith, DR (1897), 488,489.*

"Matt. 15:3. Christ asks you '**Why do ye also transgress the commandment of God by your tradition?**' Sunday is based on tradition only.

"Matt. 15:9: '**In vain do they worship Me, teaching for doctrines the commandments of men.**'

If you keep the Sabbath, whom do you obey? God! **If you keep Sunday, whom do you obey? You cannot say you obey God, for God never once asked you to keep Sunday.** The issue is not just a matter of days. **It is a matter of obeying Christ or Rome—either God or man.**" *Burnside, RWU, 165.*

The Prophecy First Seen By Faith.—

"When the application of Revelation 13:11-17 to the United States was first made, as early as the year 1850, these positions respecting a union of the churches and a grand Sunday movement were taken. **But at that time no sign appeared above or beneath, at home or abroad—no token was seen, no indication existed, that such an issue would ever be made.** But there was the prophecy, and that must stand. The United States government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course and perform the acts foretold. But here were predictions which could be fulfilled by nothing less than the above-named movement respecting church and state, and the enforcement of the papal Sabbath as a mark of the beast.

"To take the position at that time that this government was to pursue such a policy and engage in such a work, without any apparent probability in its favor, **was no small act of faith.** On the other hand, to deny or ignore it, while admitting the application of the symbol to this government, would not be in accordance with either Scripture or logic. The only course for the humble, confiding student of prophecy to pursue in such cases is to take the light as it is given, and believe the prophecy in all its parts. **So the stand was boldly taken; and open proclamation has been made from that day to this, that such a work would be seen in the United States.** With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity we have watched the progress of events, and awaited the hour of fulfilment." *Smith, DR (1897), 453,454.*

How God's People Will Relate to Sunday Laws.—

"The light given me by the Lord at a time when we were expecting just such a crisis ...was that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by **refraining from their ordinary work on that day, devoting it to missionary effort.**

"To defy the Sunday laws will but strengthen in

their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. **Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause.** One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance." *9 Testimonies, 232.*

The Mark Received When Issue is Plainly Seen.—

"Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. **But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath,** then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. **He is worshipping the beast and his image.** As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, **they will thereby accept the sign of allegiance to Rome—"the mark of the beast."** And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that **those who continue in transgression will receive "the mark of the beast."**" *Great Controversy, 449.*

"While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be **an avowal of allegiance to a power that is in opposition to God,** the keeping of the true Sabbath, in obedience to God's law, is an **evidence of loyalty to the Creator.** While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." *Great Controversy, 605.*

In Their Right Hand, or In Their Foreheads.—

"The forehead and hand as the sites for receiving the mark and the seal are significant. These terms are first mentioned in the Pentateuch in connection with the commands of God: '**You shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes'** (Deut. 6:8).

"The context indicates that this means the total response of the mind, emotions, and behavior: '**You shall love the Lord your God with all your heart, and with all your soul, and with all your might**' in every activity of life, whether teaching or talking, sitting or walking, lying down or rising up (Deut. 6:5-8). **The forehead symbolized the mind, the thought-life; and the right hand indicates the deed or action.** Both rival powers wish to control the mind and behavior. The followers of the Lamb all have the name of God upon their foreheads; whereas the **followers of the beast have the mark on the forehead (indicating belief, allegiance) or the hand only (indicating forced obedience without mental assent).**

"A study of the mark of the beast (Rev. 13 and 14) and the seal or name of God (7:2-3; 14:1) reveals that the commandments of God are a primary issue in the conflict.

"God's law substituted by the beast's. The mark on the right hand or forehead (13:16) is an allusion to Deuteronomy 6:6-8, where God commanded Israel to bind His commandments (especially the Ten Commandments just reviewed, Deut. 5) '**as a sign upon your hand, and ...as frontlets between your eyes.**' ...Hence, the mark on the hand or forehead signifies the writing of God's laws into the minds and behaviour of His people. The use of the forehead and hand by the beast suggests a parody of God's command: **the substitution of the laws of the beast for the law of God.**

"Issue: obedience/disobedience. In the Apocalypse, those who have the mark of the beast are set in contrast with '**those who keep the commandments of God**' (14:9-12). Hence, it appears that the mark-seal issue has to do with the violation of the commandments of God on the one hand, and the keeping of them on the other." *Biblical Research Inst., ISOR, 256,257.*

REVELATION 13:17

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.

No Man Might Buy or Sell.—

"I saw our people in great distress, weeping, and praying, pleading the sure promises of God, while the wicked were all around us, mocking us, and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. **They had cut off our resources so that we could not buy nor sell,** and referred to our abject poverty and stricken condition. They could not see how we could live without the world; we were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we

were the only people in the world whom the Lord favored the appearances were awfully against us. They declared that they had the truth, that miracles were among them, that angels from heaven talked with them, and walked with them, that great power, and signs and wonders were performed among them, and **this was the Temporal Millennium, which they had been expecting so long.** The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land, and the laws of God, and claimed to be the only ones right on the earth." *Maranatha, 209.*

"Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; **for in the future the problem of buying and selling will be a very serious one.** We should now begin to heed the instruction given us over and over again: **Get out of the cities** into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies." *Adventist Home, 141.*

"This stern measure will be taken in an effort to secure compliance with the dictates of the image. But the measure will be unavailing (see on ch. 14:1, 12). **This measure will doubtless bring on the death decree.**" *7SDA Bible Commentary, 822.*

"**'Man shall not live by bread alone, but by every word of God.'** Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps **it appears that obedience to some plain requirement of God will cut off his means of support.** Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. **'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.'** Matt. 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. **Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other.**

"In the last great conflict of the controversy with Satan **those who are loyal to God will see every earthly support cut off.** Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Rev. 13:11-17. But to the obedient is given the promise, '**He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.**' Isa. 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. **'They shall not be ashamed in the evil**

time: and in the days of famine they shall be satisfied.' Ps. 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Hab. 3:17,18." *Desire of Ages*, 121,122.

Why a Sunday Law and Buy-and-Sell Decree.—

"It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, **preventing their restoration to divine favor and temporal prosperity.**" *Great Controversy*, 590.

Mark of the Beast.—

"The 'mark of the beast' is not a physical mark.... It is a religious mark... In chapter seven we have noted that the seal of God is the holy Sabbath of the Lord. The keeping of the seventh-day Sabbath distinguishes those designated by John as 'saints.' **The 'mark of the beast' is the counterfeit of God's true mark**, subtly designed to deceive as many people as possible. Many millions of people are in grave danger of receiving the mark of the beast while they presume that they are safe in following the majority in religious practice.

"Daniel 7:25 reveals how the papacy has attempted to change God's law by the substitution of another day of rest for the day chosen by God. ...Catholic authorities openly admit that they alone are responsible for the change of God's holy Sabbath.

"...Says Leo J. Trese, an apologist for the Roman church in *The Faith Explained* (Notre Dame: Fides Publishers, 1971), p. 243: '**Nothing is said in the Bible about a change of the Lord's day from Saturday to Sunday.** We know of the change only from the tradition of the [Catholic] Church—a fact handed down to us from earliest times by the living voice of the [Catholic] Church. That is why we find so illogical the attitude of many non-Catholics, who say that they will believe nothing unless they can find it in the Bible and yet will continue to keep Sunday as the Lord's day on the say-so of the Catholic Church.'" *Wieland, GIR*, 100, 101.

Name of the Beast.—

"In the Bible, the word '**name**' is commonly associated with character. When God proclaimed His 'name' in Exodus 34, He proclaimed His character as compassionate and kind. . . . We conclude, therefore, that inasmuch as the mark of the beast is the same as the name of the beast (Rev. 13:17), people who will carry the mark of the beast will be people who, like the beast, **not only rebel against God** and His dwelling [heavenly

sanctuary, where the ark is], but also share in persecuting God's true people." *Biblical Research Inst.*, 2SOR, 55,56.

"This relationship may be compared with the seal of God placed on the forehead of the saints (ch. 7:2), concerning whom John later declared that they had '**his Father's name written in their foreheads**' (ch. 14:1)." *7SDA Bible Commentary*, 822.

Number of His Name.—

"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...**" Rev. 15:2.

(See next verse.)

REVELATION 13:18

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Here is Wisdom.—

"Compare the phrase, '**here is the mind which hath wisdom**' (ch. 17:9). The wisdom here commended is doubtless that to which Paul refers in Eph. 1:17. **Only by divine enlightenment will men understand the mysteries of the Word of God.**" *7SDA Bible Commentary*, 823.

"But the **wisdom that is from above is first pure**, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

Understanding.—

"**The entrance of thy words giveth light: it giveth understanding unto the simple.**" Ps. 199:130.

"**The knowledge of the holy is understanding.**" Prov. 9:10.

"I have **more understanding** than all my teachers: **for thy testimonies are my meditation.**" Ps. 119:99.

Number of the Beast: It is the Number of a Man.—

"**The beast** represents a human organization." *7SDA Bible Commentary*, 824.

"And I saw as it were a sea of glass mingled with fire: and **them that gotten the victory over the beast**, and over **his image**, and over his mark, and **over the number of his name** [a third group], stand on the sea of glass, having the harps of God." **Revelation 15:2.**

Six Hundred Threescore and Six.—

"And **she** [Queen of Sheba] **gave the king an**

hundred twenty talents of gold....

"Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold. Besides that which chapmen and merchants brought. **And all the kings of Arabia and governors of the country brought gold and silver to Solomon."** 2 Chronicles 9:9,13,14.

His Number is Six Hundred Threescore and Six.—

"The number of the beast, says the prophecy, 'is the number of a man.' If it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular or representative man. The most plausible expression we have seen suggested as containing the number of the beast, is one of the titles applied to the pope of Rome. That title is this: **Vicarius Filii Dei**, 'Vicegerent of the Son of God.'

It is worthy of note that the Douay Version of the Bible has the following comment on Revelation 13: 18: 'The numeral letters of his name shall make up this number.' Taking the letters out of this title which are used as Roman numerals, we have V, 5; I, 1; C, 100; I, 1; U (formerly the same as V), 5; I, 1; L, 50; I, 1; I, 1; D, 500; I, 1.

"Adding these numbers together we have 666.

"It has been argued that the title of the popes should be reckoned according to the Greek gematria, since John wrote in Greek, but since the title appears in Latin, and Latin is the official language of the Church of Rome and the language of its adopted Bible, the Vulgate, such a procedure would destroy the numerical value of that title in its own language. It would seem reasonable that a Latin title should exhibit its Latin numerical values rather than Greek values.

"As to the practice of representing names by numbers we read: 'It was a method practiced among the ancients, to denote names by numbers.' [Matthew Henry, Commentary, Vol. III, p. 1065, note on Revelation 13:18.]

"Representing numbers by letters of the alphabet gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians.' [Adam Clarke, Commentary on the New Testament, Vol. II, p. 1025, note on Revelation 13: 18.]

"...This title, *Vicarius Filii Dei*, or some equivalent form of it, has appeared so frequently in Roman Catholic literature and rituals for centuries, that it scarcely seems necessary to add other proof of its validity and importance. Some of the variations of the title are: Vicar of Christ, Vicar of Jesus Christ, Vicar of God. A quotation from the noted Cardinal Manning illustrates these various forms of the same title:

"So in like manner they say now, "See this Catholic Church, this Church of God, feeble and weak, rejected even by the very nations called Catholics. There is Catholic France, and Catholic Germany, and Catholic Italy, giving up this exploded figment of the temporal power of the *Vicar of Jesus Christ*." And so, because the Church seems weak, and the *Vicar of the*

Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we turn our faces from him.' [Cardinal Manning, The Temporal Power of the Year of the Vicar of Jesus Christ, pp. 140, 141.] (Italic ours.)

"Several other variations of this title are used elsewhere in the same book.

"On the importance of the pope's position as indicated by the title under consideration, or its equivalents, we quote from J. A. Wylie, in his comment on the Apology of Ennodius written in defense of Pope Symmachus:

"'We find the council [of Rome, AD 502 or 503] convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were, "that the Pope, as God's Vicar, was the judge of all, and could himself be judged by no one.'" 'In this apology,' remarks Mosheim, 'the reader will perceive that the foundations of that enormous power which the popes of Rome afterwards acquired were now laid.' " [J. A. Wylie, The Papacy, pp. 35, 36.]

"In recent years, the validity of this title has been questioned, but historical evidence remains that this arrogated title has served to support the authority of the popes in building up their vast temporal supremacy during the heyday of Romanism in medieval times, and in maintaining their spiritual authority to this day.

"The particular title *Vicarius Filii Dei* appeared as early as 752-774 in a document historically known as the 'Donation of Constantine.' Though this document was later proved to have been written by someone else and signed with the name of Constantine the Great to give it the weight of his authority—a practice not uncommon in medieval times—yet this so-called Donation of Constantine was used as valid by at least nine of the popes over a period of seven centuries or more in establishing the spiritual and temporal supremacy of the bishops of Rome.

"The title itself was obviously an invention to designate the office of Peter as the first pope in harmony with the widely known claim of the Roman Catholic Church that the words of Jesus in Matthew 16: 18, 19, conferred upon Peter the first bishopric of the church—a view which Protestants have never allowed—and that this bishopric descended to his successors in the papal seat, as stated in the Donation of Constantine and maintained by the church to this day. [See Christopher Coleman, Constantine the Great and Christianity, p.178.]

"The document employing the title was confirmed by a church council, says Binius, a high Roman Catholic dignitary of Cologne, quoted by Labbe and Cossart. [P. Labbe and G. Cossart, Sacrosancta Concilia, Vol. 1, col. 1539-1541.] It was incorporated in Roman Catholic canon law by Gratian, and when this last-named work was revised and published, with endorsement by Pope Gregory XIII, the title was retained. [Corpus Juris Canonici, 1622.] When Lucius Ferraris wrote his elaborate theological work about

1755, he gave under the article “‘Papa’ the title Vicarius Filii Dei, and cited the revised canon law as his authority. Again when Ferraris’s work was revised and enlarged, and published in Rome in 1890, the document and title were still retained. [Lucius Ferraris, *Prompta Bibliotheca* (Rome 1890), Vol. VI, p. 43, col.2.]

“Of Ferraris’s theological work just cited, the *Catholic Encyclopedia* says that it ‘will ever remain a precious mine of information.’ [Catholic Encyclopedia (1913), Vol. VI, p. 49, art., ‘Ferraris.’]

“We quote herewith from the Latin of the Donation of Constantine, confirmed by a church council, incorporated in Roman Catholic canon law, and cited by Ferraris:

“‘Ut sicut Beatus Petrus in terris Vicarius Filii Dei fuit constitutus, ita et Pontifices eius successores in terris principatus postestatem amplius, quam terrenae imperialis nostrae serenitatis mansuetudo habere videtur.’ [Lucius Ferraris, *Prompta Bibliotheca* (Edition of 1890), art., ‘Papa,’ II, Vol. VI, p. 43.]

“Christopher Coleman translates this paragraph from the Canon law of Gratian as follows:

“‘As the blessed Peter is seen to have been constituted Vicar of the Son of God on the earth, so the pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity.’ [Christopher B. Coleman, *The Treatise of Lorenzo Valla on the Donation of Constantine*, p. 13.]

“A freer translation by Edwin Lee Johnson, professor of Latin and Greek, Vanderbilt University, reads: ‘Just as the Blessed Peter was appointed on earth vicar of the Son of God, so also it seems that the Pontiffs, his successors, hold on earth the power of the chief rule rather than (that) His Excellency, His Imperial Serene Highness on earth, (should hold it).’” *Smith, DR*, 619-623.

ALTERNATIVE VIEW:

“John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, **and over the NUMBER of his name**, standing on that sea of glass, having the harps of God. **The Greek word, ARITHMOS, here translated ‘number’, is also thus defined: a mob, a worthless multitude, a herd;** and some have suggested that **these sects make up the number of six hundred threescore and six, which is ascribed to the Antichrist beast:** and I confess that the idea of getting the victory over the **WORTHLESS MULTITUDE of the beast**, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that hath wisdom and understanding, than the usual idea of getting the victory over the Hebrew, Greek, or Roman letters whose numerical value amounts to 666.” *Fitch, Second Advent of Christ*, 7/26/1843.

“I saw all that ‘**would not receive the mark of the**

Beast, and of his Image, in their foreheads or in their hands,’ could not buy or sell. [Rev. 13:15-17.] I saw that the number (666) of the Image Beast was made up; [Rev. 13:18.] and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope’s, and not God’s Sabbath. And all we were required to do, was to give up God’s Sabbath, and keep the Pope’s, and then we should have the mark of the Beast, and of his image.” *Word to Little Flock*, 19.

“**IMAGE OF PAPACY: The two lamb-like horns, (Republicanism & Protestantism,) whose names number 666**, become united in action, speak like a DRAGON, and control the civil legislature, and cause it to make the CHURCH the IMAGE of papacy which received a deadly wound and was healed. Rev. 17:13,14 quoted:” *James White, 1851 Chart*.

“Little children, it is the last time: and as ye have heard that anti-christ shall come, **even now are there many antichrists;** whereby we know that it is the last time. **They went out from us**, but they were not of us.” 1 John 2:18,19.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, **abandon their position and join the ranks of the opposition.** By uniting with the world and partaking of its spirit, they have 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. **They become the most bitter enemies of their former brethren.** When Sabbathkeepers are brought before the courts to answer for their faith, **these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.**” *Great Controversy*, 608

This Prophecy Continues With Revelation 14:1-5.—

“Thus closes chapter 13, leaving the people of God with the powers of earth in deadly array against them, and the decrees of death and banishment from society upon them for their adherence to the commandments of God. Spiritism will be, at the time specified, performing its most imposing wonders, deceiving all the world except the elect. Matthew 24:24; 2 Thess. 2:8-12. This will be the ‘hour of temptation,’ or trial, which is to come, as the closing test, upon all the world, to try them that dwell upon the earth, as mentioned in Revelation 3:10. What is the issue of this conflict? This important inquiry is not left unanswered. **The first five verses of the following chapter, complete the chain of this prophecy, and reveal the glorious triumph of the champions of the truth.**” *Smith, DR*, 623.

“Chapter 13 closes with the account of those who worship the beast in forehead or in hand, signifying either voluntary or involuntary worship of the anti-God power. **The description of this group is followed immediately by a description of the people loyal to God—the 144,000 who followed the Lamb wherever He goes.** The contrast is radical and dramatic, the literary device is powerful.” *BRI, 2SOR, 13.*

| SATAN'S COUNTERFEITS OF TRUTH | |
|--------------------------------------|---------------------------|
| TRUTH | COUNTERFEIT |
| The pure woman (Rev. 12:1) | The Harlot (Rev. 17:1) |
| The 3 Angels Messages | The Three Unclean Spirits |

| | |
|------------------------------------------------------|---------------------------------------------------|
| (Rev. 14:6-12) | (Rev. 16:13-14) |
| The Holy City, New Jerusalem (Rev. 21:10) | The Great City, Babylon (Rev. 17:5) |
| The marriage supper of the Lamb (Rev. 19:6-9) | The great supper of God (Rev. 19:11-21) |
| The Father, Son, and Holy Spirit (Rev. 1:4-8) | The dragon, beast, and false prophet (Rev. 16:13) |
| The Seal of God (Rev. 7:2,3; 14:1) | The Mark of the beast (Rev. 13:16-18; 14:9) |

From: *Swearingen, TOOTN, 60,61.*

REVELATION 14

REVELATION 14:1-20

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 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:

11 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.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

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.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

INTRODUCTION TO REVELATION 14.—

"The significance of this chapter will be missed unless we view it in relation to chapters 12 and 13. John is watching the preparations for the final battle between two great opposing powers. The enemy of all righteousness is marshaling his strength against God's loyal remnant. **Even America, the champion of freedom, will forget her history.** With such a combination of evil, and all the world proclaiming the greatness of the beast and his image, how can true Christianity possibly survive?" *Anderson, UR, 147.*

THE 144,000

REVELATION 14:1

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

And I Looked.—

"**Rev. 14:1-5 is closely connected with ch. 13:11-18.** The 144,000 are here shown with the Lamb on Mt. Zion to indicate **their triumph over the beast and his image.** Earlier John had seen them passing through the severest trial: he had seen them boycotted and condemned as worthy of death. But in their darkest hour they were delivered and are now with the Lamb, eternally secure from the conflicts of earth." *7SDA Bible Commentary, 825.*

Lo, A Lamb Stood.—

"The One whom Lucifer had held before the eyes of the world as a cruel despot, stands a Lamb on Mount Zion. He is no longer the slain Lamb once seen before the throne, but the King in His beauty, the true Conqueror, who has triumphed by the power of truth. He, who might have uttered a single word, and the enemy of truth would have been blotted out of existence, **chose rather to be exalted through suffering.** Love is the ruler of the universe; '**love never faileth**', and through six thousand years of conflict, it has come forth victorious with garments unsullied." *Haskell, SSP, 246.*

Stood.—

"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.”
Daniel 12:1.

“To ‘stand’ means to reign as a king. See Daniel 11:3—“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.” *PJ*

Mount Zion.—

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” **Psalm 48:2.**

“The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.”
Joel 3:16,17.

“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” **Joel 2:32.**

“On what Mount Zion does John see this company standing? —**The Mount Zion above;** for the voice of harpers, which no doubt is uttered by these very ones, is heard from heaven; the same Zion from which the Lord utters his voice when he speaks to his people in close connection with the coming of the Son of man. *Joel 3:16; Hebrews 12:26-28; Revelation 15:17.* A just consideration of the fact that there is a Mount Zion in heaven, and a Jerusalem above, would be a powerful antidote for the false doctrine of a second probation and a millennium of peace on earth.” *Smith, DR, 626.*

“According to Isa. 8:18 ‘the Lord of hosts’ ‘dwelleth in Mount Zion.’ It is therefore the dwelling place of God. It is the place where God reigns and is therefore associated with the heavenly Jerusalem. See Isa. 24:23; Heb. 12:22. It is the headquarters of the government of God which rules the universe. It has no reference whatever to the earthly Mount Zion on which the Temple of Solomon was built. The fact that the 144,000 are with Christ at the very headquarters of His kingdom of glory indicates that they occupy high positions. This is also proven by the fact that they are said to be ‘before the throne of God’ where they ‘stand on the sea of glass.’ See also Rev. 15: 2,3. The sea of glass is the pavement of the throne room.” *Bunch, TR, 191.*

“This is a picture of the spiritual temple. Jesus Christ, the Lamb, is the precious Cornerstone, while the 144,000 are the connected living stones—built up a spiritual house. See 1 Peter 2:4-6, Rev. 3:12..” *PJ*

An Hundred Forty and Four Thousand.—

“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. 7:4.**

“Who shall ascend into the hill of the Lord? **Or who shall stand in his holy place?** He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” Ps. 24:4,5.

“LORD, who shall abide in thy tabernacle? **Who shall dwell in thy holy hill?**

“He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.* In whose eyes a vile person is contemned; but he honoreth them that fear the LORD. *He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent.* He that doeth these things shall never be moved.” **Psalm 15**

“The 144,000 here seen on Mount Zion are the saints who were just before brought to view as objects of the wrath of the beast and his image. They are identical with those sealed, as described in Revelation 7, who have already been shown to be the righteous who are alive at the second coming of Christ.” *Smith, DR, 626.*

“John saw these surrounding the Saviour on the Mount of God—‘the mount of the congregation, in the sides of the North,’ where Satan once stood, and where he attempted to raise a throne for himself. **The one hundred and forty-four thousand occupy the place once filled by Lucifer and his angels.** Oh what a commentary to the universe on the glorious triumph of truth over error! of love over selfishness!” *Haskell, SSP, 248.*

“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.**’ Rev. 7:14-17.” *Great Controversy*, 648,649.

Father’s Name Written in Their Foreheads.—

“The only hope of any man lies through Jesus Christ.... The pure and holy garments are not prepared to be put on by any one after he has entered the gate of the city. **All who enter will have on the robe of Christ’s righteousness, and the name of God will be seen in their foreheads.** This name is the symbol which the apostle saw in vision, and **signifies the yielding of the mind to intelligent and loyal obedience to all of God’s commandments.**” *Son & Daughters*, 370.

“In all you do, let your thought be, ‘Is this the way of the Lord? Will this please my Saviour? He gave His life for me; what can I give back to God? I can only say, “Of Thine own, O lord, I freely give Thee.”’ **Unless the name of God is written in your forehead—written there because God is the center of your thoughts—you will not be meet for the inheritance in light.**” *Counsels on Stewardship*, 46.

“**As the people of God afflict their souls before Him, pleading for purity of heart,** the command is given, ‘**Take away the filthy garments,**’ and the encouraging words are spoken, ‘**Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**’ *Zechariah 3:4.* The spotless robe of Christ’s righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been

turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. **Their sins are transferred to the originator of sin. A ‘fair miter’ is set upon their heads.**

“While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, **placing upon the faithful ones the seal of the living God.** These are they that stand upon Mount Zion with the Lamb, **having the Father’s name written in their foreheads.**” *Prophets & Kings*, 591.

“Said the true Witness to the Philadelphia church, ‘**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.**’ Where? ‘**In their FOREHEADS,**’ just where John saw the ‘**Father’s name.**’ Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord.” *White, James, The 144,000, Advent Review*, 9/1850.

“They have the name of the Lamb’s Father in their foreheads. In chapter 7, they are said to have the seal of God in their foreheads. An important key to an understanding of the seal of God is thus furnished us; for **we at once perceive that the Father regards His name as his seal. That commandment of the law which contains God’s name is therefore the seal of the law.** The Sabbath commandment is the only one which has this; that is, that contains the descriptive title which distinguishes the true God from all false gods. **Wherever this was placed, there the Father’s name was said to be.** (Deut.12:5,14,18,21; 14:23; 16:2,6; etc.); and **whoever keeps this commandment has, consequently, the seal of the living God.**” *Smith, DR* (1897), 509.

“The 144,000 have reached a stage of spiritual development in which their characters have become like Christ’s character. They have reached a stage of character development where they are ready for translation. **The 144,000, by the grace of God have reached perfection or maturity of Christian character. In the last days God sets himself to produce a group of people that reflect His image** and the outward sign of this will be the true observance of the seventh-day Sabbath. ‘**I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.**’ *Ezek. 20:12.*” *Cooke, #22-UR*, 4.

“John saw a Lamb on Mount Zion, and with Him 144,000 having His Father’s name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. **If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our**

cases in the hands of Christ.” (*Review & Herald*, 3/19/1889). 7BC, 978.

“Thou holdest fast my name, and hast not denied my faith.” Rev. 2:13.

REVELATION 14:2

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

A Voice from Heaven, As the Voice of Many Waters; the Voice of a Great Thunder; the Voice of Harpers Harping.—

“It sounds like the voice of Jesus. See Rev. 1:15. Babylon tries to imitate it. See Jer. 51:55.” PJ.

“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**’ [Rev. 14:1-4; 15:2].” *Great Controversy*, 648.

Harping (View of Angels Harping).—

“I have been shown the order, **the perfect order**, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, everyone having a harp of gold. At the end of the harp was an instrument to turn to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. **There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven.** It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.” *I Testimonies*, 146.

REVELATION 14:3

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

A New Song That No Man Can Learn.—

“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.*” *Great Controversy*, 648.

“They sing a new song which no other company is able to learn. **In chapter 15:3, it is called the song of Moses and the song of the Lamb.** The song of Moses, as may be seen by reference to Ex. 15, was the song of his experience and deliverance. Therefore the song of the 144,000 is the song of their deliverance. **No others can join in it; for no other company will have had an experience like theirs.**” *Smith, DR* (1897), 510.

“The reason why none but the 144,000 can learn or sing this song, will be because **the history and deliverance of no other class will be like those who pass through the time of trouble, and are changed ‘at the twinkling of an eye’ at the coming of the Lord.**” *White, James, The 144,000, Advent Review*, 9/1850.

“The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. **A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them.**” *Review & Herald*, 2/17/91.

(See also comments under Revelation 15:3.)

Which Were Redeemed From the Earth.—

“By faith Enoch ‘**was translated that he should not see death; ...for before his translation he had this testimony, that he pleased God.**’ *Hebrews 11:5.* In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. **The godly character of this prophet represents the state of holiness which must be attained by those who shall be ‘redeemed from the earth’ (Revelation 14:3)** at the time of Christ’s second advent. Then, as in the world before the Flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven. But like Enoch, God’s people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch, they will warn the world of the Lord’s second coming and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the

sins of the ungodly. As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire. Says the apostle: ‘We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.’ ‘For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God;’ ‘the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’ ‘The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.’ 1 Cor. 15:51, 52; 1 Thess. 4:16-18.” *Patriarchs & Prophets*, 88,89.

“The statements ‘redeemed from the earth’ and ‘redeemed from among men’ doubtless indicate translation from the earth without experiencing death, which of course is another wonderful privilege. In 1 Thess. 4:15-17, ‘we which are alive and remain unto the coming of the Lord’ are ‘caught up together’ with the resurrected saints ‘to meet the Lord in the air.’ There are only two ways to reach heaven, by a translation or a resurrection. We are told that ‘by faith Enoch was translated that he should not see death,’ (Heb. 11:5). This happened because ‘he pleased God.’ His nobility of character as he ‘walked with God’ qualified him for translation. In all definitions of translation it is made clear that it means to be removed to heaven ‘without the intervening experience of death.’ No person who has ever died can experience translation.” *Bunch, TR*, 193.

REVELATION 14:4

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Not Defiled With Women.—

“A woman is used as a symbol of the church. See Rev. 12:1-6; 17:1-6. The woman arrayed in purple and scarlet-color, on whose ‘forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS,’ is the Catholic Church. Her harlot daughters must therefore be the Protestant sects. They are the women with whom the 144,000 are ‘not defiled.’ Why not defiled with them? Because they obey the voice from heaven, saying, ‘Come out of her, my people, that ye be not PARTAKERS OF HER SINS, [be defiled] and that ye receive not of her plagues.’ Ch. 18:4.” *White, James, The 144,000*,

Advent Review, 9/1850.

“Blessed are the **undefiled** in the way, who walk in the law of the LORD.” **Psalm 119:1.**

“A woman is in Scripture the symbol of a church, a virtuous woman representing a pure church, a **corrupt woman an apostate church**. It is, then, a characteristic of this company that at the time of their deliverance **they are not defiled with, or have no connection with, the fallen churches of the land**. Yet we are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them. In chapter 18:4, we find a call issued to the people of God while they are in Babylon, to come out, lest they become partakers of her sins. Heeding that call, and leaving her connection, they escape the defilement of her sins. So of the 144,000; though some of them may have once had a connection with corrupt churches, **they sever that connection when it would become sin to retain it longer.**” *Smith, DR (1897), 510.*

“The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and **calling upon God’s people to come out of her that they might escape her fearful doom....** Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and **the precious were hurried out of the doomed churches**, as Lot was hurried out of Sodom before her destruction.” *Early Writings, 278,279.*

For They Are Virgins.—

“Paul wrote: ‘I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.’ (2 Cor. 11:2). Those who ‘have purified their souls in obeying the truth’ (1 Pet. 1:22) have fellowship with Jesus, they become eternally united to Him. It is because the ten virgins in the parable of Matt. 25:1-13 have a **pure faith**, as they wait for the coming of Jesus the Bridegroom, that they are said to be ‘virgins.’” *Were, 144,000 Sealed!, 86.*

“**To be chaste means to keep oneself pure from apostasy**, to refuse to worship the beast or receive its mark, even under pressure of death.” *Biblical Research Inst., ISOR, 273.*

“‘Virgins’ as used here has reference to **spiritual** rather than literal celibacy. Marriage is never considered sinful and does not ‘defile.’

“The true church of Christ is represented in Scripture as a ‘virgin’ and the individual members as ‘virgins.’ See 2 Cor. 11:2; Matt. 25:1. Virginity is the symbol of both physical and spiritual purity in life and conduct. The 144,000 have the name of God in their

foreheads indicating godly characters. They ‘keep the commandments of God and the faith of Jesus.’ We are told that those who ‘walk in the law of the Lord’ are ‘**undefiled**,’ and that the disobedient defile themselves and others. See Ps. 119:1; Isa. 24:5; Titus 1:15. All through the Scriptures unfaithfulness to God is represented as spiritual fornication and adultery. See 2 Chron. 21:11; Jer. 3:8,9; Hosea 1:2; 2:2; Rev. 17:1-5. Moral uncleanness has always been a part of paganism. **The 144,000 get complete victory over impurity of mind and body during the most licentious age of all history**, comparable only to the days of Noah and Lot. **They will pass triumphantly through the antitype of the Baal-Peor experience of ancient Israel just before they entered the promised land....**

“Is it any wonder that those called out of Babylon are called ‘virgins’? We are told that only ‘the pure in heart’ will see God and that ‘the seal of God will never be placed upon the forehead of an impure man or woman,’ (5 *Testimonies*, 216.) The 144,000 are complete **victors over both literal and spiritual harlotry.**” *Bunch, TR*, 192.

They Follow the Lamb Whithersoever He Goeth.—

“The lesson is for all time. We are to follow the Lamb of God whithersoever He goeth. His guidance is to be chosen, His companionship valued above the companionship of earthly friends. Christ says, ‘**He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me.**’ Matt. 10:37.” *Christ’s Object Lessons*, 223.

“**The Lord has a people on the earth, who follow the Lamb whithersoever He goeth. He has His thousands who have not bowed the knee to Baal.** Such will stand with Him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work.

“**We need not wait till we are translated to follow Christ.** God’s people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments now. We are not to follow Christ fitfully or capriciously, only when it is for our advantage.

“**We must choose to follow Him.** In daily life we must follow His example, as a flock trustfully follows its shepherd. We are to follow Him by suffering for His sake, saying, at every step, ‘**Though he slay me, yet will I trust in him.**’ His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him.” (*Review & Herald*, 4/12/1898). 7BC, 978.

“Chapter 7:17, speaking of the same company and

at the same time, says, ‘**For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.**’” *Smith, DR* (1897), 510.

“**This is evidently a privilege not accorded to all the redeemed.** Christ will doubtless visit the unnumbered millions of unfallen worlds which He has created, and will take with Him this special temple choir and orchestra of harpists, who, **because of their experience in redeeming love can sing the song of redemption as none others can sing it.** This will help make possible the promise that ‘**affliction shall not rise up the second time.**’ In a special sense the 144,000 may represent the bride of Christ, whom He takes with Him on a wedding tour of the universe, a privilege granted them because they have gone through experiences more like that of Christ than any others, so that they are more like Him in character.” *Bunch, TR*, 193.

“Upon the north side of the holy place stood the golden table, bearing its twelve loaves of bread. This bread was called ‘**bread of the presence.**’ Ex. 25:30. (Young’s Trans.) Christ is the ‘**living bread,**’ who ever liveth to make intercession for His people. As the bread was ever before the Lord, so Christ ever liveth in the presence of the Father, as the representative of fallen man. The twelve loaves into which the bread was divided, represented the twelve tribes of ancient Israel, and **also the twelve thousand of each of the twelve tribes which form the one hundred and forty-four thousand, who follow the Lamb wheresoever He goeth.**” *Haskell, SSP*, 366,367.

Redeemed From Among Men.—

“Not out of their graves; no, no—“**FROM AMONG MEN.**” They must, therefore, be **the living saints** who are changed to immortality at the coming of the Lord. The sleeping saints are not ‘**among men.**’ Those who came out of their graves at the time of the first Advent were not among men. No, they were in the silent grave. ...The 144,000 are on the earth, ‘**among men**’ [the wicked], at the coming of Christ, and at the ‘**voice of the archangel**’ they are changed in a moment, and are ‘**caught up**’ **FROM AMONG MEN** to ‘**meet the Lord.**’” *White, James, The 144,000, Advent Review*, 9/1850.

“They are ‘**redeemed from among men**’ (verse 4), an expression which can be applicable only to those who are translated from among the living. Paul labored, if by any means he might attain to a resurrection out from among the dead. Phil.3:11. This is the hope of those who sleep in Jesus—a resurrection from the dead. A redemption from among men, from among the living must mean a different thing, **and can mean only one thing, and that is translation. Hence the 144,000 are the living saints, who will be translated at the second coming of Christ.** (See on verse 13, note.)” *Smith, DR*

(1897), 509.

"**Elijah, who was translated without seeing death,** represented those who will be changed to immortality at Christ's second coming, and will be translated to heaven without seeing death." *Early Writings*, 164.

Firstfruits Unto God and to the Lamb.—

"The first fruits in this text do not refer to the type—the 'sheaf of the first fruits of the harvest,' which the priest waved before the Lord '**on the morrow after the Sabbath.**' Lev. 23:10-12. That was fulfilled in Christ. '**Christ the first fruits; afterward they that are Christ's at his coming.**' 1 Cor. 15:23. Paul does not say, Christ and 144,000 the first fruits, no, no; the **144,000 are a part of the great harvest**, in the end of the world of which the risen Saviour was a sample, or first fruits. If Paul had said, Christ and 144,000 the first fruits, and there was no other testimony in the way, then we might with safety believe that they were raised at the first Advent; but as it reads '**Christ the first fruits,**' we think it safest and best to believe it as it reads.

"**Of his own will begat he us with the word of truth, that we should be a KIND OF FIRST FRUITS of his creatures.** James 1:18. It will yet be more clearly seen that the living saints will be delivered by the voice of God, and have power over the nations before the second Advent. Their captivity will be turned, and the yoke broken from off their neck, and '**destroyed BECAUSE OF THE ANOINTING.**' See Isa. 10:27. The latter rain—the **outpouring of the Spirit—prior to the Advent, will ripen the 144,000 for the harvest**, while the other saints will be still sleeping in the grave. In this sense they will be '**the first fruits unto God and to the Lamb.**' Then they will be '**without fault before the throne.**' They will confess all their faults while Jesus is in the Sanctuary ready to blot them out, and they will be borne away by the scape-goat just before our High Priest comes out to bless his waiting people." *White, James, The 144,000, Advent Review*, 9/1850.

"They are '**first-fruits**' unto God and the Lamb. This term appears to be applied to different ones to **denote especial conditions.** Christ is the first-fruits as the antitype of the wave-sheaf. The first receivers of the gospel are called by James (chapter 1:18) a kind of first-fruits. **So the 144,000, ripening up for the heavenly garner here on earth during the troubulous scenes of the last days, being translated to heaven without seeing death**, and occupying a preeminent position, are, in this sense, as would seem very consistent, **called first-fruits unto God and the Lamb.**" *Smith, DR* (1897), 510.

"These [the 144,000], 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." *Great Controversy*, 649.

"'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.' Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

"'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." *Christ's Object Lessons*, 68,69.

"Applied to the 144,000, the term '**first-fruits**' may be understood ...as being the first installment, or **pledge, of the great harvest.**" *7SDA Bible Commentary*, 826.

"In the Bible the term '**firstfruit**' is employed in two ways: (1) firstfruits of a harvest, and (2) **the quality of the fruits.** The firstfruits were the first in quality as well as in time. In the margin of Ezekiel 44:30, they are called the '**chief**' fruits, and in Num. 18:12, the '**best**.'

"...Undoubtedly in Rev. 14:4 the word '**firstfruits**' is employed to emphasize the **quality of the fruit, the character of the 144,000.** In this case (as in every other instance in the Scripture where there may be a question as to the manner in which a word is employed) the context clearly shows. Briefly, the context draws attention to the purity of these people: **They stand with Jesus (Rev. 14:1).** The same ones are mentioned in Rev. 17:14: '**And they that are with Him are called, and chosen [sealed], and faithful.**' These have stood the test, and God judges them perfect, fit for fellowship with Jesus the Sinless One." *Were, 144,000 Sealed!*, 85,86.

REVELATION 14:5

And in their mouth was found no guile: for they are without fault before the throne of God.

Was Found.—

“The form of the Greek verb suggests that a certain point of time is under consideration. **At that point of time investigation proves the 144,000 to be faultless.** This does not mean that they had never erred, but that by the grace of God **they had overcome all defects of character.**” *7SDA Bible Commentary*, 827.

In Their Mouth Was Found No Guile.—

“If any man **offend not in word**, the same is a **perfect man**, and able also to bridle the whole body.” *James 3:2*.

“The remnant of Israel shall not do iniquity, **nor speak lies; neither shall a deceitful tongue be found in their mouth.**” *Zephaniah 3:13*.

“According as he hath chosen us in him before the foundation of the world, that we should be **holy and without blame** before him in love.” *Eph. 1:4*.

“In their mouth was found no guile; for the soul temple had been so thoroughly cleansed before leaving earth that the **human mouth became a channel for the words of God.** When the mind of Christ takes full possession of a man, he thinks and speaks and acts as Christ Himself would act.” *Haskell, SSP*, 250.

“‘Guile’ has the meaning of craft, trickery and duplicity. The person with guile in his mouth is a liar and deceiver. ...**Purity of speech is closely related to pureness of heart and faith.** The 144,000 have a pure religion, pure hearts, pure lives, and a pure language free from deceit, malicious gossip, and filthy stories. They are like Jesus of whom it is said: ‘**Neither was any deceit in His mouth.** (*Isa. 53:9*). Peter was doubtless quoting this text when he said of Jesus: ‘Who did no sin, neither was guile found in His mouth,’ (*1 Pet. 1:22*).” *Bunch, TR*, 193.

“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, **and speaketh the truth in his heart. He that backbiteth not with his tongue**, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.” *Ps. 15:1-3*.

“Those who would have that wisdom which is from God must become fools in the sinful knowledge of this age, in order to be wise. They should shut their eyes, that they may see and learn no evil. They should close their ears, lest they hear that which is evil and obtain that knowledge which would stain their purity of thoughts and acts. **And they should guard their tongues, lest they utter corrupt communications and guile be found in their mouths.**” *Adventist Home*, 404.

“I saw that none could share the ‘refreshing’ unless **they obtain the victory** over every besetment, over pride, selfishness, love of the world, and **over**

every wrong word and action.” *Early Writings*, 71.

“Those who have learned of Christ will ‘have no fellowship with the unfruitful works of darkness.’ **Ephesians 5:11.** In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth ‘**was found no guile.**’ **Revelation 14:5.**” *Mount of Blessing*, 169.

“Guile will not be found in the lips of the true Christian. **Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality**, not an action that has the least appearance of evil.” *Medical Ministry*, 142.

“**My brethren and sisters, how are you employing the gift of speech?** Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? **Is your conversation free from levity, pride and malice, deceit and impurity?** Are you without guile before God?” *5 Testimonies*, 175.

“The Lord is still gracious; the Lord will still pardon, but your character must be transformed. **There must be no guile found in the mouth of those who stand on the sea of glass.** All this exaggeration, all misstatements, everything untrue, must be put away from you....” *Manuscript Releases*, Vol. 18, 247.

Twelve Identification Marks of the 144,000.—

1. A special group that exist **in the last days**.
2. They are Israelites—of **spiritual Israel**—true Christians.
3. They are sealed: which involves **the observance of the true Sabbath** and receiving the mark of protection at the Close of Probation.
4. They are **not defiled** with the teachings and practices of **Babylon**.
5. They attain to **perfection of character**.
6. They experience **the Great Tribulation** of the End Time.
7. They are **victorious in the conflict** with the Beast and his Image.
8. They will experience being **without a Mediator**.
9. They vindicate God by displaying to the universe that **man can keep God's law**.
10. They **do not experience death**.
11. They represent the **living righteous** who will be translated.
12. They receive a **special reward in the kingdom**.

From: *Cooke, #22-UR*, 15,16.

They Are Without Fault Before the Throne.—

“In those days, and in that time, saith the LORD, the **iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found:** for I will pardon them whom I reserve.”

Jeremiah 50:20.

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. **Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil.** While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. '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." *Great Controversy*, 425.

"I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform that we may obey the claims which He has upon us and **glorify Him in our bodies and spirits which are His and finally stand without fault before the throne of God.**" *1 Testimonies*, 488.

"When tempted to murmur, censure, and indulge in fretfulness, wounding those around you, and in so doing wounding your own soul, oh! let the deep, earnest, anxious inquiry come from your soul, **Shall I stand without fault before the throne of God? Only the faultless will be there. None will be translated to heaven while their hearts are filled with the rubbish of earth.** Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ, and all the unlovely, unlovable traits of character overcome." *1 Testimonies*, 705.

"With the last generation who are awaiting translation, they will indeed come to the state where they fully 'keep the commandments of God.' This is very significant. **We believe that in a special way the 144,000 will be used by heaven to vindicate the character of God.**

"From the beginning, one of Satan's leading accusations has been that it is impossible for God's people to keep His law. However God exposed the falsity of Satan's accusation by showing that **Jesus while on earth, in the same nature as man, perfectly kept the commandments of God.** In a final demonstration, in the last generation of earth, the weakest generation of all time, God displays to the

universe that these also can keep the commandments of God. This demonstration will be made when there is no mediator between God and men, when the high priestly intercession of Christ has ceased, when the Holy Spirit has completed His work on earth. **This final generation, which has inherited all the weaknesses and degeneration of the ages, out of it, God will take a people and make them without fault. 'There is no guile in their mouth.'** What a demonstration of the grace of God this is going to be!

"This could explain why the Dragon is so enraged against the Remnant and endeavors to blot them out of existence. This explains the great tribulation through which the 144,000 pass. **God permits Satan to try them to the uttermost. Satan exerts super efforts to cause them to sin, but he fails.** The 144,000 justify God. **They prove before the universe that God's law can be kept."** Cooke, #22-UR, 11,12.

The Throne of God.—

"And they sung as it were a new song **before the throne**, and before the four beasts, and the elders." **Rev. 14:3.**

INTRODUCTION:**THREE ANGELS' MESSAGES.—**

"Another scene and another chain of prophetic events is introduced in these verses. We know that this is so, because the preceding verses of this chapter describe a company of the redeemed in the immortal state—a **scene which constitutes a part of the prophetic chain commencing with the first verse of chapter 12, and with which that chain of events closes; for no prophecy goes beyond the immortal state;** and whenever we are brought in a line of prophecy to the end of the world, we know that that line there ends, and that what is introduced subsequently belongs to a new series of events.

"The messages described in these verses are known as '**the three angels' messages of Revelation 14.**' We are justified in applying to them the ordinals, first, second, and third, by the prophecy itself; for the last one is distinctly called 'the third angel,' from which it follows that the one preceding was the second angel; and the one before that, the first angel.

"...The importance of the work set forth in [Rev. 14:6-12] will be apparent to anyone who will attentively study them. Whenever these messages are due, and are proclaimed, they must, from the very nature of the case, constitute the great theme of interest for that generation. ...**No man, except at the peril of his soul, can treat these warnings as nonessential, passing them by with neglect and disregard.**" Smith, DR (1897), 511-513.

"The theme of greatest importance is **the third angel's message, embracing the messages of the first and second angels.** All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have

to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost." Letter 97, 1902. *Evangelism*, 196.



The Three Angels Represent Movements of People that Give Three Global Messages to Every Nation, Kindred, Tongue, and People.

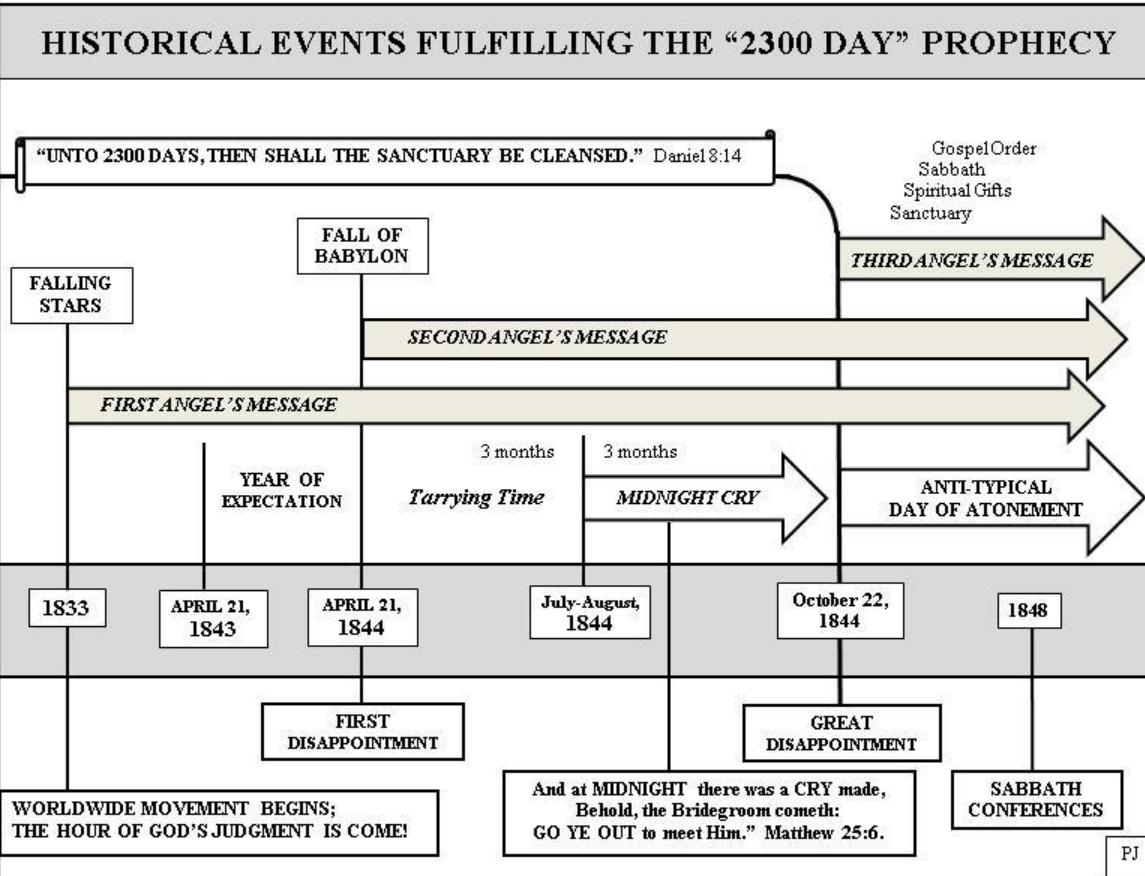
"Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but

they live and are to exert their power upon our religious experience while time shall last." *6 Testimonies*, 17,18.

"There follows no world-wide message in the New Testament after the one announced in Revelation 14. In chapters 15 and 16 we have a record of the seven last plagues to be poured out upon those who reject the message of Revelation 14. **In Revelation 18 there is a reinforcement of the message of Revelation 14."** *Gilbert, MIHS*, 190.

"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. [Rev. 13:4-18, quoted.]

"In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God's people. Verses nine to eleven bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand. **This warning is to be given to the world by those who are mentioned in the twelfth verse as keeping 'the commandments of God, and the faith of Jesus.'**" *Manuscript Releases*, Vol. 19, 282.



THE FIRST ANGEL'S MESSAGE

REVELATION 14:6

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

I Saw Another Angel.—

“‘Angel’ in both Hebrew and Greek signifies ‘messenger.’” *Bunch, TR, 198.*

“This message is declared to be a part of ‘the everlasting gospel.’ The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.” *Great Controversy, 312.*

“The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it.” *Great Controversy, 355.*

“These angels [of Rev. 14:6-12] are evidently symbolic; for the work assigned them is that of preaching the everlasting gospel to the people. But the preaching of the gospel has not been entrusted to literal angels; it has been committed unto men, who are responsible for this sacred trust placed in their hands. Each of these three angels, therefore, symbolizes a body of religious teachers, who are commissioned to make known to their fellow men the special truths which constitute the burden of these messages respectively.

“But we are to consider further that angels, literally, are intensely interested in the work of grace among men, being sent forth to minister to those who shall be heirs of salvation. And as there is order in all the movements and appointments of the heavenly world, it may not be fanciful to suppose that a literal angel has charge and oversight of the work of each message. *Hebrews 1:14; Revelation 1:1; 22:16.*

“In these symbols we see the sharp contrast the Bible draws between earthly and heavenly things. Wherever earthly governments are to be represented—even the best of them—the most appropriate symbol that can be found is a cruel and ravenous wild beast; but when the work of God is to be set forth, an angel, clad in beauty and girt with power, is taken to

symbolize it.” *Smith, DR (1897), 511-513.*

“If angels occupied the place of man in the administration of the gospel, there would not be whole regions left in darkness and the shadow of death. The work would have been as is represented by the angel flying through the midst of heaven proclaiming the everlasting gospel to them that dwell on the earth. But the Lord does nothing without the cooperation of man. Could the intense interest which the angels have for man be put into voice that would be heard by the human agent, what appeals would be heard in burning words to communicate to others that which heaven had communicated to them.” *My Life Today, 304.*

“The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” *5 Testimonies, 455,456.*

Flying in the Midst of Heaven.—

“The angel’s flight ‘in the midst of heaven,’ the ‘loud voice’ with which the warning is uttered, and its promulgation to all ‘that dwell on the earth’—‘to every nation, and kindred, and tongue, and people’—give evidence of the rapidity and world-wide extent of the movement.” *Great Controversy, 355.*

“Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust!” *5 Testimonies, 207.*

“When will the church do her appointed work? She is represented as an angel of light, flying through heaven with the everlasting gospel to be proclaimed to the world. This represents the speed and directness with which the church is to prosecute her work.” *Medical Ministry, 131.*

Having the Everlasting Gospel.—

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” *Romans 1:16,17.*

“The everlasting gospel means that it is everlasting—it doesn’t change. The gospel preached

in the Old Testament is the same preached in the New Testament. “And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.**” Gal. 3:8. “**For unto us was the gospel preached, as well as unto them:** but the word preached did not profit them, not being mixed with faith in them that heard it.” Heb. 4:2.

“The term ‘everlasting gospel’ in the First Angel’s message means that only those who believe that the gospel is everlasting can give the everlasting gospel of the First Angel’s message. Those who believe that the OT had a different gospel cannot give these last warning messages to the world. Indeed, they have sipped the wine of Babylon.” PJ

“The Scriptures elsewhere speak of the ‘glorious’ gospel (2 Cor. 4:4; 1 Tim. 1:11), but only here is the word ‘everlasting’ used in connection with the gospel.... There is but one gospel to save men. It will continue as long as there are men to be saved. There never will be another gospel.” *7SDA Bible Commentary*, 827.

“In the prophecy of Jerusalem’s destruction Christ said, ‘Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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.’ This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to ‘every creature which is under heaven.’ Col. 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached ‘to every nation, and kindred, and tongue, and people.’ Rev. 14:6, 14. God ‘hath appointed a day, in the which He will judge the world.’ Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that ‘this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ By giving the gospel to the world it is in our power to hasten our Lord’s return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.” *Desire of Ages*, 633,634.

“John in the Revelation foretells the proclamation of the gospel message just before Christ’s second coming.... (Rev. 14:6,7 quoted.)

“In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The

proclamation of the judgment is an announcement of Christ’s second coming as at hand. **And this proclamation is called the everlasting gospel. Thus the preaching of Christ’s second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.**” *Christ’s Object Lessons*, 227,228.

To Preach.—

“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? **And how shall they hear without a preacher? And how shall they preach, except they be sent?** As it is written, How beautiful are the feet of them that **preach the gospel of peace, and bring glad tidings of good things!**” Romans 10:14,15.

“**Without Me,**” says Christ, ‘**ye can do nothing.**’ Are we who claim to be workers with Christ, united to Him? Do we abide in Christ? and are we one with Him? The message that we bear is worldwide. It must come before all nations, tongues, and peoples. **The Lord will not require any one of us to go forth with this message without giving us grace and power to present it to the people in a manner corresponding to its importance.** The great question with us today is: Are we carrying to the world this solemn message of truth in a way to show its importance? The Lord will work with the laborers if they will make Christ their only dependence. He never designed that His missionaries should work without His grace, destitute of His power.” *5 Testimonies*, 591.

“In order that the gospel may go to all nations, kindreds, tongues, and peoples, **self-sacrifice** must be maintained.” *7 Testimonies*, 215.

“Very much more can be accomplished by the living preacher with the **circulation of papers and tracts than by the preaching of the word alone without the publications.** The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way.” *Life Sketches*, 217.

To Every Nation, Kindred, Tongue and People.—

“The time has come, the important time when through God’s messengers the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels’ messages must go to every nation, kindred, tongue, and people; **it must lighten the darkness of every continent and extend to the islands of the sea.** Nothing of human invention must be allowed to retard this work.” *6 Testimonies*, 133.

“This proclamation is one of pre-eminent importance. It is not a mere local judgment, but **one**

that concerns all the inhabitants of the earth. Hence it has reference to the final Judgment scene. It is the same gospel that Paul preached that is here styled the ‘**everlasting gospel.**’ But the great truth uttered by this angel would not have been a truth if uttered by Paul; for he lived at the commencement of the gospel dispensation, and this proclamation relates to its closing scenes. It seems to be the same as ‘**this gospel of the kingdom**’ that our Lord presents in Matt. 24:14 as the sign of the end of this dispensation.” Andrews, *TAM*, 27.

“If you would go forth to do Christ’s work, **angels of God would open the way before you, preparing hearts to receive the gospel.** Were every one of you a living missionary, the message for this time would speedily be proclaimed in **all countries, to every people and nation and tongue.** This is the work that must be done before Christ shall come in power and great glory.” *6 Testimonies*, 438.

“Not only individuals, but **nations will have a probationary period of opportunity to take heed to the warning of three angels messages.** The announcement will be given to state leaders.” *PJ*

REVELATION 14:7

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Saying With a Loud Voice.—

“The message of both the first angel and the third angel are given with a ‘loud voice’ (vs. 9). The loud voice indicates that the message will be proclaimed so that all may hear. **It also emphasizes the importance of the message.**” *7SDA Bible Commentary*, 827.

“It is represented as being given with a loud voice; that is, **with the power of the Holy Spirit.**” (*Manuscript 16, 1900*). *7BC*, 980.

Fear God.—

“And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

“And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God**, seeing thou hast not withheld thy son, thine only *son* from me.” *Genesis 22:11,12.*

“Let us hear the conclusion of the whole matter: **Fear God, and keep His commandments:** for this is the **whole duty of man.**” *Ecc. 12:13.*

“It conveys the thought of absolute loyalty to God,

of **full surrender** to His will.” *7SDA Bible Commentary*, 827.

“The love of God ever tends to the fear of God—**fear to offend Him.** Those who are truly converted will not venture heedlessly upon the borders of any evil, lest they grieve the Spirit of God and are left to their own way, to be filled with their own doings.” *Upward Look*, 371.

“And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; **and I gave them to him for the fear wherewith he feared me, and was afraid before my name.** The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.” *Malachi 2:4-6.*

“Noah did not indulge them [the wicked] in the faintest hope that those who neglected the present opportunity, who rejected the present message, would be favored with another opportunity of salvation. God means that men shall not only love him, **but that his fear shall be in their hearts.** Noah’s faith was mingled with fear; for it is written that Noah, being warned of God, moved with fear, prepared an ark for the saving of his house. **His faith intensified his fear; for it was no cowardly fear that moved him.** He dared not suppress the words of God for fear of men, or withhold his message in dread of the consequences that might result because of the opposition and hate of the wicked and unbelieving about him. He knew the power of God, and realized that God would fulfill his word. **His fear of God did not separate him from God, but served to draw him closer to him, and to lead him to pour out his soul in earnest supplication.** There were many who at first received Noah’s message, **but the fear of men was greater than the fear of God, and they turned away from the truth of God to believe a lie.** As time passed on, and reproach and ridicule were heaped upon them, their hearts failed them, and they did not bear the test. It is the testing time that will measure professed faith and assurance in God. Courage and integrity cannot be estimated rightly by men until the day of trial puts them to the test.” *Signs*, 4/18/1895.

“God is no respecter of persons: But in every nation he that **feareth him, and worketh righteousness** [gives glory to Him], is accepted with him.” *Acts 10:35.*

“With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. **The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. They honored the**

priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. Many had been impressed and almost persuaded; but they did not act upon their convictions, and were not reckoned on the side of Christ. Satan presented his temptations, until the light appeared as darkness. Thus many rejected the truth that would have proved the saving of the soul." *Desire of Ages*, 489.

"But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, **Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season:** he reserveth unto us the appointed weeks of the harvest." **Jer. 5:23,24.**

Glory = Name = God's Character.--

"The word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, 'Show me Thy glory,' the Lord answered, 'I will make all My goodness pass before thee.' **Exodus 33:18, 19. This is His glory.** The Lord passed before Moses, and proclaimed, 'The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' **Exodus 34:6, 7.** He is 'slow to anger, and of great kindness,' 'because He delighteth in mercy.' **Jonah 4:2; Micah 7:18.**' *Steps to Christ*, 10.

Give Glory to Him.—

"Give unto the LORD, O ye mighty, give unto the LORD glory and strength. **Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.**" *Psalm 29:1,2.*

"Whoso offereth praise glorifieth Me." **Psalm 50:23.**

"Let your light (Jesus = Light of the world) so shine before men, that they may see your good works (fruits of the Holy Spirit), and glorify your (God the) Father which is in heaven." **Matthew 5:16.**

"To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God." (*Manuscript 16, 1890*). **7BC**, 979.

"Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with Him to save sinners." *Christ's Object Lessons*, 142,143.

"Remember that you are trees in the garden of the Lord, and that the divine protection is round about you; **The more visible the line of demarcation between the flowers of God and the briar and thorn of Satan's planting, the more the Lord is glorified.**" *Spalding & Magan*, 229.

"For ye are bought with a price: therefore **glorify God in your body, and in your spirit**, which are God's." **1Corinthians 6:20.**

"'Ye are not your own,' He says; 'for ye are bought with a price;' therefore **glorify God by a life of service** that will win men and women from sin to righteousness." **9 Testimonies**, 104.

"By exerting every power to glorify God, **they will have increased power** with which to glorify him." *Counsels to Parents, Teachers, & Students*, 506.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." **John 15:8.**

"Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, **glorify God before angels and before men by presenting to the world a well-ordered, well-disciplined family**—a family that love and obey God instead of rebelling against Him." *Adventist Home*, 27.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." **1 Corinthians 10:31.**

The Hour of His Judgment Is Come.—

"Let us hear the conclusion of the whole matter: **Fear God**, and keep his commandments: for this is the whole duty of man. **For God shall bring every work into judgment**, with every secret thing, whether it be good, or whether it be evil." **Ecc. 12:13,14.**

"The idea of a judgment at a specific time destroys at a stroke the widespread belief of an individual judgment immediately after death that decides the eternal reward or punishment." *Zurcher, COR*, 74.

"The time of the judgment is a most solemn period, **when the Lord gathers His own from among the tares.** Those who have been members of the same family are separated. A mark is placed upon the righteous. '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.'" *Testimonies to Ministers*, 234.

When Does The Hour of God's Judgment Occur?—

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." **Acts 24:25.** [Note: The Judgment had not yet come in Paul's day.]

"The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel;' and **it announces the**

opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. 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.

"The apostle Paul warned the church not to look for the coming of Christ in his day. '**That day shall not come,**' he says, '**except there come a falling away first, and that man of sin be revealed.**' 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the '**man of sin,**' can we look for the advent of our Lord. The '**man of sin,**' which is also styled '**the mystery of iniquity,**' '**the son of perdition,**' and '**that wicked,**' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. **It is this side of that time that the message of Christ's second coming is to be proclaimed.**

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. **Martin Luther placed the judgment about three hundred years in the future** from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed **the solemn message of the judgment near.**" Great Controversy, 355,356.

"In Daniel 8:13,14,17; 9:24,25, the exact time of the judgment is located. **It was to begin at the close of the 2300 prophetic days or literal years, or in 1844.** Daniel was shown what would take place in heaven at the close of the 2300 years, **and the Revelator what would take place on earth at the same time.** A message would be heralded to all the world telling every judgment-bound creature that the supreme court of the universe has begun its solemn work in heaven." Bunch, TR, 200.

The Beginning of 'The Hour of God's Judgment Message.—

"But the strongest and most conclusive evidence that the message belongs to the **present time** will consist in finding some movement in this generation through which its fulfilment has been, or is going forward. On this point we refer to a movement of which it would now be hard to find any one who is wholly ignorant. **It is the**

great Advent movement....

"As early as 1831, William Miller, of Low Hampton, N.Y., by an earnest and consistent study of the prophecies, was led to the conclusion that the gospel dispensation was near its close. He placed the termination, which he thought would occur at the end of the prophetic periods, about the year 1843. This date was afterward extended to the autumn of 1844. ...When he began to promulgate his views, they met with general favor, and were followed by great religious awakenings in different parts of the land. Soon a multitude of colablers gathered around his standard, among whom may be mentioned such men as F.G. Brown, Chas. Fitch, Josiah Litch, J.V. Himes, and others, who were eminent for piety, and men of influence in the religious world. **The period marked by the years 1840-1844 was one of intense activity and great progress in this work. A message was proclaimed to the world which bore every characteristic of a fulfillment of the proclamation of Revelation 14:6,7.** ...The persons who were engaged in this movement supposed it to be a fulfillment of prophecy, and claimed that they were giving the message of Revelation 14:6,7.

"With this movement also began the fulfillment of the parable of the ten virgins, recorded in Matthew 25, which our Lord uttered to illustrate and enforce the doctrine of his second coming and the end of the world, which he had just set forth in Matthew 24. Those who became interested in this movement went forth to meet the Bridegroom; that is, they were aroused to expect the coming of Christ, and to look and wait for his return from heaven. The Bridegroom tarried. The first point of expectation, the close of the year 1843, which according to Jewish reckoning ended in the spring of 1844, passed by, and the Lord did not come. While he tarried, they all slumbered and slept. Surprised by the unexpected doubt and uncertainty into which they were thrown, the interest of the people began to wane, and their efforts to flag. At midnight there was a cry made, '**Behold, the Bridegroom cometh! go ye out to meet him.**' Midway between the spring of 1844, where it was at first supposed that the 2300 days would terminate, and that point in the autumn of 1844 to which it was afterward ascertained that they really extended, just such a cry as this was suddenly raised. Involuntarily, this very phraseology was adopted: '**Behold, the Bridegroom cometh.**' The cause of this sudden arousing was the discovery that the great prophetic **period of 2300 days (years) of Daniel 8:14 did not end in the spring of 1844, but would extend to the autumn of that year,** and consequently that the time at which they supposed they were warranted to look for the appearing of the Lord had not passed by, but was indeed at the door. At the same time, the relation between the type and the antitype relating to the cleansing of the sanctuary was partially seen. **The prophecy declared that at the end of the 2300 days the sanctuary should be cleansed;** and as in the type the sanctuary was cleansed on the tenth day of the seventh month of the Jewish year, that point in the autumn of 1844 was accordingly fixed upon

for the termination of the 2300 years. **It fell on the 22d of October.** Between the mid-summer of 1844, when the light on these subjects was first seen, and the day and month above named when the 2300 years terminated, perhaps no movement ever exhibited greater activity than this respecting the soon coming of Christ, and in no cause was ever more accomplished in so short a space of time. **A religious wave swept over this country, and the nation was stirred as no people have been stirred since the opening of the great Reformation of the sixteenth century.** This was called the ‘seventh-month movement,’ and was more particularly confined to the United States and Canada.” *Smith, DR (1897), 516-518.*



Baptist Preacher, William Miller, 1782-1849.

“The chronology of the events of Revelation 10 is further ascertained from the fact that **this angel appears to be identical with the first angel of Revelation 14.** The points of identity between them are easily seen: **They both have a special message to proclaim. They both utter their proclamation with a loud voice. They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. And they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come.**

“...In 1798 the **time of the end** began, and the seal was taken from the little book. **Since that time, therefore, the angel of Revelation 14 has gone forth proclaiming that the hour of God’s judgment is come. It is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more.** Of their identity there can now be no question. All the arguments which go to locate the one are equally effective in the case of the other.

“...**The present generation is witnessing the fulfillment of these two prophecies.** In the preaching of the second advent, more especially from 1840-1844, began their full and circumstantial accomplishment.” *Smith, DR, 520-522.*

Every Nation, Kindred, Tongue and People Hear the Message.—

“Like the great Reformation of the sixteenth century, **the advent movement appeared in different countries of Christendom at the same time.** In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. **In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour’s advent was near.**” *Great Controversy, 357.*

“To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. **The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ’s speedy return.** Far and wide spread the message of the everlasting gospel: ‘**Fear God, and give glory to Him; for the hour of His judgment is come.**’” *Great Controversy, 368.*

Effect of the First Angel’s Message.—

“The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was every-where awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. **There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen.** Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. **The condition of an ungodly church and a world lying in wickedness,** burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

“Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree and urged all to bring forth fruit meet for repentance. **Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits;** and wherever the message was given, it moved the people. The simple,

direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. **The affections that had so long clung to earthly things they now fixed upon heaven.** The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry: ‘**Fear God, and give glory to Him; for the hour of His judgment is come.**’

“Sinners inquired with weeping: ‘What must I do to be saved?’ **Those whose lives had been marked with dishonesty were anxious to make restitution.** All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish pleading with God. **Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors.**

“All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while His servants explained the reasons of their faith. **Sometimes the instrument was feeble; but the Spirit of God gave power to His truth.** The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ’s soon coming were repeated, vast crowds listened in breathless silence to the solemn words. **Heaven and earth seemed to approach each other.** The power of God was felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. **None who attended those meetings can ever forget those scenes of deepest interest.**” *Great Controversy*, 368-370.

“The first angel’s message of Revelation 14, announcing the hour of God’s judgment and calling upon men to fear and worship Him, was **designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding.** In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in

apostolic days, when the believers ‘**were of one heart and of one soul,**’ and ‘**spake the word of God with boldness,**’ when ‘**the Lord added to the church daily such as should be saved.**’ Acts 4:32, 31; 2:47.” *Great Controversy*, 379.



“**THE 1843 CHART**” helped give the trumpet a certain sound. The designers, Apollos Hale and Charles Fitch, were inspired by Hab. 2:2: “*Write the vision and make it plain upon tables, that he may run that readeth it.*”

The Disappointment: Right Time, Wrong Expectation.—

“Supposing that the earth was the sanctuary and that its cleansing was to be accomplished by fire at the revelation of the Lord from Heaven, they naturally looked for the appearing of Christ at the end of the days. And through their misapprehension on this point, they met with a crushing disappointment, though everything which the prophecy declared, and everything which they were warranted to expect, took place with absolute accuracy at that time.” *Smith, DR* (1897), 522.

“Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. **Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy.** Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

“In explaining Daniel 8:14, ‘Unto two thousand

and three hundred days; then shall the sanctuary be cleansed,’ Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. **His error resulted from accepting the popular view as to what constitutes the sanctuary.**

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. **It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records.** This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: ‘**My reward is with Me, to give every man according as his work shall be.**’ Rev. 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: ‘**Fear God, and give glory to Him; for the hour of His judgment is come.**’” *Great Controversy*, 351,352.

“Five hundred years before, the Lord had declared by the prophet Zechariah: ‘**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.**’ Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy—[The triumphant entry into Jerusalem.]

“In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, **but which they could not have given had they fully understood the prophecies pointing out their disappointment,** and presenting another message to be preached to all nations before the Lord should come. The first and second angel’s messages were given at the right time and accomplished the work which God designed to accomplish by them.” *Great Controversy*, 405.

The Disappointment Explained.—

“**The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844.** It opened to view a complete system of truth, connected and harmonious, showing that God’s hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus after the terrible night of their anguish and disappointment were ‘glad

when they saw the Lord,’ so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: ‘**They have taken away my Lord, and I know not where they have laid Him.**’ Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. **Light from the sanctuary illuminated the past, the present, and the future.** They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten ‘again unto a lively hope,’ they rejoiced ‘with joy unspeakable and full of glory.’

“Both the prophecy of Daniel 8:14, ‘**Unto two thousand and three hundred days; then shall the sanctuary be cleansed,**’ and the first angel’s message, ‘**Fear God, and give glory to Him; for the hour of His judgment is come,**’ pointed to Christ’s ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. **At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.**

“**Christ had come**, not to the earth, as they expected, but, as foreshadowed in the type, **to the most holy place of the temple of God in heaven.** He is represented by the prophet Daniel as coming at this time to the Ancient of Days: ‘**I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came**’—not to the earth, but—‘**to the Ancient of Days, and they brought Him near before Him.**’ Daniel 7:13.

“This coming is foretold also by the prophet Malachi: ‘**The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.**’ Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, ‘**in flaming fire taking vengeance on them that know not God, and that obey not the gospel.**’ 2 Thess. 1:8.” *Great Controversy*, 422-424.

“**[Daniel 7:13, 14 quoted].** 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.” *Great Controversy*, 479,480.

The Hour of God's Judgment is the Anti-typical Day of Atonement.—

“The prophecy of the 2300 days of Daniel 8 and 9 pointed unmistakably to this judgment hour. This longest time prophecy in the Scriptures reaches from 457 BC to AD 1844. Then, as we have seen in the study of Daniel’s prophecy, the sanctuary was to be cleansed. **This cleansing, according to the type in Leviticus 16, was the final work of atonement.**” *Smith, DR*, 634.

“For eighteen centuries this work of ministration continued in **the first apartment of the sanctuary**. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their **sins still remained upon the books of record**. As in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. **This is the service which began when the 2300 days [of Daniel 8:14] ended.** At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.

“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, **so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary**. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, **so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded**. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. **The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment.** This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. *Revelation 22:12*.

“Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, **Christ then entered the most holy place of the heavenly sanctuary**

to perform the closing work of atonement preparatory to His coming.

“It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, **the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed**. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon **Satan, who, in the execution of the judgment, must bear the final penalty**. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.” *Great Controversy*, 421,422.

The Hour of God Judgment in the Parables.—

“We have spoken of the midnight cry of that parable in the summer of 1844. The foolish virgins then said to the wise, ‘**Give us of your oil; for our lamps are gone [margin, going] out.**’ The wise answered, ‘**Go and buy for yourselves.**’ And while they went to buy, the Bridegroom came. **This is not the coming of Christ to this earth; for it is a coming which precedes the marriage;** but the marriage, that is, the reception of the kingdom (see on chapter 21), must precede his coming to this earth to receive to himself his people, who are to be the guests at the marriage supper. *Luke 19:12; Rev. 19:7-9*. This coming, in the parable, must therefore be the same as the coming to the Ancient of days spoken of in Daniel 7:13,14.

“**And they that were ready went in with him to the marriage, and the door was shut.**” After the Bridegroom comes to the marriage, **there is an examination of the guests to see who are ready to participate in the ceremony, according to the parable of Matthew 22:1-13.** As the last thing before the marriage, the King comes in to see the guests, to ascertain if all are properly arrayed in the wedding garment; and whoever, after due examination, is found with the garment on, and is accepted by the King, never after loses that garment, but is sure of immortality. **But this question of fitness for the kingdom can be determined only by the investigative judgment of the sanctuary.** This closing work in the sanctuary, therefore, which is the cleansing of the sanctuary, and the atonement, is nothing else than the examination of the guests to see who have on the wedding garment; and consequently until this work is finished, it is not determined who are ‘ready’ to go in to the marriage. **‘They that were ready went in with him to the marriage.’** By this short expression we are carried from the time when the Bridegroom comes to the marriage, entirely through the period of the cleansing of the sanctuary, or the examination of the guests; and

when this is concluded, probation will end, and the door will be shut.

"The connection of the parable with the message under examination is now apparent. It brings to view a period of making ready the guests for the marriage of the Lamb, which is the work of judgment to which the message brings us when it declares, '**The hour of his judgment is come.**' This message was to be proclaimed with a loud voice. **It went forth with the power thus indicated between the years 1840-44, more especially in the seventh-month move-ment of the latter year, bringing us to the end of the 2300 days, when the work of judgment commenced as Christ began the work of cleansing the sanctuary.**

"But, as has been already shown, this did not bring the close of probation, but only the period of the investigative judgment. In this judgment we are now living; and during this time other messages are proclaimed, as the prophecy further declares." *Smith, DR (1897), 522-524.*

Hour of God's Judgment Occurs Before Second Coming.—

"It must be apparent to every student of the Scriptures that the angel who proclaims the hour of God's judgment does not give the latest message of mercy. **Revelation 14 presents two other and later proclamations before the close of human probation.** This fact alone is sufficient to prove that the coming of the Lord does not take place until the second and third proclamations have been added to the first. The same thing may also be seen in the fact that after the angel of chapter 10 has sworn that time shall be no longer, **another work of prophesying before many people and nations is announced.** Hence we understand that the first angel preaches the hour of God's judgment come; that is, he preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer.

"The judgment does of necessity commence before the advent of Christ; for he comes to execute the judgment (Jude 14, 15; Revelation 22:12; 2 Timothy 4:1); and at the sound of the last trumpet he confers immortality upon every one of the righteous, and passes by all the wicked. The investigative judgment does therefore precede the execution of the same by the Saviour. It is the province of the Father to preside in this investigative work, as set forth in Daniel 7. At this tribunal, the Son closes up his work as high priest, and is crowned king. Thence he comes to earth to execute the decisions of his Father. It is this work of judgment by the Father which the first angel introduces."

Andrews, TAM, 33-35.

A Solemn Hour.—

"At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. **All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the**

dead are to be judged 'out of those things which were written in the books, according to their works.'

"Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.

"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, **how many words that are daily uttered would remain unspoken, how many deeds would remain undone."** *Great Controversy, 486,487.*

Feast of Trumpets Ten Days Before Day of Atonement.—

"The rise of this message was described in connection with the Philadelphia church. That message began to be preached about ten years before the time the judgment was to open. [In light of the principle that a day in prophecy represents a literal year]—This agrees with the practice of the Jews. **Ten days before the Day of Atonement the trumpets were to be sounded to announce the approach of that hour.** So it was with the first angel's message that announced the judgment." *Straw, SR, 88,89.*

Trumpets Blown Worldwide.—

"It is both interesting and significant that

more than **sixty men in the early nineteenth century**, scattered over four continents, and located in twelve different countries—including even a Roman Catholic supreme court justice, Jose de Rozas of Mexico City—**looked to 1843, '44, or '47 as the terminus of this epochal period.** And nearly all of them published their expectations *before William Miller's first book appeared in Troy, New York, in 1836.* (Questions on Doctrine, p. 314).¹⁰ Zurcher, COR, 76.

Record Books Used in the Judgment.—

(See comments under Revelation 20:12.)

Worship God the Father, The Creator.—

“And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things** by Jesus Christ.” Ephesians 3:9.

“And when those beasts **give glory** and honour and thanks to **him that sat on the throne, who liveth for ever and ever,** The four and twenty elders fall down before him that sat on the throne, and worship **him that liveth for ever and ever**, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things**, and for thy pleasure they are and were created.” **Revelation 4:9-11.** This is God the Father.

“**That the One we are to worship is God the Father**, is proved by Jesus Himself, the mighty Angel, of Revelation 10, when He lifts up his hand to heaven and swears by the Father, “**the one who liveth for ever and ever,” who created the heaven and earth and the sea.** Revelation 4:9-11; 10:6.” PJ

“Against the command to worship the Father and keep the Sabbath holy in the first angel’s message, **Satan flooded the world at the same time with an anti-creation, anti-Sabbath, and anti-judgment message through Darwin in 1844-48.** The doctrine of evolutionism teaches that since we all are here by random chance through eons of time, **there is no God, no sabbath, and (since we are not responsible for our actions) no judgment.**” PJ

When to Worship the Creator.—

“By the first angel, men are called upon to ‘**fear God, and give glory to Him**’ and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: ‘**Fear God, and keep His commandments: for this is the whole duty of man.**’ Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. ‘**This is the love of God, that we keep His commandments.**’ ‘**He that turneth away his ear from hearing the law, even his prayer shall be abomination.**’ 1 John 5:3; Proverbs 28:9.

“The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the

heathen, is presented, there is cited the evidence of His creative power. ‘**All the gods of the nations are idols: but the Lord made the heavens.**’ Psalm 96:5. ‘**To whom then will ye liken Me, or shall I be equal?** saith the Holy One. Lift up your eyes on high, and behold who hath created these things.’ ‘**Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: ...I am the Lord; and there is none else.**’ Isaiah 40:25, 26; 45:18. Says the psalmist: ‘**Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.**’ ‘**O come, let us worship and bow down: let us kneel before the Lord our Maker.**’ Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: ‘**Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.**’ Rev. 4:11.

“In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: ‘**The seventh day is the Sabbath of the Lord thy God: ...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.**’ Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is ‘**a sign, ...that ye may know that I am the Lord your God.**’ Ezekiel 20:20. And the reason given is: ‘**For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.**’ Exodus 31:17.

“‘**The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God**’—because He is the Creator, and we are His creatures. ‘The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten.’—J. N. Andrews, History of the Sabbath, chapter 27. **It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden;** and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man’s thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, ‘**Him that made heaven, and earth, and the sea, and the fountains of waters.**’ It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment. Great Controversy,

436-438.

"The worship of the Creator must include the observance of the Sabbath which is the memorial of creation. **This is indicated by the fact that a part of the fourth commandment is quoted in the first angel's message.** God's power to create is an evidence of His power to redeem, and for this reason reference to His creative power has been an important part of all heaven-sent messages." *Bunch, TR, 199.*

"**The Sabbath governs worship** and will do so eternally when 'from one Sabbath to another shall all flesh come to worship before Me, saith the Lord.' **Isaiah 66: 22,23.** The Sabbath can never be separated from worship." *Burnside, RWU, 175.*

True Call to Worship Amidst 7 False Calls.—

"Another reason buttresses the call to worship God as Creator—the worship given to the beast and his image, which is dealt with in Rev. 13 and in the third angel's message. Scripture says that 'all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain' (13:8). ...In the face of this coming religious crisis, **the first angel's appeal calls the inhabitants of the earth to choose between the worship of the true God and the false gods of this century,** just as the Israelites had to do in the time of the prophet Elijah on Mount Carmel." *Zurcher, COR, 88,89.*

"Worship is the key issue in this central portion of the book of Revelation, the climax of the controversy between Christ and Satan. In Revelation 13 and 14, there are **seven times that the word 'worship' is used in context with false worship** (See Rev. 13: 4 twice, 8, 12, 15; 14:9, 11). Here in Rev. 14:7 the first angel gives **one great call to worship the true Creator—God the Father.**" *P.J.*

True Call to Worship God Proclaimed in Second Advent Movement.

"There is **one God**, a personal, spiritual being, **the creator of all things**, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7." *1872 SDA Statement of Beliefs.*

{Note: This position of the SDA church was later changed in 1980 to a belief in the god that we are warned not to worship in the 3rd Angels message—the god of the beast and the image to the beast—the Trinity—the three-in-one god.]

The Message of the Angel of Rev. 10 and the Angel of Rev. 14:6,7 Are The Same.—

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware 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.**" *Rev. 10:5, 6.*

THE SECOND ANGEL'S MESSAGE

REVELATION 14:8

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And There Followed.—

"Gr. *akoloutheo*, 'to accompany,' 'to follow' (see Matt. 19:27,28; Mark 1:18, where the word has the idea of accompanying Jesus personally). It seems to have both meanings in this text. **In point of time the second angel follows the first, but it is also true that the first angel continues his ministry when the second angel joins him.** In this sense the second angel's message accompanies that of the first." *7SDA Bible Commentary, 828.*

And There Followed Another Angel.—

"The chronology of this message is determined, to a great extent, by that of the first message. **This cannot precede that; but that, as has been shown, is confined to the last days; yet this must be given before the end, for no move of this kind is possible after that event.** It is therefore a part of that religious movement which takes place in the last days with especial reference to the coming of Christ." *Smith, DR (1897), 485.*

Angel.—

"‘Angel’ in both Hebrew and Greek signifies ‘messenger.’" *Bunch, TR, 198.*

"The **three angels of Revelation 14 represent the people** who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth." *5 Testimonies, 455,456.*

Saying.—

"The first and third angels' messages are proclaimed with a **'loud voice'** (vs.7,9). The message concerning the fall of Babylon is later **proclaimed with a loud voice** (see on ch. 18:1,2)." *7SDA Bible Commentary, 828.*

"In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. **It was personal labor for individuals and families that gave**

these messages their wonderful success." (*Review and Herald*, 1/27/1885). *Evangelism*, 435.

What is Meant by the Term Babylon?—

"At the present time the word Babel signifies 'confusion,' because of what occurred at that place. **Originally it meant the 'Gate of God.'** The same root word is rendered 'Babylon.' That name to the ancient Babylonians never signified 'confusion.' Nebuchadnezzar never went up and down the world proclaiming that he was king of 'confusion.'

"It was the devil's counterfeit of the gate and road to heaven. It was his endeavor to accomplish on earth what he had failed to accomplish in heaven. But God foresaw that it could only result in the very opposite of all this. He knew that instead of peace and liberty, it meant bloodshed and despotism. **Satan originated the vast scheme so that whenever and wherever some soul should arise to teach the true religion of God he could be crushed at a blow.**" *Magan, Vatican & the War*, 26,27.

Babylon Is Not the Whole Wicked World.—

"Rev. 17 represents Babylon by **the symbol of a woman** seated on a scarlet-colored beast. If, therefore, the woman Babylon represents the whole of this fallen world, the entire empire of the Devil, what does the beast represent upon which the woman is seated? Is it not a fact that the beast represents the fourth empire of our earth in its papal form? And **that being the case, is it not a certainty that Babylon does not include the whole wicked world?** That the beast and the woman are two distinct symbols, is evident from verse 7. The same chapter represents the unlawful connection of Babylon with the kings of the earth, and that she has made the inhabitants of the earth drunken. She is also represented as that great city that reigneth over the kings of the earth. **Babylon is therefore distinct from the kings of the earth, and does not include all the wicked of the earth.** It is also stated that this great harlot sat upon many waters. In the explanation it is stated that these waters are peoples, and multitudes, and nations, and tongues. Rev. 17:1, 15. **Certainly we should not confound the harlot with the waters or nations upon which she is said to sit.** When Babylon is destroyed, being thrown down as a millstone is cast into the mighty deep, and utterly burned with fire, the kings of the earth, the merchants, the sailors, etc., are still spared, and mourn, and lament over her. It is plain, therefore, that **the utter destruction of Babylon is not the destruction of those wicked men who lived in iniquity with her.** Hence it follows that Babylon does not comprise the whole wicked world." *Andrews, TAM*, 37,38.

Babylon Is Not Confined to the Roman Catholic Church.—

"That this [Roman Catholic] church is a very prominent component part of great Babylon, is not denied. The descriptions of chapter 17 seem to apply very particularly to that church. But the name which she

bears on her forehead, 'Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth,' reveals other family connections. If this church is the mother, who are the daughters? The fact that these daughters are spoken of, shows that there are other religious bodies besides the Romish Church which come under this designation. Again, there is to be a call made in connection with this message, '**Come out of her, my people**' (Revelation 18:1-4); and as this message is located in the present generation, it follows, if no other church but the Romish is included in Babylon, that the people of God, as a body, are now found in the communion of that church, and are to be called out. But this conclusion, no Protestant at least will be willing to adopt." *Smith, DR* (1897), 485,486.

"The message of Revelation 14, announcing the fall of Babylon must apply to **religious bodies that were once pure and have become corrupt.** Since this message follows the warning of the judgment, it must be given in the last days; therefore **it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries.**" *Great Controversy*, 383.

Babylon Is Not the City of Rome.—

"The argument relied upon to show that the city of Rome is the Babylon of the Apocalypse runs thus: '**The angel told John that the woman which he had seen was the great city which reigned over the kings of the earth, and that the seven heads of the beast are seven mountains upon which the woman sitteth.**' And then, taking the city and the mountains to be literal, and finding Rome built upon just seven hills, the application is made at once to literal Rome.

"The principle upon which this interpretation rests is the assumption that the explanation of a symbol must always be literal. It falls to the ground the moment it can be shown that symbols are sometimes explained by substituting for them other symbols, and then explaining the latter. This can easily be done. In Revelation 11:3, the symbol of the two witnesses is introduced. The next verse reads: '**These are the two olive trees and the two candlesticks standing before the God of the earth.**' In this case the first symbol is said to be the same as another symbol which is elsewhere clearly explained. So in the case before us. '**The seven heads are seven mountains,**' and '**The woman is that great city;**' and **it will not be difficult to show that the mountains and the city are both used symbolically.** The reader's attention is asked to the following points:

"(1) We are informed in chapter 13 that one of the seven heads was wounded to death. This head therefore cannot be a literal mountain; for **it would be folly to speak of wounding a mountain to death.**

"(2) Each of the seven heads has a crown upon it. **But who ever saw a literal mountain with a crown upon it?**

"(3) The seven heads are evidently successive in order of time; for we read, '**Five are fallen, and one is,**

and the other is not yet come.’ Revelation 17. But the seven hills on which Rome is built are not successive, and it would be **absurd** to apply such language to them.” *Smith, DR (1897), 486-487.*

Babylon Signifies the Universal Worldly Church Systems.—

“How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill, which could not be hid. Matt. 5:14-17. **But instead of this, his professed people have united with the world, and joined in affinity with it. This unlawful union of the church and the world (James 4:4) has resulted in her rejection by God;** for how can the God of truth and holiness recognize as his people those who, in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming?” *Andrews, TAM, 61.*

“Babylon is called a woman. **A woman, used as a symbol, signifies a church.** The woman of chapter 12 was interpreted to mean a church. The woman of chapter 17 should undoubtedly be interpreted as signifying also a church. The character of the woman determines the character of the church represented, a chaste woman standing for a pure church, a vile woman for an impure or apostate church. The woman Babylon is herself a harlot, and the mother of daughters like herself. This circumstance, as well as the name itself, shows that **Babylon is not limited to any single ecclesiastical body, but must be composed of many. It must take in all of a like nature, and represent the entire corrupt or apostate church of the earth.** This will perhaps explain the language of Revelation 18:24, which represents that when God makes requisition upon great Babylon for the blood of his martyrs, in her will be found ‘**the blood of prophets, and of saints, and of all that have been slain upon the earth.** ...Countries have their established religions, and zealously oppose dissenters. Babylon has made all nations drunken with the wine of her fornication, that is, her false doctrines; **it can therefore symbolize nothing less than the universal worldly church.**

“...The true church is a chaste virgin. 2 Cor. 11:2. **The church that is joined with the world in friendship, is a harlot. It is this unlawful connection with the kings of the earth that constitutes her the great harlot of the Apocalypse. Rev. 17.** Thus the Jewish Church, at first espoused to the Lord (Jeremiah, chs. 2, 3, and 31:32), became a harlot. Eze. 16. This church, when thus apostatized from God, was called Sodom (Isaiah 1), just as ‘**the great city**’ (Babylon) is so called in Revelation 11. The unlawful union with the world of which Babylon is guilty, is positive proof that it is not the civil power. That the people of God are in her midst just before her over-throw is proof that she is professedly a religious body. For these reasons, is it not very evident that the **Babylon of the Apocalypse is the professed church united with the world?**” *Smith,*

DR(1897), 487,490.

“**In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven.** Men hang with admiration upon the lips of eloquence while it teaches that **the transgressor shall not die, that salvation may be secured without obedience to the law of God.** If the professed followers of Christ would accept God’s standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term ‘**Babylon**,’ which prophecy (Rev. 14:8; 18:2) applies to the **world-loving churches of the last days.**” *Patriarchs & Prophets, 124.*

“**The churches, represented by Babylon,** are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ.” *Testimonies to Ministers, 117.*

“**No church has a right to consider itself apostolic while it violates the commandments of God.** So long as a church does this, the stain of apostasy is upon her, and in this respect she is **Babylonian** rather than apostolic.” *Testimonies to Ministers, 71.*

Roman Catholic Church is the Mother.--

“And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” *Revelation 17:4,5.*

“One of Pope John Paul II’s closest aides has written to bishops worldwide **declaring that the Catholic church is the ‘mother’ of other Christian churches**, a move which could hurt Vatican efforts toward unity with other believers. ...In the document, Cardinal Joseph Ratzinger told the bishops that it was incorrect to refer to Christian churches, ranging from Orthodox to Protestant, as ‘sister’ churches of the Catholic church..” *VATICAN CITY (Associated Press), Sept. 3, 2000.*

Fallen Protestantism Is Part of Babylon, The Daughters of Mother Rome—

“Rome, having the power, destroyed vast multitudes of those whom she adjudged heretics. **The Protestant church has shown the same spirit.** Witness the burning of Michael Servetus by the Protestants of Geneva with John Calvin at their head. Witness the long-continued oppression of dissenters by the Church of

England. Witness the hanging of Quakers and whipping of Baptists even by the Puritan fathers of New England, themselves fugitives from like oppression by the Church of England. But these, some may say, are things of the past. Very true; yet they show that **when persons governed by strong religious prejudice have the power to coerce dissenters, they cannot forbear to use it**—a state of things which we look for in this country under a further fulfilment of the closing prophecy of chapter 13.

“Mark also how far they have departed from the teachings of Christ in other respects. Christ forbade his people to seek after the treasures of this world. **But the popular church, as a body, exhibits greater eagerness for wealth than do worldlings themselves.** In how many churches does mammon bear rule!

“Christ says, ‘Be not ye called Rabbi,’ that is, master, or doctor; ‘for one is your Master, even Christ.’ To do this is to partake of the same spirit which has lead aspiring men to assume to be the head of the church, the successor of St. Peter, the vicegerent of Christ, and a god upon earth. Yet how many in the Protestant church, in imitation of the Romish, adopt the title of ‘Reverend,’ which in our version of the Scriptures is applied to God alone: ‘Holy and reverend is his name.’ But not content with this, some become ‘Very Reverend,’ and ‘Right Reverend,’ and ‘Doctors of Divinity.’

“The New Testament speaks in the most decided terms against adornments and extravagance in dress; yet **where shall we look for a display of the latest fashions, the most costly attire, the most gaudy adornments, the richest diamonds, and the most dazzling jewelry, except in a fashionable assembly in a Protestant church on a pleasant Sunday?** Such is now the state of the religious world, that many, in pursuit of their vocation as lawyers, doctors, politicians, merchant kings, etc., seek through the avenue of church connection success in business, honor in society, high offices in the nation, and lucrative positions everywhere. And much more of this will be seen, when, as already explained, church and state shall be united in America, and a religious profession shall become a qualification for political office. To adopt the form of godliness from such motives must be most abominable in the sight of God; yet these very classes are welcomed by the churches, because it will make them still more popular.

“Babylon is represented as trafficking in the souls of men. ...Look at all the arts and devices resorted to draw the multitude, not to convert and save them, but to gain their patronage and influence. **The most disastrous result of all this is that the minister must preach smooth things, and tickle fashionable ears with pleasing fables.**

“It was the will of Christ that his church should be one. He prayed that his disciples might be one, as he and the Father were one; for this would give power to his gospel, and cause the world to believe in him. **Instead of this, look at the confusion that exists in the Protestant world, the many sectional walls that divide**

it up into a network of societies, and the many creeds, discordant as the languages of those who were dispersed at the tower of Babel. God is not the author of all these. It is just this state of things which the word Babylon, as a descriptive term, appropriately designates. It is evidently used for this very purpose, and not at all as a term of reproach. Instead of being stirred with feelings of resentment when this term is mentioned, people should rather examine their position, to see if in faith or practice they are guilty of any connection with this great city of confusion, **and if so, separate at once therefrom.**” Smith, DR (1897), 488-490.

The Fall of Babylon is Not Her Destruction.—

“As Babylon is not a literal city, the fall cannot be a literal overthrow. We have already seen what an absurdity this would involve. And besides, between the fall and the destruction of Babylon, the clearest distinction is maintained by the prophecy itself. **Babylon ‘falls’ before it is with violence ‘thrown down,’ as a millstone cast into the sea, and ‘utterly burned with fire.’ The fall is therefore a moral fall;** for after the fall, the voice is addressed to the people of God who are still in her connection, ‘Come out of her, my people;’ and the reason is immediately given—‘that ye be not partakers of her sins, and that ye receive not of her plagues.’ Babylon therefore still exists to sin, and her plagues are still future, after the fall.” Smith, DR (1897), 490.

“[Babylon’s] fall was her rejection by God, her destruction being deferred for a considerable period, the following facts prove:

1. The nature of the reasons assigned for the fall of Babylon proves that it is a moral fall; for **it is because she has made the nations drunk with her wine.** In other words, it is her wickedness that has caused God to reject her.

2. **The consequences of her fall testify that that fall is her rejection by God, and not her destruction;** for her fall causes her to become the hold of foul spirits, and the cage of unclean and hateful birds. This shows that God has given her up to strong delusions. It is for this reason that the voice from heaven cries, ‘Come out of her, my people.’” Andrews, TAM, 51.

The Fall of Babylon is Not the Loss of Papal Rome’s Civil Power.—

“Those who make Babylon apply exclusively to the papacy, claim that the fall of Babylon is the loss of civil power by the papal church. But such a view would be inconsistent with the prophecy in several particulars:—

“**Babylon falls because she makes all nations drink of her wine, or instills among them her false doctrines. But this by no means caused the loss of the pope’s temporal power;** on the contrary, it was the very means by which he so long maintained his supremacy.

“Because of the fall of Babylon, **she becomes the hold of foul spirits and hateful birds;** but such is not at the result to Rome of the loss of civil power.

"The people of God are called out of Babylon on account of her increasing sinfulness resulting from the fall; but **the loss of the temporal power of the papacy constitutes no additional reason why the people of God should leave that church.** The reasons given why Babylon meets with this moral fall is '**because she made all nations drink of the wine of the wrath [not anger, but intense passion] of her fornication.**' There is but one thing to which this can refer, and that is false doctrines." *Smith, DR (1897), 490-491.*

The Cause of the Fall of Babylon.—

"The cause of the fall of Babylon is thus stated: '**She made all nations drink of the wine of the wrath of her fornication.**' Her **fornication was her unlawful union with the kings of the earth;** and the wine is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to; viz., **false doctrine.** This harlot, in consequence of her unlawful union with the powers of the earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine has intoxicated the nations." *Andrews, TAM, 51.*

"Babylon is Fallen!" This Message Given When Protestantism Fell.—

"To come now more particularly to the application of the prophecy concerning the fall of Babylon, let us see how the religious world stood with reference to the possibility of such a change, when the time came for the proclamation of this message, in connection with the first message, about the year 1844. **Paganism was only apostasy and corruption in the beginning, and is so still; and no moral fall is possible there. Catholicism has been for centuries about as low in the scale as it is possible for a church to sink. No room for a moral fall in that church.** Two great branches of Babylon were, therefore, when the second message became due, in so low a condition morally that a further declension with them was scarcely possible. Not so, however, with the Protestant branch of this great city. **These churches, which commenced the great work of reformation from papal corruption, had done some noble work.** They had run well for a season. They reached a moral plane vastly higher than that of the other divisions named. They were, in a word, in such a position that with them a moral fall was possible. **The conclusion is therefore inevitable that the message announcing the fall had reference almost wholly to the Protestant churches.**

"The question may then be asked why this announcement was not made sooner, if so large a portion of Babylon, the pagan and papal divisions, had been so long fallen. And the answer is at hand: **Babylon, as a whole, could not be said to be fallen so long as one division of it remained unfallen.** It could not be announced, therefore, till a change for the worse came over the Protestant world, and the truth, through which alone the path of progress lay, had been deliberately discarded. But when this took place, and a moral fall

was experienced in this last division, then the announcement concerning Babylon as a whole could be made, as it could not have been made before—'**Babylon is fallen.**' *Smith, DR (1897), 492,493.*

"The separation of the Protestants from Rome was characterized by the renunciation of several great errors. It is therefore worthy of our attention to determine carefully whether the Protestants made such a reform as would cause them to cease to be a part of Babylon. They rejected the authority of the pope and of the church of Rome; they appealed to the Bible as the supreme rule of faith; they exposed many errors and sins of the church of Rome; and they taught justification by faith.

"But to leave Babylon **it is not enough to separate from the communion of those who sustain her errors. It is necessary to renounce these errors by receiving the truth of God, and it is necessary, also, to renounce the sins of Babylon by true repentance.** If the Protestants returned to the purity and simplicity of the New Testament, then they ceased to be a part of Babylon; **but if they retained a considerable number of the essential errors and sins of Babylon, and contented themselves to preserve their part of the old city, after a partial purification, instead of building anew after the divine model, then they have never ceased to be a part of Babylon.** The churches of the New Testament were composed of those only who repented of their sins, believed on the Lord Jesus Christ, and were buried with him in baptism. But the churches which compose the Romish apostasy are organized on a plan essentially different from that of the apostles. **By means of infant baptism, the entire population is brought into the church; the church and the world are no longer distinct, and the church becomes an assembly of unconverted men.** This confusion of the world and the church is one of the essential errors which made a Babylon of the Catholic church. Now it is a painful fact that the reformers did not see it necessary to commence at the foundation, and form churches of converted persons only; on the contrary, they positively refused to do this, but **their first churches were simply Romish churches which had accepted the doctrines of the Reformation, but which were composed of persons admitted by infant baptism, the larger part of whom were unacquainted with Christian experience; and the churches afterward raised up by them were of a similar character, because formed on the same model.**

"Now we offer a second decisive proof that the Reformation was not sufficiently complete to deliver the Protestants from Babylon. **The unlawful union of Church and State is the natural consequence of the prevalence of infant baptism;** for that human ordinance made the terms church and world two names for one thing. This shows how appropriate is the term Babylon as the name for this city of confusion. But Babylon is called a prostitute because of her unlawful union with the kings of the earth. This criminal union is seen when by their royal authority they exercise their influence

informing the doctrines of the church, in giving form to the service and worship of God, and in creating offices in the church, and filling them with their favorites; and when the church not only accepts all this, but even sanctions the criminal practices of kings, so that she may profit by their revenues, and that she may use this power to persecute those who do not accept her dogmas. Was it true that the reformers separated Church and State in Germany, Switzerland, Denmark, Sweden, Norway, Scotland and England? Did they imitate the apostles in organizing churches without the participation of the civil power? By no means. In all these countries the civil power has exercised a strong influence in the formation of the confessions of faith, and in deciding what should be the character and manner of the worship, in creating church offices and in selecting the persons to fill those offices, and even in determining who should be the ministers of the word of God. **These things are carried so far in England that the king or queen is recognized as the head of the church.** This unlawful union of Church and State made Babylon a prostitute, and **the reformers did not dissolve this union, but perpetuated it.**

"The ordinances of the church have been corrupted in Babylon. To leave Babylon it is necessary to turn from these corruptions, and to receive the pure ordinances of the New Testament church. Did the reformers see the necessity of doing this? They did not. **They were satisfied with the baptism they had received in their infancy from the Catholic priests,** and they perpetuated this corruption of the ordinance of baptism in the Protestant churches. They served in the work of the Christian ministry by virtue of their ordination as Catholic priests, and **they never considered it important to be set apart to the holy ministry by converted men.** They were satisfied with that which they had received from Rome. Even the bishops and archbishops of the ancient Catholic Church of England have been perpetuated in the Church of England and in the Episcopal Church of America, and these churches pretend to be the Catholic Church, or rather, grand divisions of that church, because they can trace their bishops back to the apostles through the long line of popes.

"These things show that the Reformation formed the third grand division of Babylon, instead of establishing a church upon the model of the ancient apostolic church. **This third division is much less soiled with error than are the other two divisions, but it is not clean in the sight of God.** Since the Reformation, other Protestant churches have arisen, having less of papal errors than the first reformed churches. But a serious error which is at the foundation of the great Babylonian apostasy is found in nearly all the Protestant churches. That great apostasy has virtually annulled the commandment which forbids graven images, **and the commandment which commands men to sanctify the seventh day in memory of the Creator's rest.** The action of the church of Rome with respect to the first of these

commandments was considered by the reformers a just ground for separation from that church, and yet nearly all the Protestant churches have perpetuated the action of that great apostasy with respect to the fourth commandment. **They violate the fourth commandment, and teach men so; or rather, they make void the commandment of God to keep the tradition of the elders.** They set aside the Sabbath of the Lord that they may keep the festival day of the sun; and in thus violating the fourth commandment, they actually violate the entire law of God. **No church has a right to consider itself apostolic while it violates the commandments of God.** So long as a church does this, the stain of apostasy is upon her, and in this respect she is Babylonian rather than apostolic.

"...The fall of this great city is announced after the third and last section has fallen. It is only then we are able to say in truth that Babylon is fallen. The place assigned to this proclamation in prophecy is the only place suitable for it. For us to be able to leave Babylon, it is necessary that the angel of God should illuminate the earth with his glory (Rev. 18:1, 2), and thus dissipate the darkness which its errors have caused. **This angel accomplishes his work in intimate connection with the angel who announces that the hour of God's Judgment is come, and with that other angel who preaches the commandments of God and the faith of Jesus.** It is at the time of these messages that the people of God are called out of Babylon—a proof conclusive that the greater part are in Babylon when this proclamation is made. **The coming of Christ must be preceded by a work which shall establish the primitive purity,** and this work must be accomplished by the three angels. Consequently, the proclamation concerning Babylon pertains to the end of this dispensation." Andrews, TAM, 66-72.

(See Rev. 18:2-4 for more comments.)

The Second Angel's Message in History.—

"It is well known that in immediate connection with the proclamation of the hour of God's Judgment, **the announcement of the fall of Babylon was everywhere made throughout our land.** Its connection with the advent message is well expressed by the following from Elder Himes, dated McConnellsburg, O., Aug. 29, 1844:

"When we commenced the work of giving the 'midnight cry' with Bro. Miller, in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the **necessary preparation for the advent of the Lord, as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming.** These were the great objects of his labor. He made no attempt to convert men to a sect or party, in religion. Hence he

labored among all parties and sects without interfering with their organization or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King and labor for the salvation of men in these relations until the consummation of their hope. ...We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the ‘cry,’ the warning of the ‘**Judgment at the door,**’ and to persuade our fellowmen to get ready for the event.

“Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the advent doctrine, cooperated with us till the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the decided and determined believers. **They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject.**

“This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. **But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyment, and when the ‘meat in due season’ was withheld from them, and the siren song of ‘peace and safety’ was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, ‘Come out of her, my people!’” Andrews, TAM, 55-57.**

“As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and **by opposing the first message placed themselves where they could not see the light of the second angel’s message.** But the beloved of God, who were oppressed, accepted the message, ‘**Babylon is fallen,’ and left the churches.**’ Early Writings, 237.

The Second Angel Includes An Additional Message: ‘Come Out of Her, My People’.—

“The [First Angel’s] message was rejected; and what was the result? ...**Everywhere throughout the land the cry was raised, ‘Babylon is fallen,’ and, in anticipation of the movement brought to view in Rev. 18:1-4, they added, ‘Come out of her, my people; and about fifty thousand severed their connection with the denominations where they were not allowed to hold and proclaim their views in peace.” Smith, DR (1897), 494.**

“At the time of the First Angel’s Message, the people of God were in Babylon; for the announcement of the fall of Babylon, and the cry, ‘**Come out of her, my people,’ is made after the first proclamation has been**

heard. Here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. It is certain that the people of God, at the time of the preaching of the hour of his Judgment, were in all the popular churches; and this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in 2 Tim. 3:1-5: ‘**This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.’** Who would dare to limit this description to the Catholic Church?” Andrews, TAM, 54.

“**The duty** of the people of God is plainly expressed, ‘**Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**’ Her sins have reached unto heaven, and God has remembered her iniquities; **she has united herself to the kings of earth, and confided in the arm of flesh, and not in Jehovah.** For the sake of this protection, she has smoothed down the terrible threatenings of God’s word against sin, and has thrown the mantle of religion over some of the basest of human crimes. As an instance, we will cite **the Fugitive Slave Law, which during its existence had the sanction of many of the leading doctors of divinity.** Pride, love of the world, and departure from God too plainly identify the Babylon of the Apocalypse with St. Paul’s description of the popular church of the last days. 2 Tim. 3:1-5. ‘**From such,’ says the apostle, ‘turn away.’ If we would not partake of her sins, and thus share in the plagues that are about to be poured out upon her, we must heed the voice from heaven, ‘Come out of her, my people.’” Andrews, TAM, 63,64.**

All Israel Comes Out of Babylon to Participate in the Anti-typical Day of Atonement.--

“The church systems were given a call to repent through the first angel’s message. Spiritual Israel did not wait for their churches to repent, before they would repent. Their churches never did repent. Thus, God’s people felt it their duty to repent themselves, and 50,000 came out of the fallen church systems. Jesus says, ‘If any man hears my voice...’ True Israel will respond to His voice.” PJ.

Experiences of Those Who Came Out of Babylon in 1844 Second Advent Movement.—

“There is one thing, in reference to these (200) converts, that should be noticed. **The great mass of them have not joined any of the existing sects: they stand by themselves. Nearly all such are living, thriving Christians, and strong in the belief of the**

speedy advent. But most of those who have connected themselves with any of the sects, are dying in religion, and are giving up the doctrine of the speedy appearing. They have the *spiritual asthma*; it is hard for them to breathe.” *Midnight Cry, Letter from Silas Hawley, August 24, 1843.*

“One thing which tends to increase the interest and union, is, **the bands which have so long held us to sectarian churches, are now fast breaking away, and God seems to be signally blessing those individuals who have become free, by pouring His spirit upon them in such a fullness, as they never before experienced.** Many of us have remained in our churches as long as union could be preserved, especially in the Methodist Episcopal Church. But the time has now arrived, in which they prophesied we should burn our Bibles, or be asking pardon of the church for our errors. But they, seeing us still firm in the faith, and as devoted as ever, have become discouraged, and are now bitter against us. Their Scripture arguments have long since been silenced, and they meet us only with censure and reproach, yet the Lord is with us, **while His spirit appears to be fast withdrawing from the churches and the ungodly.**” *Midnight Cry, Letter from Richard Walker, February 8, 1844.*

“The Adventists in this neighborhood are few, but in the main firm in the belief that this is the last year of time. We are doing what we can to convince the people of the truth of the doctrine; but this whole community are embraced in the walls of Babylon; and as we have obeyed the command of God to ‘Come out of her,’ **we find that our feeble voices are scarcely audible over, or through, the high and thick walls of that great city,** and especially as the watchmen upon her towers are unanimous in either sleeping at their post with dead indifference, or crying, ‘Peace and safety.’ May the Lord help us to watch and be ready.” *Midnight Cry, Letter from W.D. Cook, March 7, 1844.*

“Our dear brother Storrs says that the Great Head of the Church designed that **we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out.** ...I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming to the Lord Jesus Christ to whom I must give account.” *Fitch, Charles, Midnight Cry, Letter, 3/14/1844.*

“The few brethren and sisters in this section (of Oakland County, Mich.) who have fully believed in the time, continue steadfast and firm in the faith. **We hold our meetings by ourselves, having withdrawn from**

man-made churches. Our meetings are but thinly attended. Many who profess to love the Lord, are determined to hear nothing of His coming, and think by staying away, our meetings will go down. **But blessed be God, there are some 20 brethren and sisters, scattered through these towns, who get together as often as possible, and God blesses us.**” *Midnight Cry, Letter from Brother Hassler, July 4, 1844.*

Falling Religious Condition of Protestant Churches Since 1844.—

“I saw that in ’44 God had opened a door and no man could shut it, and shut a door and no man could open it. **Those who rejected the light which was brought to the world by the message of the second angel went into darkness, and how great was that darkness.**” *Selected Messages, Vol. 1, 74.*

“A marked change then came over the churches in respect to their spiritual condition. ...**When a person refuses the light, he necessarily puts himself in darkness; when he rejects truth, he inevitably forges the shackles of error about his own limbs.** Loss of spirituality—a moral fall—must follow. This the churches experienced. They chose to adhere to old errors, and still promulgate their false doctrines among the people. The light of truth must therefore leave them. Some of them felt and deplored the change.” *Smith, DR (1897), 494.*

“I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ’s followers; yet it is impossible to distinguish them from the world. **Ministers take their texts from the Word of God, but preach smooth things.** To this the natural heart feels no objection. It is only the spirit and power of the truth and the salvation of Christ that are hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. **Wicked men are generally pleased with a form of piety without true godliness, and they will aid and support such a religion.**

“Said the angel, ‘Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. **Satan has taken full possession of the churches as a body. The sayings and doings of men are dwelt upon instead of the plain, cutting truths of the Word of God.** The spirit and friendship of the world are at enmity with God. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution....’” *Early Writings, 273,274.*

“**The fall is understood to be progressive; it is not yet complete,** but it will be so when the major Protestant churches collaborate with the Church of Rome in an attempt to coerce the conscience (Revelation 13).”

Zurcher, COR, 95.

Fall of Protestant Babylon is Not Yet Complete.—

“The second angel’s message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and **most generally rejected**, and where the declension in the churches had been most rapid. **But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete.** As they have continued to reject the special truths for this time **they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.’** She has not yet made **all nations** do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. **But the work of apostasy has not yet reached its culmination.**

“The Bible declares that before the coming of the Lord, Satan will work ‘**with all power and signs and lying wonders, and with all deceivableness of unrighteousness;**’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘**strong delusion, that they should believe a lie.**’ 2 Thess. 2:9-11. Not until this condition shall be reached, **and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete.** The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.” *Great Controversy*, 389.

A Fallen Church Can Corporately Repent.—

“This testimony [Babylon is fallen] comes from God, and is not dependent upon the will of man, and therefore **no person should be offended when it is presented. If that which is said of Babylon is true of a particular denomination, then that people should receive the light with gratitude, and bring forth the fruits of repentance.**” Andrews, TAM, 65.

Made All Nations.—

“**Coercion is suggested in the phrase ‘made all nations drink.’ Religious elements will bring pressure to bear upon the state to enforce their decrees.**” 7SDA *Bible Commentary*, 831.

“**All nations** will drink. This is a **global** experience. No nation will be left out. China, Viet Nam, North Korea, Cuba—all the atheist nations remaining—with all the rest of the world, will drink the false doctrines of the fallen Christian churches—especially the doctrine of **union of church with the**

state.” PJ.

“Babylon hath been a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.” Jeremiah 51:7.

Drink.—

“A figure describing the **acceptance of the false teaching** and policies of Babylon.” 7SDA *Bible Commentary*, 831.

“We are accountable for that which shines in our day. **If we turn from the testimony of God’s word, and accept false doctrines** because our fathers taught them, we fall under the condemnation pronounced upon Babylon; **we are drinking of the wine of her abomination.**” *Great Controversy*, 536.

Wine.—

“The pure ‘water of life’ (Rev. 22:17) represents the pure ‘words’ of truth (Rev. 22:18), so the **intoxicating ‘wine’ of Babylon’s fornication represents false, impure doctrine.** Spiritual fornication is the union of the church with the state, her new husband. Such a union (fornication) always lowers the standards and produces error and false doctrines. **‘But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink,** they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in judgment.*” *Isaiah 28:7.*” PJ

The Wine of Babylon.—

“The great sin charged against Babylon is that she ‘made all nations drink of the wine of the wrath of her fornication.’ This cup of intoxication which she presents to the world represents **the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth.** Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.” *Great Controversy*, 388.

“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. **This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God’s holy, sanctified day.** These and kindred errors are presented to the world by the various churches....” *Evangelism*, 365.

“She has corrupted the pure truths of God’s word, and made the nations drunken with pleasing fables. Among the **doctrines she teaches contrary to the word**

of God, may be mentioned the following:—

“1. The doctrine of a temporal millennium, or a thousand years of peace and prosperity and righteousness all over the earth before the second coming of Christ. This doctrine is especially calculated to shut the ears of the people against the evidences of the second advent near, and will probably lull as many souls into a state of carnal security which will lead to their final ruin as any heresy which has ever been devised by the great enemy of truth.

“2. Sprinkling instead of immersion, which is the only Scriptural mode of baptism, and a fitting memorial of the burial and resurrection of our Lord, for which purpose it was designed. Having corrupted this ordinance, and **destroyed it as a memorial of the resurrection of Christ**, the way was prepared for the substitution of something else for this purpose, which she attempted in—

“3. The change of the Sabbath of the fourth commandment, the seventh day, into the festival of Sunday as the rest day of the Lord and a memorial of his resurrection, a memorial which has never been commanded, and can by no possible means appropriately commemorate that event. Fathered by heathenism as ‘the wild solar holiday of all pagan times,’ Sunday was led to the font by the pope, and christened as in institution of the gospel church. Thus an attempt was made to destroy a memorial which the great God had set up to commemorate his own magnificent creative work, and erect another in its stead to commemorate the resurrection of Christ, for which there was no occasion, as the Lord himself had already provided a memorial for that purpose.

“4. The doctrine of the natural immortality of the soul. This also was derived from the pagan world. As distinguished converts from heathenism entered the ranks of Christians, they soon became ‘Fathers of the church,’ and foster-fathers of this pernicious doctrine as a part of divine truth. This error nullifies the two great Scripture doctrines of the resurrection and the general judgment, and furnishes a well-laid track for the car of modern Spiritualism with its load of pollution. From it have sprung such other evil doctrines as the **conscious state of the dead, saint-worship, Mariolatry, purgatory, reward at death, prayers and baptisms for the dead, eternal torment, and Universalism.**

“5. The doctrine that the saints, as un-clothed, immaterialized spirits, find their eternal inheritance in far-away, indefinable regions, ‘beyond the bounds of time and space.’ Thus multitudes have been turned away from the Scriptural view that this present earth is to be destroyed by fire at the day of judgment and perdition of ungodly men, and that from its ashes the voice of Omnipotence will evoke a new earth, which will be the future everlasting kingdom of glory, and which the saints will possess as their eternal inheritance.

“...If it were not for the false doctrines which she has instilled into the minds of all men, how the plain truths of the Bible would move the world! **But people are held by these, as under the stupefying influence of**

the most powerful intoxicant.” *Smith, DR (1897), 491,492.*

“The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk is indeed a mystery. **They received it from Rome, as they received the false sabbath.**” *Great Controversy, 536.*

“As fundamental errors, we might class with this counterfeit Sabbath **other errors** which Protestants have brought away from the Catholic church, such as sprinkling for baptism, **the trinity**, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly, **but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not.**” *James White, Review & Herald, September 12, 1854.*

“Just as sweet and unfermented wine is the symbol of truth and spiritual blessings (Isa. 25:6; 55:1; 1 Cor. 11:25-29), so fermented and intoxicating wine is the symbol of error and false teachings. **The poisonous wine of Babylon is maddening and intoxicating. It unbalances the mind and brings confusion in thought and conduct.** The false doctrines of Babylon lead to fornication both literal and spiritual.” *Bunch, TR, 202.*

(See Revelation 17:2 for more comments.)

All Nations Drink Wine of Her Fornication.—

“The great sin charged against Babylon is that she **‘made all nations drink of the wine of the wrath of her fornication.’** This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. **Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.**

“Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon **their creed and the teachings of their church rather than on the Scriptures?** Said Charles Beecher, speaking of the Protestant churches: ‘They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering.... The Protestant evangelical denominations have so tied up one another’s hands, and their own, that, between them all, a man cannot become

a preacher at all, anywhere, without accepting some book besides the Bible.... There is nothing imaginary in the statement that **the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.**" —Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846.

"When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. **Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God.** But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church." *Great Controversy*, 388,389.

"God appointed the church to be the light of the world, and at the same time ordained that his word should be the light of the church. But when the church becomes unfaithful to her trust, and **corrupts the pure doctrines of the gospel**, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time, is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, **but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world.** If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon." *Andrews, TAM*, 53.

Wrath.—

"It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial." *Testimonies to Ministers*, 61.

"The figure is probably borrowed from Jer. 25:15, where Jeremiah is bidden to 'take the wine cup of this fury..., and cause all the nations ...to drink it.' But **wrath** is not Babylon's object in offering the wine to the various nations. She contends that drinking of her wine will bring **peace** to nations. However, the drinking of it brings down on men the wrath of God." *7SDA Bible Commentary*, 831.

Fornication.—

"**A figure of the illicit connection between the church and the world or between the church and the state.** The church should be married to her Lord, but when she seeks the support of the state, she leaves her lawful spouse. By her new connection she commits spiritual fornication. [See] Eze. 16:15; James 4:4."

7SDA Bible Commentary, 831.

"The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: 'I sware unto thee, saith the Lord God, and thou becamest Mine.' 'And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee.... But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.' 'As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;' **'as a wife that committeth adultery, which taketh strangers instead of her husband!'** Ezekiel 16:8, 13-15, 32; Jeremiah 3:20." *Great Controversy*, 381,382.

Second Angel's Message To Be Repeated.—

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness' (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and **all the children of the Lord that remain in Babylon will heed the call: 'Come out of her, My people'** (Revelation 18:4)." *Great Controversy*, 390.

(See Rev. 18:1-4 for more on this subject.)

THE THIRD ANGEL'S MESSAGE

REVELATION 14:9

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.

The Third Angel Followed Them.—

"It will be noticed that these messages are cumulative; that is, one does not cease when another is introduced. Thus, for a time the first message was the only one going forth. The second message was

introduced, but that did not put an end to the first. From that time there were two messages. **The third followed them, not to supersede them, but only to join with them, so that we now have three messages going forth simultaneously, or, rather, a threefold message, embracing the truths of all three, the last one, of course, being the leading proclamation.** Till the work is done, it will never cease to be true that the hour of God's judgment has come, nor that Babylon has fallen; and **these facts still continue to be proclaimed** in connection with the truths introduced by the third message." *Smith, DR* (1897), 538.

Third Angel Must Go With Previous Two.—

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. **And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place.** I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore **they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.** Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 260,261.

"I saw that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As Jesus was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God faithfully and fearlessly declare that **those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter.**" *Spiritual Gifts*, Vol. 1, 75.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; **but all three of the messages are still to be proclaimed.** It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things

that will be." *2 Selected Messages, 104*

Third Angel is Global Like the Others.—

"Prophecy declares that the first angel would make his announcement to 'every nation, and kindred, and tongue, and people.' The warning of the third angel, **which forms a part of the same threefold message, is to be no less widespread.** It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; **and it will command the attention of the world.**" *Great Controversy*, 449.

The Importance of the Third Angel's Message.—

"No other message ever threatened such terrible judgments upon the rejectors. **The sin of rejecting the third angel's message is unpardonable.** It is the sin against the Holy Spirit because the message finishes its mission under the latter rain of spiritual power during which time it swells into the loud cry. The whole earth is illuminated with the glory of God, and with compelling force the final plea is given for God's people to come out of spiritual Babylon with its prevailing iniquity and idolatry. To reject this heaven-sent message under the convicting power of the Holy Spirit is a sin that is unforgivable. **Is it any wonder that it is followed by the unmixed wrath of an insulted and offended God?**" *Bunch, TR*, 205.

"When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, **He requires every person endowed with reasoning powers to heed the message.** The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies **to learn what the mark of the beast is, and how they are to avoid receiving it.**" *Great Controversy*, 594.

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: '**Here are they that keep the commandments of God, and the faith of Jesus.**' Here is shown the nature of the work of the people of God. **They have a message of so great importance that they are represented as flying in the presentation of it to the world.** They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is **the last message.** There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust!" *Selected Messages*, Vol. I, 132.

Third Angel is the Sealing Angel.—

"I saw a little company traveling 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.**'" *Early Writings*, 88,89.

"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.'" *Early Writings, 118.*

The Time of the Third Angel.—

"The chronology of this message seems to be distinctly marked by the fact that it is given in the period of the 'patience of the saints,' which follows the proclamation of the two former messages. '**Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.**' Verse 12. And this period of the saints' patience is marked by a most important fact, viz., the keeping of the commandments of God and the faith of Jesus. We wish to call attention to several points:

"**1.** We have shown that the First Angel's Message refers to the solemn proclamation of the immediate second advent; **consequently the period of patience** here brought to view must be the same as that which in many scriptures is located immediately preceding the second advent. A few texts must suffice as examples: (**Hebrews 10:35-39; James 5:7-10; Rev. 3:10,11; Is. 25:9 quoted.**)

"**2.** The period of the saints' patience, here brought to view, is distinguished by the fact that they are keeping the commandments of God, and the faith of Jesus. It should be distinctly noticed that the commandments here brought to view are not the commandments of Christ. There may be a certain sense in which all the precepts of the Saviour may be called the commandments of God; that is, if viewed as proceeding from the sovereign authority of the Father; but when the commandments of God are spoken of in distinction from the testimony of faith of Jesus, **there is but one thing to which reference can be made; viz., the commandments which God gave in person, the ten commandments.**

"...It is a fact beyond dispute that the fourth commandment, some ages since, was changed from the rest-day of the Lord to the pagan festival of Sun-day. ...And it is a fact of deep interest that this commandment, which has been so long trodden down, is now being vindicated, and the people of God are striving to keep it with the other nine. Thanks be to God that he is preparing the remnant for their final conflict with the dragon, and for admittance through the gates into the holy city. Rev. 12:17; 22:14. **The vindication of the fourth commandment in opposition to the Sabbath of the apostasy, and the preaching of all the commandments of God, is a striking testimony that the present is the period of the saints' patience, and of the warning of the third angel.**

"**3.** The opening of the holiest of all in the Temple in heaven, by which the ark is seen, is an event that takes place under the sounding of the seventh angel. And as the ministration of our great High Priest is changed to that apartment at the termination of the 2300 days, we understand that **the opening of the Temple is marked**

by the termination of that period, as presented by the proclamation of the first angel. The entrance of our high Priest into the most holy place to minister before the ark of God, calls the attention of the church to the commandments of God contained within that ark. The commandments of God have been shining out from the heavenly Sanctuary since that time.

"The period between our Lord's entrance into the holiest of all to cleanse the Sanctuary (Heb. 9:23) and complete his great work of ministration, and the close of that period as marked by the seven angels' coming out of the Temple to pour out the vials of the wrath of God upon the earth. (Rev. 15:5,6), **we understand to be the period of the saints' patience.** It is the days of the voice of the seventh angel in which the mystery of God is being finished; that is, the period when human probation is brought to a close. Besides the fact of the termination of the 2300 days, which marks the opening of the Temple in heaven, the anger of the nations is an important testimony that we are now in the days of the voice of the seventh angel. Rev. 11:18. The present time is, therefore, the proper period for the last message of mercy to perishing men; and it is marked by the actual presentation of that voice of warning, and of the commandments of God, and the faith of Jesus.

"4. Another important fact that determines the chronology of the third angel is that **the seven last plagues are poured out upon those who reject his warning, the first plague being inflicted upon the very class which the third angel threatens.** The seven last plagues are the wine of the wrath of God, poured out without mixture into the cup of his indignation. We have already seen that they are not inflicted until the work of mercy for man is accomplished. The third angel warns us respecting this outpouring of the exterminating wrath of God, and consequently gives the latest message of mercy. The mystery of God, or work of salvation for sinful men, (Eph. 3) is finished in the days of the voice of the seventh angel, when he begins to sound (Rev. 10); **and as the third angel has the last warning of mercy before the vials of God's wrath are poured out, it follows that it must be given in the days when the seventh angel begins to sound.** It is likewise evident that the conclusion of the work of our great High Priest in the heavenly Sanctuary must also take place in the days when the seventh angel begins to sound; for it is then that the mystery of God is finished.

"The reason why the third woe, or seven last plagues, does not commence at once when the seventh angel begins to sound, is the fact that a period of days is occupied in finishing the mystery of God. In this period the warning of the third angel is given, that every one who has an ear to hear may escape the vials of the wrath of God; and in this period, also, the Saviour completes his work in the Sanctuary in heaven. This being accomplished, the vials of the wrath of God are poured out upon the defenseless heads of the wicked. **We think, therefore, that the evidence is conclusive that the present is the time for the warning of the third angel."** Andrews, TAM, 127-134.

"The proclamation of the third message is the last special religious movement to be made before the Lord appears; for **immediately following this, John beholds one like the Son of man coming upon a great white cloud to reap the harvest of the earth.** [vs. 14.] This can represent nothing else than the second coming of Christ. If, therefore, the coming of Christ is at the door, the time has come for the proclamation of this message." *Smith, DR (1897), 539.*

How The Meaning of the Third Angel's Message Was Unfolded.—

"Having identified the first message as a leading proclamation with the great Advent movement of 1840-44, and having seen the fulfillment of the second message in connection with that movement in the latter year, let us look at what has transpired since that time.

"When the time passed in 1844, the whole Adventist body was thrown into more or less confusion. ... A few, searching closely and candidly for the cause of the mistake, were confirmed in their views of the providential character of the Advent movement, and the correctness of the argument on the time, but saw that a mistake had been made on the subject of the sanctuary, by which the disappointment could be explained. They learned that the sanctuary was not this earth, as had been supposed; that the cleansing was not to be by fire; and that the prophecy on this point did not involve the coming of the Lord at all. They found in the Scriptures very clear evidence that the sanctuary referred to was the temple in heaven, which Paul calls '**the sanctuary,**' the '**true tabernacle, which the Lord pitched and not man;**' and that its cleansing, according to the type, would consist of the final ministration of the priest in the second apartment, or most holy place. They then saw that the time had come for the fulfillment of **Revelation 11:19:** '**And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.**'

"Having their attention thus called to the ark, they were naturally led to an examination of the law contained in the ark. That the ark contained the law was evident from the very name applied to it. It was called '**the ark of his testament;**' **but it would not have been the ark of his 'testament,' and it could not have been so called, had it not contained the law.** Here, then, was the ark in heaven, the great antitype of the ark, which, during the typical dispensation, existed here on earth; and the law which this heavenly ark contained must consequently be the great original of which the law on the tables in the earthly ark was but a transcript, or copy; and both must read precisely alike, word for word, jot for jot, tittle for tittle. To suppose otherwise would involve not only falsehood, but the greatest absurdity.

"That law, then, is still the law of God's government, and its fourth precept, now as in the beginning, demands the observance of the seventh day of the week as the Sabbath. No one who admits the argument on the sanctuary pretends to dispute this point.

Thus the Sabbath reform was brought to view; and it was seen that whatever had been done in opposition to this law, especially in the introduction of a day of rest and worship which destroyed the Sabbath of Jehovah, must be the work of the papal beast, that power which was to oppose God, and try to exalt himself above him. But this is the very work in reference to which **the third angel utters his warning;** hence it began to be seen that the period of the third message synchronizes with the period of the cleansing of the sanctuary, which began with the ending of the 2300 days in 1844, and that the proclamation is based on the great truths developed by this subject." *Smith, DR (1897), 540,541.*

"When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14:9-12. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: '**Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**' And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

"God by His Holy Spirit let light shine forth upon His servants, and **the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link.** By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world." *I Testimonies, 78,79.*

"Thus the dawning light of the third message rose upon the church. But they say at once that the world would have a right to demand of those who professed to be giving that message, an explanation of all the symbols which it contains—**the beast, the image, the worship, and the mark; hence these points were made subjects of special study.** The testimony of the Scriptures was found to be clear and abundant; and it did not take a great while to formulate from the truths revealed, definite statements and propositions in explanation of all these points.

"The argument showing what constitutes **the beast, the image, and the mark,** has already been given in chapter 13; and it has been shown that the two-horned beast, which erects the image and enforces the mark, is our own country, now in mid-career, and hastening forward to perform the very work assigned it in the prophecy. It is this work, and these agents, against which the third message utters its warning, which is still further proof that this message is now in order, and shows the most conclusive harmony in all these prophecies. The arguments we need not here repeat; it will be sufficient to recapitulate the points established.

"1. The 'beast' is the Roman Catholic power.

"2. The 'mark of the beast' is that institution which this power has set up as proof of its authority to legislate for the church, and command the consciences of men under sin. It consists in a change of the law of God, by which the signature of royalty is taken from the law—the seventh-day Sabbath, the great memorial of Jehovah's creative work, is torn from its place in the Decalogue, and **a false and counterfeit Sabbath, the first day of the week, is set up in its stead.**

"3. The 'image of the beast' is some ecclesiastical combination, which will resemble the beast in being clothed with power to enforce its decrees with the pains and penalties of the civil law.

"4. The two-horned beast, by which the image, after being made by the people, is given power to speak and act, **is the United States;** and all but the final steps toward the formation of the image are already seen.

"5. The two-horned beast enforces the mark of the beast; that is, he establishes by law the observance of the first day of the week, or Sunday-sabbath.

“...But the people are not to be left in the dark in this matter. **The third message utters a solemn protest against all this evil.** It exposes the work of the beast, shows the nature of its opposition to the law of God, warns the people against compliance with its demands, and points out to all the way of truth. This naturally excites opposition; and the church is led so much the more to seek the aid of human authority in behalf of its dogmas as they are shown to lack the divine.” *Smith, DR (1897), 541-542.*

View of Third Angel's Message From Heaven's Perspective.—

“As the ministration of Jesus closed **in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world.** A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, ‘They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. **Although their lives are at stake, they must hold fast the truth.**’ The third angel closes his message thus: ‘**Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**’ As he repeated these words, he pointed to the heavenly sanctuary. **The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God.** This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light

upon God's commandments, had sinned ignorantly in transgressing its precepts.

“After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. **I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew.** I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. **The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.**” *Early Writings, 254,255.*

Only One Reason For the Existence of the Seventh-Day Adventist Church.—

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. **They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages.** There is no other work of so great importance. They are to allow nothing else to absorb their attention.

“The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. **The proclamation of these truths is to be our work.** The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work.” *9 Testimonies, 19.*

Characteristics of the Movement of People Giving the Third Angel's Message.—

“1. ‘The third angel followed them.’ So this movement follows the two previously mentioned. It takes up and continues the promulgation of the truths they uttered, and adds to them what the third message involves besides.

“2. The third message is characterized as a warning against the beast. So this movement holds prominent among its themes an explanation of this symbol, telling the people what it is, and exposing its blasphemous claims and works.

“3. The third message warns all against worshiping the beast. So this movement explains how this beast-power has brought into Christendom certain institutions which antagonize the requirements of the Most High, and shows that if we yield to these, we worship this power. ‘**Know ye not,**’ says Paul, ‘**that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?**’ *Romans 6:16.*

“4. The third message warns all against

receiving the mark of the beast. So this movement makes it the burden of its work to show what the mark of the beast is, and to warn against its reception. It is the more solicitous to do this, because this antichristian power has worked so cunningly that the majority are deceived into making unconscious concessions to its authority.

"It is shown that the mark of the beast is an institution which has been arrayed in Christian garb, and insidiously introduced into the Christian church in such a way as to nullify the authority of Jehovah and enthrone that of the beast. Stripped of all disguises, it is simply setting up a counterfeit sabbath of its own on the first day of the week, in place of the Sabbath of the Lord on the seventh day—a usurpation which the great God cannot tolerate, and from which the remnant church must fully clear itself before it will be prepared for the coming of Christ. Hence the urgent warning, Let no man worship the beast or receive his mark.

"5. The third message has something to say against the worship of the image of the beast. So this movement speaks of this subject also, telling what the image will be, or at least explaining the prophecy of the two-horned beast, which makes the image, showing that it is our own government; that here the image is to be formed; that the prophecy concerns this generation; and that it is evidently on the very verge of fulfillment."

Smith, DR (1897), 542-544.

The Third Angel's Message is Righteousness of Christ by Faith.—

"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.**' *Review and Herald, 4/1/1890.*

"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 closes the work of the third angel." *6 Testimonies, 19.*

Saying With a Loud Voice.—

"This message embraces the two preceding messages. It is represented as being given with **a loud voice; that is, with the power of the Holy Spirit.** Everything is now at stake. The third angel's message is to be regarded as of the highest importance. **It is a life and death question.** The impression made by this message will be proportionate to the **earnestness and solemnity** with which it is proclaimed. (*Manuscript 16, 1900.*) *7BC, 980.*

"The third angel's message is to be given with power. The power of the proclamation of the first and second messages is to be intensified in the third. In the Revelation John says of the heavenly messenger who unites with the third angel: '**I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.** And he cried

mightyly with a strong voice.' **Revelation 18:1, 2.** We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people. So many other interests are brought in that **the very message which should be proclaimed with power becomes tame and voiceless.** At our camp meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us: '**Show My people their transgression, and the house of Jacob their sins.**' **Isaiah 58:1.** The trumpet is to give a certain sound." *6 Testimonies, 60,61.*

"The third angel's message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister. Those who accept positions as educators should prize more and more the revealed will of God so plainly and strikingly presented in Daniel and the Revelation." *6 Testimonies, 131.*

"Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen and have remained for years. **Send into the churches workers who will set the principles of health reform in their connection with the third angel's message before every family and individual.** Encourage all to take a part in work for their fellowmen, and see if the breath of life will not quickly return to these churches." *Testimonies to Ministers, 415,416.*

"When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. **It must be attended with divine power, or it will accomplish nothing....**" *Evangelism, 191,192.*

"The third angel's message must be presented as the only hope for the salvation of a perishing world." (*Letter 87, 1896.*) *Evangelism, 195.*

"The question then arises, How can these people be reached? How can the great work of the third angel's message be accomplished? **It must be largely accomplished by persevering, individual effort; by visiting the people at their homes.**" *Historical Sketches, 149,150. Evangelism, 410.*

"The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned. **Everyone is to hear the last call to the marriage supper of the Lamb. From town to town, from city to city, from country to country, the message of present truth is to**

be proclaimed, not with outward display, but in the power of the Spirit. As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life, coming from the Source of all life, is to take possession of every laborer. O, how little do we comprehend the breadth of our mission! We need a faith that is earnest and determined, and a courage that is unshaken. Our time for work is short, and we are to labor with unflagging zeal." *Gospel Workers*, 27.

If Any Man Worship.—

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, **that power is worshiped which is obeyed in preference to the other.** "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" *Rom. 6:16.*" (Bliss on the 'Apocalypse,' p. 233.)

"We have already seen that the conflict is between the commandments of God and the requirements of the beast; and that a papal institution, which has usurped the place of one of the commandments of God, is yet to be made a test by the two-horned beast. It is not difficult, therefore, to see how men will be made to worship the beast; **for whenever they obey the requirements of the beast, in the place of the commandments of God, they worship the beast;** for they acknowledge him as above the Most High. It is a remarkable fact that the pagan festival of Sunday, which the great apostasy has substituted for the Sabbath of the Bible, is now enforced by law in most of the States of the union. A papal institution which directly contradicts the fourth commandment is thus enforced by a Protestant government!" *Andrews, TAM, 112,113.*



"If any man worship the beast and his image..."

If Any Man Worship the Beast and His Image.—

"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13—**the papacy.** The

'image to the beast' represents that form of apostate **Protestantism** which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The '**mark of the beast**' still remains to be defined.

"After the warning against the worship of the beast and his image the prophecy declares: '**Here are they that keep the commandments of God, and the faith of Jesus.**' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the **worshipers of the beast.**" *Great Controversy*, 445,446.

"Romanists declare that 'the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.'—Mgr. Segur, Plain Talk About the Protestantism of Today, p. 213. **The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast.** Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be **an enforcement of the worship of the beast and his image.**" *Great Controversy*, 448,449.

What is the Beast?

(See description of beast and comments in Rev. 13:1-10.)

What Is the Image of the Beast?—

"What is the 'image to the beast'? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. **Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.**

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, **she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of 'heresy.'** In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**

"Whenever the church has obtained secular power, **she has employed it to punish dissent from her doctrines.** Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers

have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

"It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: 'There' shall come a falling away,... and that man of sin be revealed.' 2 Thessalonians 2:3. **So apostasy in the church will prepare the way for the image to the beast.**

"The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. 'In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.' 2 Timothy 3:1-5. 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' 1 Timothy 4:1. Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness.' And all that 'received not the love of the truth, that they might be saved,' will be left to accept 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. **When this state of ungodliness shall be reached, the same results will follow as in the first centuries.**" *Great Controversy*, 443,444.



Pagan Rome gave the Beast (Papal Rome) his power, seat, and great authority.

"When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church—

then will Protestant America have formed an image to the papacy, and there will be a **national apostasy** which will end only in **national ruin.**" (*Signs*, 3/22/1910). 7BC, 976.

The Mark of the Beast.—

"As the sign of the authority of the Catholic Church, papist writers cite 'the very act of changing the Sabbath into Sunday, which Protestants allow of; ...because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.'—Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. **What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—"the mark of the beast"?**" *Great Controversy*, 448.

Pope Calls For Sunday Rest.—

"John Paul II is quoted as saying [in Encyclical *Centesimus Annus*], 'Capitalism could only be acceptable if it had an ethical and **religious core.**' *San Francisco Chronicle*, May 3, 1991.

"Affirming the need for 'Sunday rest' and the 'worship' of God, John Paul II states, '**No one can take away this human right, which is based on a commandment.**' 'And consequently,' the Pope continued, '**the state must guarantee to the worker the exercise of this freedom.**'

"Going one step further in his encyclical, the pope called for laws to ensure Sunday rest. '**In this regard,**' he states, '**one may ask whether existing laws and the practice of industrialized societies effectively ensure in our own day the exercise of this basic right to Sunday rest.**' [*Centesimus Annus*, Social Encyclical, pp. 5,6.]" *Rafferty, PI*, 72.

Receiving the Mark of the Beast.—

"When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. **As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast."** And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive '**the mark of the beast.**'" *Great Controversy*, 449.

"With the issue thus clearly brought before him, **whoever shall trample upon God's law to obey a human enactment receives the mark of the beast;** he accepts the sign of allegiance to the power which he

chooses to obey instead of God. The warning from heaven is: (**Rev. 14:9,10 quoted.**)

“But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. **The obligation of the fourth commandment has never been set before them in its true light.** He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. **While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.**” *Great Controversy, 605.*



“**Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast....** Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It 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.” *5 Testimonies, 216.*

REVELATION 14:10

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:

The Same Shall Drink of the Wine.—

“For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD’s hand, and made all the nations to drink, unto whom the LORD had sent me.” *Jeremiah 25:15-17.*

The Wine of the Wrath of God.—

“**What is the wine of the wrath of God?** The next chapter clearly explains this point: ‘And I saw another sign in heaven, great and marvelous, **seven angels having the seven last plagues; for in them is filled up the wrath of God.**’ ‘And one of the four beasts gave unto the seven angels **seven golden vials, full of the wrath of God,** who liveth forever and ever.’ *Rev. 15:1, 7.* It follows, therefore, that the wine of the wrath of God is the seven last plagues.” *Andrews, TAM, 115.*

“Then I saw that **the seven last plagues** were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. **I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God.** I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. **Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful.** Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them.” *Early Writings, 64.*

“God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. **‘The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His**

strange work; and bring to pass His act, His strange act. Isaiah 28:21. To our merciful God the act of punishment is a strange act. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked.’ Ezekiel 33:11. The Lord is ‘merciful and gracious, long-suffering, and abundant in goodness and truth,... forgiving iniquity and transgression and sin.’ Yet He will ‘by no means clear the guilty.’ ‘The Lord is slow to anger, and great in power, and will not at all acquit the wicked.’ Ex. 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. **The severity of the retribution awaiting the transgressor may be judged by the Lord’s reluctance to execute justice.** The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God’s account, will finally drink the cup of wrath unmixed with mercy.

“When Christ ceases His intercession in the sanctuary, the unminglel wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those **more terrible and extensive judgments** which are to fall upon the world just before the final deliverance of God’s people.” *Great Controversy*, 627,628.

Without Mixture.—

“God keeps a reckoning with the nations. Through every century of this world’s history evil workers have been treasuring up wrath against the day of wrath; and when the time fully comes that iniquity shall have reached the stated boundary of God’s mercy, His forbearance will cease. When the accumulated figures in heaven’s record books shall mark the sum of transgression complete, **wrath will come, unmixed with mercy**, and then it will be seen what a tremendous thing it is to have worn out the divine patience. This crisis will be reached when the nations shall unite in making void God’s law.” *5 Testimonies*, 524.

“**The wine of the wrath of God**’ has often been poured out in **judgments** upon men and nations throughout the history of the reign of sin, but in most cases it has been **mingled with mercy** in order that **‘the inhabitants of the world’** might **‘learn righteousness’** (*Isa. 26:9,10*).

“Wine is usually diluted with water, but **this is unmixed and of full strength.** It is the undiluted and concentrated wrath of an insulted God whose love and grace have been spurned and outraged. Jesus drank to its bitter dregs the cup of woe and sufferings in the Garden of Gethsemane and on the cross of Calvary in order that guilty man could escape the cup of His wrath against sin in which there will be no element of mercy. Undiluted wrath in the Greek indicates ‘boiling indignation’ with no drop of water to cool its heat.” *Bunch, TR*, 207,208.

The Wrath of God Comes After the Warning of the

Third Angel.—

“1. **The wrath of God, as threatened by the third angel, is poured out in the seven last plagues;** for the first plague is inflicted on the very class that the third angel threatens. Compare Rev. 14:9, 10; 16:1, 2. The fact proves that the plagues must be future when the Third Angel’s Message is given; and it also proves **the identity of the wrath of God without mixture with the seven last plagues.**

“2. **We have shown that the plagues and the wrath of God without mixture are the same.** And **wrath without mixture must be wrath with nothing else; that is, wrath without mercy.** God has not yet visited the earth with unmixed wrath; **nor can he while our great High Priest ministers in the heavenly Sanctuary**, and stays the wrath of God by his intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.

“3. Hence it is that the seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—after the opening of the Temple of God in heaven. If we turn to Rev. 11:15-19, we shall find that the opening of the Temple in heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial, or last plague. Now if we turn to chap. 11:5-8, and 16:1-21, we shall read an expanded view of the facts stated in chap. 11:15-19, and we shall find that the two accounts conclude in the same manner, viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the Temple in heaven is opened. That Temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Rev. 8:13; 9:12; 11:14. The seven plagues are poured out under the sounding of that angel; hence **the plagues are future, and constitute the third woe.**

“The foregoing reasons establish the fact that the plagues are future. We see no reason why they will not be similar in character to those poured out on Egypt, while their consequence will be far more terrific and dreadful.” *Andrews, TAM*, 115,116.

“The closing work of Christ’s priesthood is in the second apartment of the heavenly sanctuary. This is opened under the sounding of the seventh trumpet. Rev.11:19. It is after the temple is thus opened in heaven that the seven angels pour out the seven last plagues. Rev.15:5-8. But these plagues fill up the wrath of God which is threatened by the third angel. Rev.15:1 compared with 14:10. And the third angel gives the final message of mercy and warning to mankind before the Son of man sits upon the white cloud. Rev.14:6-14. **So it is apparent that while Christ is finishing his work in the sanctuary, and while the third angel is giving the last message of mercy to man, the seven last plagues are withheld, though pending ready to be poured out.** But when the work of probation is closed, and the intercession of Christ in heaven, and the voice of

warning upon earth, are ended, then men drink from the cup of his indignation the wine of God's wrath without any mixture." *Andrews, JEO, 89.*

Wrath of God Poured Out After Sunday Law.—

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of **Sunday in place of the Bible Sabbath, is the last act in the drama.** When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. **He will come out of His place to punish the inhabitants of the world** for their iniquity, and the earth shall disclose her blood and shall no more cover her slain." *7 Testimonies, 141.*

"When He [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. 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.**" *Great Controversy, 614.*

"To the wicked it will be the time of trouble such as never was; to the righteous it will be the time of Jacob's trouble, at which, in answer to their cry day and night, like the importunate widow, they will be delivered. *Jer.30:5-7; Gen.32; Luke 18:7,8.*

"In view of this awful scene which must be witnessed by the people of God, Zephaniah calls upon all the meek of the earth to seek righteousness and meekness. And he adds, 'It may be ye shall be hid in the day of the Lord's anger.' *Zeph.2:1-3.* If they do their best in seeking God it is but barely possible that they will escape. And our Lord beseeches his people to watch and pray always, that they may be accounted worthy to escape the things coming on the earth, and to stand before the Son of man. *Luke 21:36.* **If, therefore, this great time of trouble is to come upon our world after the close of Christ's intercession and before the deliverance of the saints, of what vast consequence is that final message of warning which reveals these great facts!"** *Andrews, JEO, 94*

Torment.—

"**'Torment.'** This word perhaps could be better translated 'the smoke of the trial' or **testing.** The Greek word '*basanimos.*' Dr. Young states the word means 'to try, test, or torment.' The idea of torment is

altogether a secondary meaning, primarily it signifies 'a trial or testing.' (See also Liddell and Scott's Lexicon.)

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." *1 Corinthians 3:13.*

"The word translated 'try' is the Greek work '*dokimozo,*' which again from Dr. Young, means 'to try, assay, prove.' This fire is to test every man's work. The righteous are on '**the sea of glass mingled with fire.**' The redeemed, have nothing of sin about them and like the three Hebrews of Daniel 3, the fire cannot touch them.

"This fire shall try (prove) every man's work of what sort it is. Both the righteous and the wicked will go through the same test, and before the whole universe will be revealed those who are God's saints, through **union** with Him and those who are not. **'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?'** *Isaiah 33:14,15.*" *Burnside, RWU, 174,175.*

"Greek *basanizo*, 'to torture,' 'to torment,' 'to distress.' Compare the use of *basanizo* in Matt. 8:6, 29; 14:24 (translated 'tossed'); 2 Peter 2:8. The seven last plagues fall upon the worshipers of the beast and his image (Rev. 16:2). In addition, these devotees of the beast rise in the second resurrection and receive their punishment (20:5, 11-15). It is not clear to which phase of punishment the revelator here refers. Perhaps it is to both. In both there will be torment. **The first will end in death when Jesus appears from heaven (ch. 19:19-21), the second in eternal death (ch. 20:14).**" *7SDA Bible Commentary, 831.*

He Shall Be Tormented With Fire and Brimstone.—

"Upon the wicked he shall rain snares, **fire and brimstone**, and an horrible tempest: this shall be the portion of their cup." **Psalm 11:6.**

Fire & Brimstone At the Second Coming.—

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained **fire and brimstone** from heaven, and destroyed them all. Even thus shall it be in the day **when the Son of man is revealed.**" **Luke 17:28.**

"The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. Proportionate to their sins will be their visitation. When one city is destroyed, let not our people regard this matter as a light affair, and think that they may, if favorable opportunity offers, build themselves homes in that same destroyed city....

"Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the

eighteenth chapter of the same book." (*Manuscript Release, Vol. 21, 91,92. May 10, 1906*). *Last Day Events*, 95.

"These shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. When is this torment inflicted? **Chapter 19:20 shows that at the second coming of Christ there is a manifestation of fiery judgments which may be called a lake of fire and brimstone**, into which the beast and false prophet are cast alive. **This can refer only to the destruction visited upon them at the commencement, not at the end, of the thousand years.**

"Again, there is a remarkable passage in Isaiah to which we are obliged to refer in explanation of the phraseology of the threatening of the third angel, and which unquestionably describes scenes to take place here at the second advent, and in the desolate state of the earth during the thousand years following. That the language in the Revelation was borrowed from this prophecy can hardly fail to be seen. After describing the Lord's anger upon the nations, the great slaughter of their armies, the departing of the heavens as a scroll, etc., the prophet says: '**For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever.**' *Isaiah 34:8-10*. And since it is expressly revealed that there is to be a lake of fire in which all sinners perish at the end of the thousand years, we can only conclude that **the destruction of the living wicked at the commencement of this period, and the final doom of all the ungodly at its close, are very similar.**" *Smith, DR (1897), 547,548.*

Fire & Brimstone at the End of the Millennium.—

"The seven last plagues are poured out on the living wicked; but the second part of the penalty affixed to the warning of the third angel, is not inflicted until the end of the thousand years, when all the wicked are raised and suffer together. This part of the penalty we will now consider.

"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 forever and ever," etc. The final perdition of ungodly men in the lake of fire is without doubt the subject of these awful words. That we may rightly understand this text, we call attention to several important facts:

"1. The punishment of the wicked will be inflicted upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are to be rewarded, each according to his works. '**Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.**' *Prov.*

11:31. 'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.' *2 Peter 3:7. '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.'* *Rev. 21:8. 'For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch.'* *Mal. 4:1. 'And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earthy, Gog and Magog, to gather them together to battle; the number of who is as the sand of the sea. 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.'* *Rev. 20:7-9.*

"2. The prophet Isaiah (chap. 34) describes the final conflagration of our globe in language which is a complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea, must admit that the period of time described in this strong language must finally come to an end. And those who admit that Isaiah, in the language we are about to quote, refers to the conflagration of our earth, will find in what follows, ample proof that that scene will finally close. '**For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever.**' *Isa. 34:8-10.*

"3. But this terrific scene of final conflagration is not to last throughout unlimited duration. For the earth having been burned, and all its elements melted, new heavens and a new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed. '**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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?** Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' *2 Pet. 3:10-13. '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.’ Rev. 21:1.

“4. Thus, however dreadful and long-continued the punishment of the wicked will be (for each is to be punished according to his deserts), that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. Ps. 145:20. They shall die the second death. Rev. 21:8; Rom. 6:23; Eze. 18:4, 20. They shall perish, being consumed into smoke. Ps. 37:10, 20, 38. They shall be punished with everlasting destruction, being burned up in unquenchable fire. 2 Thess. 1:9; Matt. 3:12. **And thus, having been consumed, root and branch, they shall be as though they had not been.** Mal. 4:1. Obadiah 16.” Andrews, *TAM*, 124-127.

“...After the wicked drink to the dregs the cup of God’s wrath ‘**they shall be as though they had not been.**’ ...The wicked will literally be brought to ‘ashes’ and will become a part of the earth which the saints inherit and on which their feet shall tread throughout the unending ages of eternity. This will be the fate even of Satan ‘the root’ of all evil. The divine decree is: ‘**I will bring thee to ashes upon the earth... and never shalt thou be any more.**’ See Eze. 26:18, 19. The strongest statements possible are used to make plain **the complete annihilation of the wicked.** God’s original plan will be carried out, and eventually every creature in the universe will join in praising God without a discordant note.” Bunch, *TR*, 208.

“What do ye imagine against the LORD? **He will make an utter end: affliction shall not rise up the second time.** For while they be folden together as thorns, and while they are drunken as drunkards, **they shall be devoured as stubble fully dry.**” Nahum 1:9,10.

“For, behold, the day cometh, that shall **burn as an oven;** and all the proud, yea, and all that do wickedly, **shall be stubble:** and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

“...And ye shall tread down the wicked; for **they shall be ashes under the soles of your feet** in the day that I shall do *this*, saith the LORD of hosts.” Malachi 4:1,3.

“Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. **The earth’s surface seems one molten mass—a vast, seething lake of fire.** It is the time of the judgment and perdition of ungodly men—‘**the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion.**’ Isaiah 34:8.

“The wicked receive their recompense in the earth. Proverbs 11:31. They ‘**shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.**’ Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished ‘**according to their deeds.**’ The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God’s people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. **In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches.** The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

“...While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. **Upon those that had part in the first resurrection, the second death has no power.** While God is to the wicked a **consuming fire**, He is to His people both a **sun and a shield.** Revelation 20:6; Psalm 84:11. ...The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. **No eternally burning hell** will keep before the ransomed the fearful consequences of sin.” *Great Controversy*, 673,674.

In the Presence of the Angels and the Lamb.—

“It is in the heavenly temple that the judgments of God are determined. The plagues are not the result of natural forces. They are dictated by God. **They are superintended by Christ and the angels.** ‘The same shall drink of the wrath of God, which is poured out without mixture... and he shall be tormented... **in the presence of the holy angels and in the presence of the Lamb.**’ Rev. 14:10.” Cooke, #25-UR, 3.

REVELATION 14:11

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.

Smoke of Their Torment Ascendeth Up.—

“For evildoers shall be cut off.... For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. ...But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; **into smoke shall they consume away.**” Psalm 37:9,10,20.

“For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, **and they shall mount up like the lifting up of smoke.** Through the wrath of the

LORD of hosts is the land darkened, **and the people shall be as the fuel of the fire: no man shall spare his brother.**" Isa 9:18, 19.

Forever and Ever.—

"The meaning of '**forever**' and kindred terms as used in the Scriptures shows clearly that their meaning must be determined by **the duration of life**. When applied to God and the future life of the redeemed, '**forever**' means eternity because with them life will never end. But with the wicked forever can only mean **as long as they live, or until their lives are extinct** in the lake of fire after they have received the punishment due them '**according to their works**.'

"In Exodus 21:6 a servant is said to serve his master '**for ever**' which can only mean **as long as he lives**.

"Hannah declared that when the boy Samuel was weaned she would '**bring him, that he may appear before the Lord, and there abide for ever**.' After she had fulfilled this vow which she had made because Samuel had been given in answer to pray, she said: '**Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.**' See **1 Samuel 1:22,28.**

"Jonah declared that he was in the belly of the fish '**for ever**' and yet the period of his submarine journey was **only three days**. See **Jonah 2:6**.

"In **Jude 7** we are told that Sodom and Gomorrah suffered '**the vengeance of eternal fire**' and '**are set forth for an example**' of the final destruction of the wicked. We are told that the fire that destroyed these two wicked cities turned them '**in ashes ...making them an example unto those that after should live ungodly**' (**2 Peter 2:6**).

"Thus the Bible interprets the meaning of its own language. How beautifully harmonious are its teachings when Scripture is compared with Scripture." *Bunch, TR, 209.*

They Have No Rest Day Nor Night.—

"The wicked are like the troubled sea, when it **cannot rest**, whose waters cast up mire and dirt. There is **no peace**, saith my God, to the wicked." **Isaiah 57:20,21.**

"The sinner's own thoughts are his accusers; and **there can be no torture keener than the stings of a guilty conscience, which give him no rest day nor night.**" *Desire of Ages, 223.*

Mark of His Name.—

(See comments on Rev. 13:16.)

REVELATION 14:12

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Here—On a Firm Platform.—

"I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. **I was shown three steps—the first, second, and third angels' messages.** Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. **God had led them along step by step, until He had placed them upon a solid, immovable platform.**" *Early Writings, 258.*

Here is the Patience of the Saints.—

"We have shown that the First Angel's Message refers to the solemn proclamation of the immediate second advent; consequently **the period of patience here brought to view** must be the same as that which in many scriptures is located **immediately preceding the second advent**. A few texts must suffice as examples: 'Cast not away therefore your confidence, which hath great recompense of reward. **For ye have need of patience**, that after ye have done the will of God, ye might receive the promise. For yet a little while, and **he that shall come will come, and will not tarry**. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.' **Heb. 10:35-39.**

"**Be patient**, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and later rain. **Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.** Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, **for an example of suffering affliction and of patience.**" **James 5:7-10.**

"Because thou hast kept the word of my **patience**, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, **I come quickly**; hold that fast which thou hast, that no man take thy crown." **Rev. 3:10, 11.**

"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." **Isa. 25:9.**" *Andrews, TAM, 128,129.*

"This word '**patience**' is also translated '**steadfastness**.' It will be a patient and steadfast people

that will be waiting for the coming of the Lord.”
Anderson, UR, 157

“And ye shall be hated of all men for my name's sake: **but he that endureth to the end shall be saved.**”
Matthew 10:22.

Here are They That Keep Commandments of God.—

“After the warning against the worship of the beast and his image the prophecy declares: ‘**Here are they that keep the commandments of God, and the faith of Jesus.**’ Since those who keep God’s commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that **the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.**” *Great Controversy*, 445.

“The period of the saints’ patience, here brought to view, is distinguished by the fact that they are keeping the commandments of God, and the faith of Jesus. It should be distinctly noticed that the commandments here brought to view are not the commandments of Christ. There may be a certain sense in which all the precepts of the Saviour may be called the commandments of God; that is, if viewed as proceeding from the sovereign authority of the Father; **but when the commandments of God are spoken of in distinction from the testimony of faith of Jesus, there is but one thing to which reference can be made; viz., the commandments which God gave in person, the ten commandments.**

“...It is a fact beyond dispute that the fourth commandment, some ages since, was changed from the rest-day of the Lord to the pagan festival of Sunday. This change was made in express contradiction of the Holy Scriptures, which everywhere recognize the seventh day as the only weekly Sabbath of the Lord. **It was accomplished by the great apostasy, which Daniel predicted should ‘think to change times and laws.’** This power is essentially the same as the beast which was to be worshiped by all the world. And it is a fact of deep interest that this commandment, which has been so long trodden down, is now being vindicated, and the people of God are striving to keep it with the other nine. Thanks be to God that he is preparing the remnant for their final conflict with the dragon, and for admittance through the gates into the holy city. Rev. 12:17; 22:14. The vindication of the fourth commandment in opposition to the Sabbath of the apostasy, and the preaching of all the commandments of God, is a striking testimony that **the present is the period of the saints’ patience, and of the warning of the third angel.**” *Andrews, TAM, 129-132.*

“Those who receive the message are rendered peculiar by their practice in reference to the commandments of God. What difference is there in practice, and what only difference, among Christians, in

this respect?—Just this; some think that the fourth commandment is kept by devoting the first day of the week to rest and worship; others claim that the seventh day is the one set apart to such duties, and accordingly spend its hours in this manner, resuming on the first day their ordinary labor. **No plainer line of demarcation could be drawn between two classes.** The time which one class regard as sacred, and devote to religious uses, the other look upon as only secular, and devote to ordinary labor. **One class are devoutly resting, the other zealously laboring.** One class, pursuing their worldly vocations, find the other class withdrawn from all such pursuits, and the avenue of commercial intercourse abruptly closed. **Thus for two days in the week these two classes are kept apart by difference of theory and practice in regard to the fourth commandment.** On no other commandment could there be so marked a difference.

“The message brings its adherents to the seventh day; for in this way only are they made peculiar, inasmuch as an observance of the first day would not distinguish a person from the masses who were already observing that day when the message was introduced. And in this we find still further evidence that **Sunday-keeping is the mark of the beast;** for the message, presenting as its chief burden a **warning against receiving the mark of the beast, will of course bring its adherents to discard that practice which constitutes the mark, and to adopt the opposite.**

“It does lead them to discard the observance of the first day of the week, and adopt that of the seventh day. In view of this, it is at once seen that there is here more than an inference that Sunday-keeping is the mark of the beast against which it warns us, and the observance of the seventh day, to which it leads us, is its opposite.

“This is in harmony with the argument on the seal of God, as given in chapter 7. It was there shown that sign, seal, mark, and token are synonymous terms, and that God takes his Sabbath to be his sign, mark, or seal, in reference to his people. **Thus God has a seal, or mark, which is his Sabbath. The beast also has a seal, or mark, which is his Sabbath.** One is the seventh day; the other is just as far removed from it as possible, even to the other extremity of the week, namely, the first day. Christendom will at last be divided into just two classes; to wit, those who are sealed with the seal of the living God—that is, have his mark, or keep his Sabbath—and those who are sealed with the seal of the beast—that is, have his mark, or keep his Sabbath. In reference to this issue, the third angel’s message both enlightens and warns us.” *Smith, DR (1897), 544,545.*

“The church of the Reformation was commended for her *patience and faith.* Rev. 13:10. But **this last church is commended for her obedience as well as her patience and faith.**” *Anderson, UR, 157.*

“When the law of God is most derided and brought into the most contempt, then it is time for every true

follower of Christ, for those whose hearts have been given to God, and who are fixed to obey God, to stand unflinchingly for the faith once delivered to the saints. ‘**Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. It is time to fight when champions are most needed.**’ (*Review & Herald*, 6/8/1897). 7BC, 981.

“The Lord has shown me clearly that **the image of the beast** will be formed before probation closes; for **it is to be the great test for the people of God**, by which their eternal destiny will be decided.... [Rev. 13:11-17 quoted]....

“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, **will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God.** Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” (*Letter 11, 1890*). 7BC, 976.

And the Faith of Jesus.—

“The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, **the law and the gospel going hand in hand.** I cannot find language to express this subject in its fullness.

“**The faith of Jesus.**” It is talked of, but not understood. **What constitutes the faith of Jesus,** that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. **And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.**” *Selected Messages, Vol. 3, 172.*

“The Lord in His great mercy sent a **most precious message to His people through Elders Waggoner and Jones.** This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. **It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.** Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. **It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.**”

Testimonies to Ministers, 91,92.

“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.**’” (*The Review & Herald*, 4/1/1890). *Selected Messages, Vol. I, 372.*

The Loud Cry of the Third Angel.—

“While the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘**latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.**” *Early Writings, 85,86.*

“In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. **But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present.** They were impelled to zealously declare the truth and the danger which threatened souls. **The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.**

“**Thus the message of the third angel will be proclaimed.** As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them.” *Great Controversy, 606.*

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and **in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.**

"The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘**Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.**’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘**the times of refreshing**’ to which the apostle Peter looked forward when he said: ‘**Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.**’ Acts 3:19, 20.

“**Servants of God, with their faces lighted up and shining with holy consecration,** will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13:13. Thus the inhabitants of the earth will be brought to take their stand.

“The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. **Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them.** Family connections, church relations, are powerless to stay them now. **Truth is more precious than all besides.** Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.” *Great Controversy*, 611-612.

“**I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.** Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The

light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘**Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**’ The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. **I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.**

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘**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.**’ This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.

“**The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches.** Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. **A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them.** The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that **this message will close with power and strength far exceeding the midnight cry.**

“**Servants of God, endowed with power from on high with their faces lighted up, and shining with holy**

consecration, went forth to proclaim the message from heaven. **Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction.** God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, '**Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**' *Early Writings*, 277-279.

The Saints Gain the Victory.—

"(Mal. 3:2,3 quoted). Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. **Through the grace of God and their own diligent effort they must be conquerors in the battle with evil.** While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. '**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*." *Great Controversy*, 425.

"In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel '**all, both small and great, rich and poor, free and bond**' (*Revelation 13:16*), to receive '**the mark of the beast**', yet the people of God will not receive it. The prophet of Patmos beholds '**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' and singing the song of Moses and the Lamb. *Revelation 15:2, 3.*" *Great Controversy*, 450.

"The situation of the church when the decree goes forth that all shall worship the image of the beast on pain of death, will be precisely that of the three Hebrew worthies whom Nebuchadnezzar commanded to worship the golden image. Read carefully Dan. 3. God saved them by direct interposition. **He has promised thus to interpose for his people; but it will not be until the time of trouble, such as never was, has fully opened upon the world.**

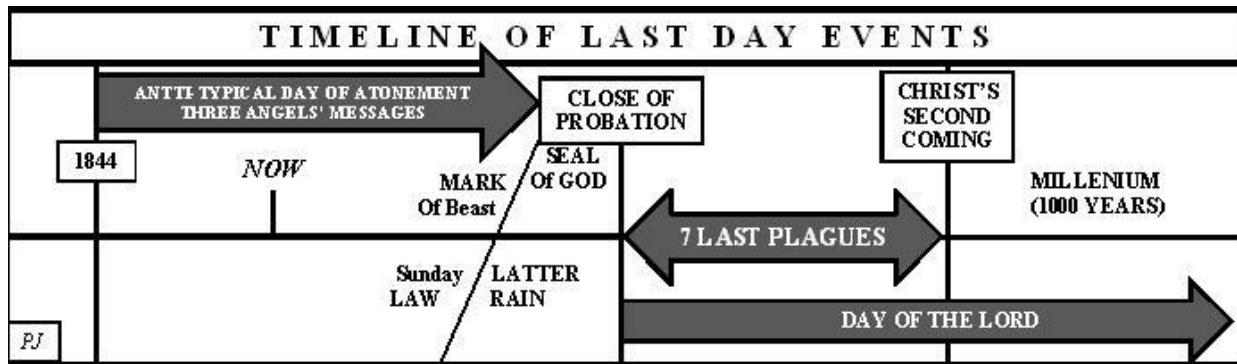
"...The conflict with the beast and his image is inevitable; but the issue of this conflict is not a matter of doubt. **God will interpose to save his people.** Though the last act of Satan be to unite all the wicked of the earth in the worship of the beast, and to attempt the utter extermination of the saints, yet God has said that the saints shall triumph!

"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. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." *Rev. 15:2, 3.*

"Glorious indeed will be the triumph of the saints! Reader, may it be your lot to join in singing that song of victory upon the sea of glass." *Andrews, TAM, 139,141.*

Three Angels Messages To Be Crucified.—

"I saw that as the Jews crucified Jesus, **so the nominal churches had crucified these messages**, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, **they offer up their useless prayers to the apartment which Jesus has left;** and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 261.



REVELATION 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.

I Heard A Voice From Heaven Saying, Write.—

“The command to ‘write’ is given twelve times in the Apocalypse and always just before an important announcement of special interest and value to the church. The voice from heaven is doubtless that of Christ, the Author of the book and the One whom it reveals. **Through His own death and resurrection Christ made possible the resurrection and future life of His people.**” *Bunch, TR, 211.*

Blessed Are the Dead Which Die in the Lord From Henceforth.—

“**This is one of the seven so-called beatitudes of the book of Revelation.** The others are found in Rev. 1:3; 16:15; 19:9; 20:6; 22:7,14.” *7SDA Bible Commentary, 833.*

“John is commanded by a voice from heaven to write, ‘**Blessed are the dead which die in the Lord from henceforth;**’ and the response of the Spirit is, ‘**Yea, that they may rest from their labors; and their works do follow them.**’ ‘From henceforth’ must signify from some particular point of time. What point?—**Evidently from the commencement of the message in connection with which this is spoken.** But why are those who die after this point of time blessed?” *Smith, DR (1897), 549,550.*

“**Those who die in faith during the closing crisis under the third angel’s message will have the additional privilege of being called forth in the special resurrection which immediately precedes and is really a part of the first general resurrection.** See Dan. 12:2. These blessed ‘rest from their labours; and their works do follow them.’ Their reward of sweet ‘rest’ is in contrast to those who ‘have no rest day nor

night’ because they have rejected God’s last warning message and worshiped the beast and his image instead of the Creator. There is no peace or rest for the wicked. See Isa. 57:20,21. The promise of rest from labor indicates that those here described have been especially zealous in missionary activity during the campaigns of the church militant against the dragon, **beast, and false prophet.** Their warfare is over. They died triumphantly on the battlefield and peacefully rest in their graves awaiting the call of the Lifegiver on the resurrection morning. See Dan. 12:13.

“This verse is a sort of parenthetical message thrown in at an appropriate time and place to console those who face the alternative of death or the worship of the beast and his image. **It is a heaven-sent message to encourage faithfulness ‘even unto death.’** The promise doubtless applies especially from the time when the worship of the beast is enforced by law with the sentence of death as the penalty for disobedience. The language of our text may indicate that the blessed dead, or at least part of them, are martyrs to their faith in the closing crisis.” *Bunch, TR, 211.*

“There are cases where God works decidedly by His divine power in the restoration of health. **But not all the sick are healed.** Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: ‘**Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.**’ *Rev. 14:13.* From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith.” *Ministry of Healing, 230.*

Die in the Lord.—

“The glorious dead in the estimation of the world are too often the great war heroes who achieved fame through bloodshed and slaughter. ...**But the truly glorious dead are those who ‘die in the Lord’ and who are called ‘the dead in Christ’ even though they rest in unknown and unmarked graves.** ...**Their characters erected for them memorials far more beautiful and enduring.** In the light of Scripture there is a great difference between those who die in the Lord and those

who die in their sins. Death ends our probation and therefore fixes our characters and destiny for weal or woe; for eternal life or eternal death. ‘**In the place where the tree falleth, there it shall be.**’ **Eccl. 11:3.** The death of the righteous is not a calamity; it is a triumph. It brings to an end the warfare against sin and gives assurance of an eternal reward. Therefore, ‘**precious in the sight of the Lord is the death of His saints**’ (**Ps. 116:15.**) The ambition to die the death of the righteous is a worthy goal. Said the ancient prophet, ‘**Let me die the death of the righteous, and let my last end be like his.**’ **Num. 23:10.** But such a death can be experienced only by those who during life know the power of Christ’s resurrection. See **Phil. 3:10.** Resurrection from spiritual death must precede resurrection from physical death in those who receive the benediction of the two Comforters.” *Bunch, TR, 212.*

Rest.—

“Our friend Lazarus **sleepeth**; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. **Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.**” John 11:11-13.

From Their Labours.—

“Gr. *kopoi*, ‘wearying toil,’ ‘weariness,’ ‘strenuous effort.’ Compare the use of the word in **2 Cor. 6:5; 11:23,27; 1 Thess. 1:3.** **Death is a rest** from the wearying toil of life.” *7SDA Bible Commentary, 833.*

“Are they ministers of Christ? (I speak as a fool) I am more; **in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.**” **2 Cor. 11:23,27.**

“But in all *things* approving ourselves as the ministers of God, **in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;**” **2Cor. 6:5.**

Their Works Do Follow Them.—

“Because our influence lives on after death it is impossible to render justice in the meting out of rewards till the end of human history. Although righteous Abel has been dead about six millenniums, we are told that his example and influence ‘**yet speaketh**’ (**Heb. 11:4.**) The same can be said of all the saints who are dead, and, therefore, full justice is impossible before the human race has fully run its course.” *Bunch, TR, 200.*

“**I the Lord** search the heart, I try the reins, even to give every man according to his ways, **and according to the fruit of his doings.**” **Jer. 17:10.**

“And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the

man into the sepulchre of Elisha: **and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.**” **2Kings 13:21.**

“When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, **lighting up the mountain peaks long after the sun has sunk behind the hill.** So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. **Their works, their words, their example will forever live. ‘The righteous shall be in everlasting remembrance.’**” *Testimonies to Ministers, 429.*

“**The Lord has led out representative men to proclaim the first, second, and third angels' messages.** We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God's plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, ‘(Revelation 14:13 quoted).’ **They being dead yet speak. Their words, their influence, their example, have lived after their death.**” *Manuscript Release, Vol.9, 132.*

“**The standard-bearers who have fallen in death, are to speak through the reprinting of their writings.** I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.” *Selected Messages, Vol. 1, 161.*

CHRIST'S 2ND COMING

HARVEST OF THE RIGHTEOUS

REVELATION 14:14

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Upon A White Cloud One Sat.—

“It is the cloud of shining angels that composes the celestial chariot. See Isa. 19:1; Ps. 104:3,4; 68:17,18.” *Bunch, TR, 213.*

“A cloud represents the presence of the Deity. Clouds are also associated with judgment. The above expression is culled from Daniel 7:13 where Jesus, ‘the

Son of man' is pictured being transported by the clouds of heaven'.... In verse 14 we have a representation of **Jesus Christ, amid angels, coming to this world at the Second Advent in judgment.**" Cooke #24-UR, 1.

"The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary." Spalding & Magan, 2.

Son of Man.—

"The term represents the Messiah, the great deliverer of the race, who was promised in Eden to Adam and Eve. He appeared first at Bethlehem, but now 'He appears the second time without sin unto salvation.' " Cooke, #24-UR, 2.

The Coming of the Son of Man.—

"Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

"Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through." Spiritual Gifts, Vol. 2, 32,33.

On His Head A Golden Crown.—

"He is no longer a priest , but King of Kings. He has received His kingdom. This world has been given to Christ, and now He is coming to take possession." Cooke, #24-UR, 3.

"His (Jesus') crown looked brilliant and glorious. It was a crown within a crown, seven in number." Early Writings, 53,54.

"His eyes were as a flame of fire, and on his head were many crowns." Rev. 19:12.

In His Hand a Sharp Sickle.—

"Christ is declared to be the 'Sower' and 'the Lord of the harvest' (Mr. 13:37; 9:38). Jesus said that 'the harvest is the end of the world; and the reapers are the angels' (Matt. 13:39). He said that in the end of the world the tares would be gathered 'and burned in the fire.' The harvest is the time of separation and rewarding. Christ came at the time of the first advent for the purpose of sowing the seeds of gospel truth. **The second advent is the reaping time when He gathers**

the fruits of His labors into His garner." Bunch, TR, 212.

"In this scripture three angels are employed in the harvest. They probably represent the angelic host. In the previous passage of scripture (Vs. 6-13) another three angels are represented as producing the crop. **In the final passage of Rev. 14, three angels are pictured as reaping the crop.**" Cooke, #24-UR, 4.

REVELATION 14:15,16

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Another Angel Cried.—

"It will be noticed that in this line of prophecy, three angels precede the Son of man on the white cloud, and three are introduced after that symbol. The opinion has already been expressed that literal angels are engaged in the scenes here described. The first three have charge of the three special messages, **and may also symbolize a body of religious teachers.**"

"The message of the fourth angel [of Rev. 14] is evidently to be uttered after the Son of man, having finished his priestly work, takes his seat upon the white cloud, but before he appears in the clouds of heaven. As the language is addressed to Him who is seated upon the white cloud, having in his hand a sharp sickle ready to reap, **it must denote a message or prayer on the part of the church, after their work for the world is done and probation has ceased, and nothing remains but for the Lord to appear and take his people to himself. It is doubtless the day-and-night cry spoken of by our Lord in Luke 18:7,8 in connection with the coming of the Son of man.** And this prayer will be answered; the elect will be avenged; for does not the parable read, '**And shall not God avenge his own elect, which cry day and night unto him?**' He that is seated upon the cloud will thrust in his sickle, and **the saints, under the figure of the wheat of the earth, will be gathered into the heavenly garner.**" Smith, DR (1897), 550.

"In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." Psalm 18:6.

"The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Dan. 12:1) to deliver his people, is in the future.

"This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to '**thresh the heathen in anger,' and deliver his people.**'

"Then Jesus will have the sharp sickle in his hand, (Rev. 14:14) **and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap.** This, will be the time of Jacob's trouble, (Jer. 30:5-8) out of which, the saints will be delivered by the voice of God." *Word to Little Flock*, 12.

With A Loud Voice.—

"Of the latter trio of angels, the first and the third cry with a loud voice. Likewise, **the first and third angels of the first trio cry with a loud voice.** ...There will be a mighty cry around the globe from the afflicted saints—a cry for deliverance from their persecutors and would-be slayers. There will also be a cry from the afflicted saints for God's approval in the time of Jacob's trouble when they are mentally assailed by Satan. We suggest that this angel, crying with a loud voice to Christ on the cloud, represents the cry of the saints around the world. ...We suggest that this cry is illustrated by the parable of ...**Luke 18:1-8.**" *Cooke, #24-UR*, 5.

Thrust in Thy Sickle.—

"But when the fruit is brought forth, **immediately he putteth in the sickle, because the harvest is come.**" *Mark 4:29*

"The husbandman who '**putteth in the sickle, because the harvest is come,**' can be no other than Christ. It is He who at the last great day will reap the harvest of the earth." *Christ's Object Lessons*, 62,63.

"Mark 4:29 quoted. When the harvest of the earth is reaped, we shall see the result of our toil; for we shall see those for whom we have labored and prayed gathered into the heavenly garner. So shall we enter into the joy of our Lord, when '**He shall see of the travail of His soul, and shall be satisfied.**' *Isaiah 53:11.*" *Counsels to Parents, Teachers, and Students*, 144.

Harvest of the Earth is Ripe.—

"The harvest is the end of the world." *Matthew 13:39.*

"Verses 15-20 describe the great harvest at the end of all things. **The harvest comprehends two distinctive events.** One is described in vs. 16,17, and the other in vs. 18-20. **The first refers to the gathering of the righteous,** represented here by ripened grain, as shown in the Greek by the word translated 'ripe.' **The second refers to the wicked,** represented by the clusters of 'fully ripe' grapes." *7SDA Bible Commentary*, 834.

"Before the Son of Man thrusts in his sickle to gather the precious harvest of the earth, **that harvest**

must be fully ripened for the heavenly garner. And before the vine of the earth shall be gathered for the winepress of the wrath of God, **her clusters must also be fully ripened.** Rev. 14:14-19. **And the last message of fearful warning to the people will ripen and prepare the believing for salvation,** and also the unbelieving for destruction." *White, James, Bible Adventism*, 70.

"The latter rain, ripening earth's harvest, represents the spiritual grace that **prepares the church for the coming of the Son of man.** But unless the former rain has fallen, there will be no life; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection.**" *Testimonies to Ministers*, 506.

"Be not deceived; God is not mocked: **for whatsoever a man soweth, that shall he also reap.** For he that soweth to his flesh shall of the flesh reap corruption; **but he that soweth to the Spirit shall of the Spirit reap life everlasting.** And let us not be weary in well doing: for in due season we shall **reap**, if we faint not." *Galatians 6:7-9.*

Ripe.—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: **but we know that, when he shall appear, we shall be like him;** for we shall see him as he is." *1 John 3:2.*

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds,** to meet the Lord in the air: and so shall we ever be with the Lord." *1 Thess. 4:16,17.*

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: **for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**" *1Corinthians 15:51,52.*

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And **he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**" *Matthew 24:30,31.*

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of

spiritual growth. **The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.**

"The latter rain, ripening earth's harvest, represents the spiritual grace that **prepares the church for the coming of the Son of man.** But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection." *Testimonies to Ministers*, 506.

"**The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.**" Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

"**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 the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. 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." *Christ's Object Lessons*, 68,69.

"The harvest has reached the limit of development. The saints have reached maturity in spiritual growth and character development. **It indicates that both the earthly and the latter rains have fallen and accomplished their mission of bringing the spiritual harvest to perfection.** It also indicates that the reaping is done at the last hour; that there had been a delay but that further delay would be impossible. **Perfect ripeness calls for action.** The time of harvest depends not so much upon a fixed date as upon the fulfillment of a fixed purpose—the ripeness of the grain. '**But when the harvest is ripe, immediately he putteth forth the sickle, because the harvest is come.**' Mark 4:29." *Bunch, TR*, 213.

The Earth Was Reaped.—

"We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over it, and around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, **in his right hand was a sharp sickle**, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, Who shall be

able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand; my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. **He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake!** ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air." *Spiritual Gifts*, Vol. 2, 32,33.

"By this language **we are carried down past the second advent**, with its accompanying scenes of destruction.... Beyond these scenes we must therefore look for the application of the following verses." *Smith, DR*, 678.

HARVEST OF THE WICKED

REVELATION 14:17,18

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Another Angel.—

"As the first four angels of this series [in Rev. 14] denoted a marked movement on the part of the people of God, the last two may denote the same: for the saints are to have some part to act in meeting out and executing the final punishment of the wicked. 1 Corinthians 6:2; Psalm 149:9." *Smith, DR* (1897), 551,552.

He Also Having a Sharp Sickle.—

"Two companies. **Two sickles.** Vs.14,17. Two **harvests.** Vs. 15,18. Because there will be **two classes of people when Jesus comes.**

"**Matt. 13:37-40:** The 'good seed,' and the 'Tares.'

"**Matt. 24:41:** The 'taken' and the 'left.'

"**Matt. 24:45,48:** The 'faithful,' and the 'evil.'

"Matt. 25:33: The ‘wise’ and the ‘foolish.’

"Mal. 3:17,18: The righteous and the wicked.

"Two world messages produce two groups of people. The three messages of Rev. 14:6-12 gather God’s people out of Babylon to keep the commandments of God and the Faith of Jesus.

"The three unclean spirits that come out of the mouth or teachings of the three God-opposing powers gather the wicked." Rev. 16:13." *Burnside, RWU, 176.*

"The two harvests are prepared for the reaping by the two world messages which gather the inhabitants of the earth into two groups. The message of God as symbolized by the three angels gathers the righteous into groups or bundles for the heavenly garner. **The message of Satan through the beast and false prophet gathers the wicked into bundles for the lake of fire.** ...Those who accept the threefold message are gathered to Christ, and those who accept the message of the beast and false prophet are gathered to the Antichrist. There will be only two classes when Christ returns." *Bunch, TR, 214.*

Another Angel Came Out From the Altar Which Had Power Over Fire.—

"The angel comes out of the temple, where the records are kept and the punishment is determined. **The other angel has power over fire.** This may have some connection with the fact that fire is the element by which the wicked are at last to be destroyed, although, to carry out the figure, the wicked, having been likened to the clusters of the vine of the earth, are said to be cast into the great winepress, which is trodden without the city. And blood comes out of the winepress, even to the horses’ bridles. We know that the wicked are doomed to be swallowed up at last in a flood of all-devouring flame descending from God out of heaven; but what preceding slaughter may take place among the doomed host, we know not. It is not improbable that this language will be literally fulfilled. As the first four angels of this series denoted a marked movement on the part of the people of God, **the last two may denote the same: for the saints are to have some part to act in meeting out and executing the final punishment of the wicked.** 1 Corinthians 6:2; Psalm 149:9." *Smith, DR (1897), 551,552.*

"The fire in verse 18 undoubtedly represents judgment. The altar within the temple is the altar of incense, and the fire is associated with that altar. ...The altar was associated with the record of sin. **‘The sin of Judah is written with a pen of iron and with the point of a diamond: it is graven... upon the horns of your altars.’ Jer. 17:1.** In the Old Testament the blood of the sin offering was sprinkled upon the horns of the altar of incense. Thus the altar, we suggest, represents here the record of the sins of the unsaved, so from the incense altar comes the fire of God’s judgment or retribution." *Cooke, #24-UR, 8.*

"The angel from the altar had power over fire, the symbol of judgment. This is doubtless the same angel described in Rev. 8:3-5. It is Christ who commands that the harvest of the wicked be gathered and ‘**cast into the great winepress of the wrath of God.**’ **In the parable of the wheat and tares it is Christ who sends His angels to gather the tares for the furnace of fire.** See Mt. 13:38-42." *Bunch, TR, 214.*

"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." **Revelation 8:5.**

Gather the Clusters of the Vine of the Earth.—

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; **for their wickedness is great."** **Joel 3:13**

"Two vines have been growing in the earth, one of heavenly origin; the other of the earth, earthy. Christ is the true vine, and His people are the branches. **The vine of the earth, Satan, has many branches; its growth is far more luxuriant than the heavenly one, but it is the vine of Sodom—its ‘grapes are grapes of gall; their clusters are bitter; their wine is the poison of dragons [and the cruel venom of asps.] Dt. 32:32,33.]** Terrible is the vintage when the angels gather the clusters, and throw them into the great wine press of the wrath of God." *Haskell, SSP, 264.*

"This harvest is also ‘fully ripe.’ It is fully ripe for punishment and destruction. **The outpouring of the Holy Spirit on ‘all flesh’ ripens both harvests. The same rain that causes the wheat to grow and mature to perfection for the sickle, also develops the tares for the devouring fire.** The rejection of the threefold message under the power of the latter rain brings to maturity the harvest of sin and rebellion. Sin reaches its climax in the wicked at the same time that godliness develops to perfection in the saints. Then the line of demarcation between saints and sinners will be clear and distinct and Mal. 3:18 will be fulfilled." *Bunch, TR, 214.*

"Then shall ye return, and **discern between the righteous and the wicked,** between him that serveth God and him that serveth him not." **Mal. 3:18.**

Her Grapes Are Fully Ripe.—

"What is meant by their being ‘fully ripe?’ We suggest this represents two aspects:

"1. It represents the fact that **the unsaved are fully developed in their wickedness.** Just as the saved, when fully ripe, reflect the image of Christ in character, so the unsaved, when they are fully ripe, fully reflect the image of the evil one.

"2. It also represents the fact that the unsaved have reached the peak of rebellion. They have filled up the cup of their iniquity. In what way? Their cup overflows with wickedness **when they determine to slay the**

saints of God.

"We suggest that the cry of the altar angel represents Heaven's response to **the death decree against the saints and is a signal for the harvest of the wicked to commence.**" Cooke, #24-UR, 24.

"**'But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.** Genesis 15:16."

"**The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.**" Numbers 13:24

"The children of Israel were about to enter the Promised Land. **The iniquity of the inhabitants was full. In spying out the land they found a huge cluster of fully ripe grapes. Just as the grapes were ready for harvest so the inhabitants, because of their wickedness, were ready for the harvest.**

"God is slow to anger. He gave the wicked nations a time of probation that they might become acquainted with Him and His character. According to the light given was their condemnation for refusing to receive the light and choosing their own ways rather than God's ways. God gave the reason why He did not at once dispossess the Canaanites. **The iniquity of the Amorites was not full. Through their iniquity they were gradually bringing themselves to the point where God's forbearance could no longer be exercised and they would be exterminated.** Until the point was reached and their iniquity was full, the vengeance of God would be delayed. All nations had a period of probation. Those who made void God's law would advance from one degree of wickedness to another. Children would inherit the rebellious spirit of their parents and do worse than their fathers before them until God's wrath would fall upon them. The punishment was not less because deferred. (Manuscript 58, 1900). 2BC 1005."

"Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. **All He can do is to permit Satan to accomplish his destroying work.** We see calamities of every kind and in every degree coming upon the earth, and why? The Lord's restraining power is not exercised. The world has disregarded the word of God. **They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest."** 6 Testimonies, 388,389.

"(Rev. 18:15-17 quoted). Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. **She has filled up the measure of her iniquity;** her time has come; she is ripe for destruction." Great Controversy, 653.

"And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress

therein: and **he looked that it should bring forth grapes, and it brought forth wild grapes.** ...What could have been done more to my vineyard, that I have not done in it? wherefore, when **I looked that it should bring forth grapes, brought it forth wild grapes?"** Isaiah 5:2,4.

REVELATION 14:19,20

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The Winepress of God's Wrath.—

"The wrath of God in the seven last plagues will be world-wide in extent. **The winepress represents the world.**" Cooke, #24-UR, 13.

"Men are prone to abuse the long-suffering of God, and to presume on His forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. '**The Lord is slow to anger, and great in power, and will not at all acquit the wicked**' (Na. 1:3). The long-suffering of God is wonderful, because He puts constraint on His own attributes; but punishment is nonetheless certain. **Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work.** It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated. **It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.**" Selected Messages, Vol. 2, 372,373.

Wrath of God.—

"Note carefully that both these closing verses of Rev. 14, and the next two chapters, deal with '**the wrath of God.**' They both deal with the same events and the same time." Burnside, RWU, 180.

"The wrath of God is exhibited in the seven last plagues. '**I saw another sign in heaven, ...seven angels having the seven last plagues, for in them is filled up the wrath of God.**' Rev. 15:1." Cooke, #24-UR, 13.

Winepress Was Trodden.—

"In the Old Testament the punishment of the unsaved is likened to the treading of grapes in a wine press. '**The Lord hath trodden underfoot all the mighty men, the Lord hath trodden the daughter of Judah as in a wine press.**' Lam. 1:15.

"In Isaiah's portrayal of the punishment of the Edomites, the inveterate enemies of Israel, he wrote: 'Who *is* this that cometh from Edom, with dyed garments from Bozrah? ...Wherefore *art thou* red in thine apparel, and **thy garments like him that treadeth in the winefat? I have trodden the winepress alone;** ...for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart... And I will **tread down the people** in mine anger and make them drunken in my fury, and I will bring down their strength to the earth."

Isa. 63:1-6.

"In the punishment and destruction of Edom, **God likened Himself to treading the grapes in the winepress.** This picture is drawn upon by the Revelator to describe the punishment of the unsaved, when they fill up their cup of iniquity, as they attempt to destroy the saints." Cooke, #24-UR, 9,10.

"The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; **he shall give a shout, as they that tread the grapes,** against all the inhabitants of the earth." Jeremiah 25:30

"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.**" Rev. 19:11-16.

Without the City.—

"The city is spiritual Jerusalem, the church of God, the Remnant. The wine press is trodden outside the Remnant church. In Rev. 11:2 it declares that the holy city (Jerusalem), '**...shall they tread underfoot forty and two months.**' This was fulfilled by the Papacy, which for forty two prophetic months, or 1260 years, trod down the church of God. In the final conflict, the combined powers of the unsaved, led by the Papacy, endeavor to tread down the church of God once again, **but this time God intervenes and treads them down outside the spiritual city of the church.** When the saints are surrounded by the unsaved, who determine to slay them, then it is that God intervenes and treads the unsaved down instead." Cooke, #24-UR, 13.

"With shouts of triumph, jeering, and imprecation, **throns of evil men are about to rush upon their prey,** when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and **seems to encircle each praying**

company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

"By the people of God a voice, clear and melodious, is heard, saying, 'Look up,' and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen **they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne.**" Great Controversy, 635,636.

"The picture is ...drawn from OT prophecies describing the destruction of God's enemies outside Jerusalem. [See Joel 2:12,13 below.]" 7SDA Bible Commentary, 834.

"I will also gather all nations, and will bring them down into **the valley of Jehoshaphat**, and will plead with [punish, execute judgment] them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel 3:2.

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for **the press is full, the fats overflow; for their wickedness is great.**" Joel 3:12,13.

Blood Came Out of the Winepress.—

"For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: **the earth also shall disclose her blood,** and shall no more cover her slain." Isaiah 26:21.

"After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. **The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other.**" Early Writings, 290.

"And the slain of the LORD shall be at that day from **one end of the earth even unto the other end of the earth:** they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:33.

"And, thou son of man, thus saith the Lord GOD; **Speak unto every feathered fowl,** and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, **that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth,** of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. **And ye shall eat fat till ye be full,** and drink

blood till ye be drunken, of my sacrifice which I have sacrificed for you.” **Ezekiel 39:17-19.**

Horse's Bridles.—

“The winepress of the wrath of God produces a deluge of real blood that reaches ‘**even unto the horse bridles.**’ This may have reference to the horses described in Rev. 19:11-16 where Christ is pictured riding a white horse followed by armies of heaven also mounted upon white horses. Christ, the leader of the heavenly cavalry, is said to be clothed with garments dipped in blood and He comes with His symbolic horses and horsemen to tread the winepress of the wrath of God. This identifies our text with the second advent of Christ.” *Bunch, TR, 215.*

“In the Old Testament times it was not uncommon, in treading down the grapes in the winepress to use horses. In Revelation this practice is drawn upon to symbolize the destruction of the unsaved. [Rev. 19:11,14,15 quoted.] **In Revelation 14:20 these angelic horsemen are pictured treading down the unsaved in the great worldwide wine press of God’s wrath.** So terrific is the slaughter that the blood is symbolized as

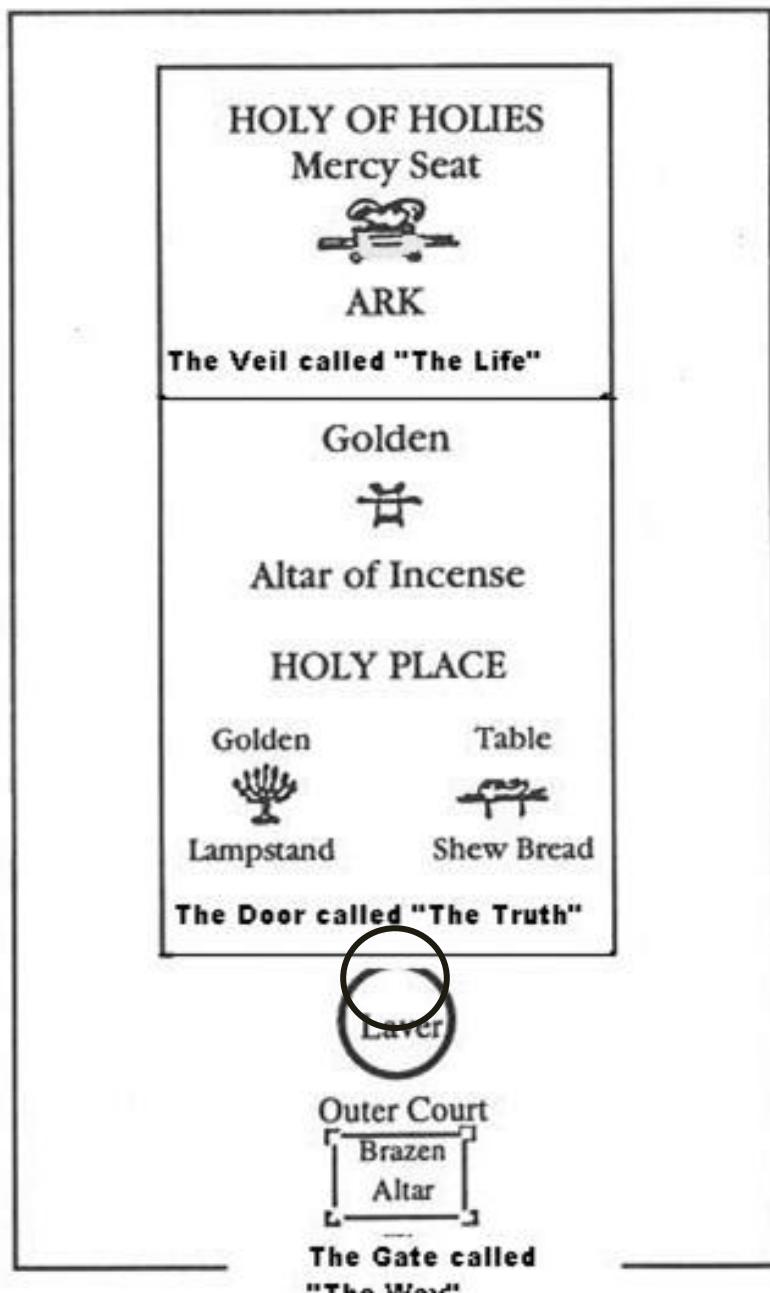
being so deep that it reaches the bridles of the angelic horses.” *Cooke, #24-UR, 13,14.*

A Thousand and Six Hundred Furlongs.—

“A furlong is about an eighth of a mile, 1600 furlongs would be **200 miles.**” *Bunch, TR, 215.*

“This symbol is drawn from the latter chapters of the book of Ezekiel in the Old Testament where the drama of Gog and Magog is presented. This ancient power was predicted to invade Israel and attempt to destroy the city and the temple. If Israel had been faithful, God would have transformed the land of Israel into a purified, elevated plateau. On it he would have created a superlative city and temple. **The Temple and city area, called the oblation, would have been approximately two hundred miles in circumference. Satan would have inspired Israel’s enemies to invade Israel, and around the circumference of the oblation they would have been totally destroyed by God.** The Revelator borrows this picture in Ezekiel and uses it to represent the complete destruction of the enemies of the saints in the final conflict.” *Cooke, #24-UR, 14.*

DIAGRAM OF EARTHLY SANCTUARY—PATTERN OF THE HEAVENALY TEMPLE



REVELATION 15

REVELATION 15:1-8

1 And I saw another sign in heaven, great and marvelous, 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.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 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.



The Seven Last Plagues.—

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, **to pour upon them mine indignation**, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” **Zeph. 3:8.**

“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?**” **Ezekiel 9:8.**

“This also indicates they were preceded by other plagues that were mixed with mercy, so man might learn righteousness. The seven last plagues are unmixed with mercy. **There were ten plagues that fell on Egypt. The first three fell on all, both Egyptians and Israelites. Exodus 8:23: ‘I will put a division between My people and thy people.’ Margin, ‘a redemption.’ The seven last plagues of Egypt fell only on the Egyptians.** In like manner ‘the Seven Last Plagues’ fall only on those who have ‘the Mark of the Beast.’” **Burnside, RWU, 183.**

“The final judgments are called ‘**the seven last plagues**’ because there are no others to follow. They fill up and finish the wrath of God against sin. There have been many before, but these are the consummation.” **Bunch, TR, 217.**

Plagues Are Not the Seven Trumpets.--

“The seven trumpets were classed as plagues, (Rev. 9), but the trumpets are not the seven LAST plagues. ...**The purpose of the trumpets was to bring apostates**

REVELATION 15:1

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Another Sign in Heaven, Great and Marvelous.—

“**Great and marvellous are thy works, Lord God Almighty;** just and true *are* thy ways, thou King of saints.” **Rev. 15:3.**

“What is this sign that is great and marvelous? **It is the exhibition of God’s wrath, the seven last plagues.** If this is great and marvelous, why then do we tend to shun, even to shift the responsibility of the plagues onto Satan or upon natural causes?” **Cooke, #24-UR, 15.**

Seven Angels.—

“The angels, or **Messengers of Mercy** [Rev. 14:6-12] are followed by the Angels of Wrath. Thus it has ever been. The rejectors of Noah’s appeals received the murky waters of the Deluge. **Those who mocked at Lot’s appeals were mocked by the flames of doom.** Those who despised Jesus were despised by the Romans. They sowed one cross on Calvary’s hill and they reaped thousands of crosses. Today Christendom is sowing disobedience, lawlessness and anarchy—and they shall reap as they sow. **Those who despise mercy’s warning will soon reap wrath.**” **Burnside, RWU, 180,181.**

to repentance and reformation, but the purpose of the plagues is to punish the impenitent. They are an exhibition of the justice of God and no doubt this is what is ‘great and marvelous.’” Cooke, #24-UR, 15.

In Them Is Filled Up the Wrath of God.—

“The wrath of God is filled up, that is, the cup of God’s wrath of which He will make the nations drink; and He will give unto Babylon ‘the cup of the wine of the fierceness of His wrath.’ [Rev. 16:19.]’ Miller, Evidence, 219.

“God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. ... **The nation with which he bears long, and which he will not smite until it has filled up the measure of its iniquity in God’s account, will finally drink the cup of wrath unmixed with mercy.**” Great Controversy, 627.

“The seven last plagues are poured out upon those who seek to harm the Lord’s people, and when the plagues are studied with this thought in mind **they will be seen as proofs of the love of God exercised on behalf of His people.**” Were, WATB, 46.

Why Revelation 15: 1 is Inserted Here.—

“Why is this verse (15:1) inserted between the winepress of Rev. 14:20 and the ‘sea of glass’ of Rev. 15:2? It is the culmination of the scene of punishment of ch. 14:17-20. It shows what the treading of the wine press really is—the visitation of the last plagues in which God’s wrath overflows.

“In ch. 15:1-4 is revealed the culmination of the harvest; the destiny of the wheat and the tares.

“In the parable of the harvest Jesus declares of the tares, ‘The angels shall cast them into a furnace of fire, and there shall be weeping and gnashing of teeth.’ Mt. 13:41,42. This will be fulfilled, first in the seven last plagues, and finally in the lake of fire. (Rev. 20.)

“Chapter 15:2-4 reveals **the destiny of the righteous remnant.** In the harvest parable Jesus says: ‘Then shall the righteous shine forth as the sun in the kingdom of their father.’ Mt. 13:43.” Cooke, #24-UR, 15,16.

REVELATION 15:2

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.

And I Saw (God’s People Remembered).—

“In this scene the people of God are not forgotten. The prophet is permitted to anticipate a little in verses 2-4, and behold them as victors upon the sea of glass. ... Like the bright sun bursting through the midnight cloud, some scene is presented, or some promise given, to the humble followers of the Lamb, **in every hour of temptation, as if to assure and reassure them of God’s love and care for them, and of the certainty of their final reward.** Verily the words of the prophet are among the true sayings of God: ‘Say ye to the righteous, that it shall be well with him;’ but ‘Woe unto the wicked! it shall be ill with him.’ Isaiah 3:10,11.” Smith, DR, 682.

“In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. **These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing and the promised blessings are soon to be realized in all their fullness.**” Prophets & Kings, 722.

The Sea of Glass.—

“And before the throne there was **a sea of glass like unto crystal.**” Rev. 4:6.

“The sea of glass, upon which these victors stand, is the same as that brought to view in chapter 4:6, **which was before the throne in heaven.** As we have no evidence that it has yet changed its location, and the saints are seen upon it, we have here indubitable proof, in connection with chapter 14:1-5, that **the saints are taken to heaven to receive a portion of their reward.**” Smith, DR, 682.

“We all entered the cloud together, and were seven days **ascending to the sea of glass**, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. **Here on the sea of glass** the 144,000 stood in a perfect square.” Early Writings, 16.

“We have already learned that the ‘**sea of glass**’ is the **pavement of the temple of God** on Mount Zion.” Bunch, TR, 218.

Mingled With Fire.—

“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.’” Great Controversy, 648.

"The sea of glass no doubt reflects the glory of God. In the Old Testament the Lord is pictured as being bathed in fire. Ex. 19:18; 24:17; Deut. 4:11-12,24; 5:22; 33:2; Daniel 7:9-10; Hebrews 12:29." Cooke, #24-UR, 16.

Them That Had Gotten the Victory.—

"We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. **When the earth is lighted with the glory of the angel of Revelation eighteen**, the religious elements, good and evil, will awake from slumber, and **the armies of the living God will take the field.**" Maranatha, 254.

"This is the same group which was revealed in Rev. 14:1-5, and **which is symbolized by the number 144,000**. This group exists only in the end time, for only then is the conflict of the beast and his image an issue.

"...The generation that goes through this conflict will probably have experienced the greatest contest ever known to man, **a contest similar in some ways to what Jesus went through in the garden of Gethsemane**. This group will have faced adverse public opinion. They have been compelled to disobey the laws of the land, to endure public ridicule and universal contempt. **They have been boycotted, and threatened with starvation**. They have lost family, friends, everything. Finally, they have faced the death decree, forced to forsake everything and flee to the mountains or be imprisoned. The only item they retain is their implicit faith in God and their confidence in His promises. What a conflict! What a victory!" Cooke, #24-UR, 17.

"Through trials and persecution, the glory—character—of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and **experience bitter disappointments**; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. **Being partakers of Christ's sufferings, they are destined to be partakers of His glory**. In holy vision the prophet saw the triumph of the people of God. He says, [Rev. 15:2,3; 7:14,15 quoted]." *Mount of Blessing*, 31.

"He [John] saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the '**Father's name written in their foreheads.**' And again he saw '**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' and singing the song of Moses and the Lamb." 5 *Testimonies*, 752,753.

"Those who truly obey the Third Angel's Message will get the victory over the Beast and over his Image, and over his mark, and over the number of his name; they will, at the last, stand on the sea of glass, having the harps of God; and they will be without fault before the throne of God. And it will all be through 'Him that loved us, and washed us from our sins in His own blood.' Jones, *GNOT*, 148.

"Those who escape the plagues are the ones who got the victory over the beast and his image." Straw, SR, 94.

"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." Rev. 12:11.

The Victory is Gained at the Voice of God.—

"It cannot be said that victory is gained over the image of the beast till it exists and begins to enforce obedience by civil law, nor can victory over the mark of the beast be gained until the character of the beast is fully developed and the mark of the beast is stamped upon those who refuse to receive the seal of God. **Only those who live through the closing crisis to the very end can possibly get complete victory over the dragon, the beast, and the false prophet, and the mark and number of their satanic characters and counterfeit religions.** Our text therefore pictures the living, translated gospel harvest, gathered from all nations as the result of the threefold message of the previous chapter." Bunch, TR, 218.

"The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the **LORD will be the hope of his people, and the strength of the children of Israel.**" Joel 3:16.

"It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But 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.

"The sky opened and shut and was in com-motion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. **And 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 upward, 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. 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.**" *Early Writings*, 285,286.

Stand on the Sea of Glass.—

"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 re-deemed from among men.**" *Great Controversy*, 648.

"As the twelve tribes, after crossing the Red Sea, all united in the song of triumph, **so the last representatives of the twelve tribes of Israel on earth**, as they stand a mighty phalanx on the sea of glass before the throne of God in heaven, will sing the song of Moses and the Lamb." *Haskell, CAIS*, 226.

Having the Harps of God.—

"They have first learned to spiritually sing on earth before they can sing in heaven. In the kingdom of grace on earth they have learned to praise God, to rejoice amid persecution. As Jesus said, '**Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: For so persecuted they the prophets which were sent before you.**' Mt. 5:10-12. Persecution awaits the remnant in the near future, and those who learn to sing amidst conflict and suffering will receive the harps of God and sing on the sea of glass." *Cooke, #24-UR*, 19.

REVELATION 15:3

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy

ways, thou King of saints.

They Sing The Song of Moses.—

"As morning broke [after crossing the Red Sea] it revealed to the multitudes of Israel all that remained of their mighty foes—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance. That vast, helpless throng—bondmen un-used to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind—had seen their path opened through the waters and their enemies overwhelmed in the moment of expected triumph. **Jehovah alone had brought them deliverance, and to Him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man.** (Ex. 15:1-16 quoted.)" *Patriarchs & Prophets*, 287,288.

"Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him. The LORD *is* a man of war: the LORD *is* his name." **Exodus 15:1-3.**

"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.*

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." *Psalm 115:1.* Such was the spirit that pervaded Israel's song of deliverance, and it is the spirit that should dwell in the hearts of all who love and fear God. **In freeing our souls from the bondage of sin, God has wrought for us a deliverance greater than that of the Hebrews at the Red Sea.** Like the Hebrew host, we should praise the Lord with heart and soul and voice for His '**wonderful works to the children of men.**'" *Patriarchs & Prophets*, 289.

"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.” *Great Controversy*, 648,649.

“The song of deliverance is recorded in Exodus 15:1-12. Verses 13-18 are prophetic of the results of this victory on the wicked of other nations, and verses 19-22 are the sequel to the song. ...Those who sang the song of Moses had just passed through the plagues in which God poured out His wrath upon the Egyptians. They had escaped these awful judgments through their faith in the blood of the lamb sprinkled on the door posts, the sign of the cross of Calvary. They faced the sentence of death at the Red Sea and were delivered by faith. See Heb. 11:29. They also witnessed the execution of the divine sentence of death upon their enemies. In the song of Moses all glory is given ‘unto the Lord; for He hath triumphed gloriously.’ They took no glory to themselves whatever. **It must be very evident that no person sang or could sing the song of Moses except those who passed through the experiences that it was composed and sung to commemorate.**” *Bunch, TR*, 219.

“The Egyptian plagues were especially typical of the seven last. ...The one is typical of the other just as the exodus of literal Israel from Egypt is typical of the exodus of spiritual Israel from Babylon in the last days. **It is for this reason that deliverance in both instances is celebrated by the singing of the song of Moses.**” *Bunch, TR*, 223.

The Song of the Lamb.—

“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’ be-fore 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.’ *Rev. 7:14-17.*” *Great Controversy*, 648,649.

“There is a day just about to burst upon us when God’s mysteries will be seen, and all His ways vindicated; when justice, mercy, and love will be the attributes of His throne. When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. **The second theme will be the song of the Lamb, the song of grace and redemption.** This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. Thus the song of God’s providence is sung, connecting the varying dispensations; for all is now seen without a veil between the legal, the prophetical, and the gospel. The church history upon the earth and the church redeemed in heaven all center around the cross of Calvary. **This is the theme, this is the song—Christ all and in all—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.**” *Testimonies to Ministers*, 433.

Vision Will Sustain Us Through Trial.—

“There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to His church. What sustained the Son of God in His betrayal and trial? **He saw of the travail of His soul and was satisfied.** He caught a view of the expanse of eternity and saw the happiness of those who through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. **His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.**

“We must have a vision of the future and of the blessedness of heaven. **Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and an honor to suffer for**

His sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming: ‘**Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.... Honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.’ Rev. 5:12, 13.**

“There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. **Songs of victory fill all heaven as the redeemed stand around the throne of God.** All take up the joyful strain: ‘**Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror.**’” *8 Testimonies*, 43,44.

Great and Marvelous are Thy Works.—

“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**’ (**Rev. 15:1**).” *7SDA Bible Commentary*, 836.

“It is a song of infinite grandeur. ...It appeals to the works of God which are a manifestation of His glory. **With immortal vision the saints will be able to comprehend them as they cannot in the present state.**” *Smith, DR*, 683.

Just and True are Thy Ways.—

“The song covers another field also, the field of God’s providence and grace: ‘**Just and true are thy ways, thou King of saints.**’ All the dealings of God with all his creatures in the eyes of the redeemed, **and the sight of all worlds**, will be forever vindicated. After all our blindness, all our perplexities, all our trials, we shall be able to exclaim at last in the exuberance of satisfied joy, ‘**Just and true are thy ways, thou King of saints.**’” *Smith, DR*, 683.

“*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*” **Deut. 32:4.**

“By the facts unfolded in the progress of the great controversy, God will demonstrate the principles of His rules of government, which have been falsified by Satan and by all whom he has deceived. His justice will finally be acknowledged by the whole world, though the acknowledgment will be made too late to save the rebellious. God carries with Him the sympathy and approval of **the whole universe** as step by step His great plan advances to its complete fulfillment. He will carry it with Him in the final eradication of rebellion. **It will be seen that all who have forsaken the divine precepts have placed themselves on the side of Satan, in warfare against Christ.** When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, ‘**Just and true are Thy ways,**

Thou King of saints.’ Revelation 15:3.” Patriarchs & Prophets, 79.

“In the light of the Saviour’s life, **the hearts of all, even from the Creator to the prince of darkness, are revealed.** Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. **But the gift of Christ reveals the Father’s heart.** It testifies that the thoughts of God toward us are ‘**thoughts of peace, and not of evil.**’ **Jer. 29:11.** It declares that while God’s hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. **No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save.** Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

“**At the cross of Calvary, love and selfishness stood face to face.** Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was **to dethrone God, and to destroy Him through whom the love of God was shown.**

“By the life and the death of Christ, **the thoughts of men also are brought to view.** From the manger to the cross, **the life of Jesus was a call to self-surrender, and to fellowship in suffering.** It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan’s kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

“In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God’s government, no cause for disaffection. **When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will**

unite in declaring, ‘Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? ...For Thy judgments are made manifest.’ Rev. 15:3, 4.” *Desire of Ages*, 57,58.

REVELATION 15:4

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Who Shall Not Fear Thee and Glorify Thy Name.—

“Who would not fear thee, O King of nations?”
Jeremiah 10:7.

“And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and **they repented not to give him glory.**” **Revelation 16:9.**

All Nations Shall Come and Worship Before Thee.—

“Is this a prediction of the universal acknowledgment of God’s righteousness? Will all nations, will all the unsaved finally worship before God? Yes!” *Cooke*, #24-UR, 20,21.

“Wherefore God also hath highly exalted him, and given him a name which is above every name:

“That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth;

“And **that every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.” **Phil. 2:9-11**

“As if entranced, **the wicked have looked upon the coronation of the Son of God.** They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, **all with one voice exclaim**, ‘Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints’ (**Revelation 15:3**); and, falling prostrate, they **worship the Prince of life.**

“Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, ‘son of the morning;’ how changed, how degraded! **From the council where once he was honored, he is forever excluded.** He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

“Memory recalls the home of his innocence and purity, the peace and content that were his until he

indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness—all come vividly before him. **He reviews his work among men and its results—the enmity of man toward his fellow man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions.** He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated and compelled to yield. He knows too well the power and majesty of the Eternal.

“**The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion.** To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. **In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked.** Those who have united with him see the total failure of his cause. Christ’s followers and the loyal angels behold the full extent of his machinations against the government of God. **He is the object of universal abhorrence.**

“Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. **And now Satan bows down and confesses the justice of his sentence.**

“**Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.**” Verse 4. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan’s rule in contrast with the government of God has been presented to the whole universe. **Satan’s own works have condemned him.** God’s wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to

the eternal good of His people and the good of all the worlds that He has created. ‘**All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee.**’ Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God’s law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: ‘**Just and true are Thy ways, Thou King of saints.**’” *Great Controversy*, 668-670.

For Thy Judgments are Made Manifest.—

“The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angel. The angel approached the grave, and rolling away the stone as if it had been a pebble, he sat upon it. **Then his voice was heard, Son of God, come forth; thy Father calls thee; and Jesus came forth from the grave with the step of a mighty conqueror.** There was a burst of triumph, for the heavenly family were waiting to receive him; and the mighty angel, followed by the army of heaven, bowed in adoration before him as he, the Monarch of heaven, proclaimed over the rent tomb of Joseph, ‘**I am the resurrection, and the life.**’ All united in the song, ‘**Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.... Thou only art holy.... Thy judgments are made manifest.**’ ‘**Who for the joy that was set before him endured the cross, despising the shame.**’”

Youth Instructor, 7/28/1898.

“God’s judgments are manifested in the **resurrection of all the righteous saints.**” PJ

REVELATION 15:5

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

The Tabernacle of the Testimony.—

“The place of God’s throne at the time when the book with the seven seals was delivered to Christ, and also when the seven trumpets were given to the seven angels, is the first apartment of the heavenly sanctuary. But when the seven vials are delivered into the hands of the seven angels who have the duty of pouring them out, **the second apartment of the heavenly temple is opened**, and they come out from thence to execute the wrath of God upon men. **This opening of the holiest takes place under the seventh trumpet.**

“[Revelation 15:5-8 quoted.] This opening of the heavenly temple, which is followed by the pouring out of the unmixed wrath of God, is an event connected with the closing up of human probation. And it is certain that we have in this case the opening of the holiest of all, here called the tabernacle of the testimony. The expression, ‘tabernacle of the testimony,’ is a familiar term taken from the Old Testament, and is precisely equivalent to

‘tabernacle of the ten commandments.’ In proof of this, take the use of this term in the Bible. We begin with the first use of the Hebrew word *gehdooth*, and trace it through the books of Moses. Thus it occurs for the first time in Ex.16:34: ‘Aaron laid it up before the testimony.’ That is to say, he laid up the pot of manna before the ark of the ten commandments. (See Heb.9:4.) The next is Ex.25:16: ‘Thou shalt put into the ark the testimony which I shall give thee.’ This was the ten commandments. (See Ex.31:18; Deut.10:4,5.) Again (Ex.25:21), ‘In the ark thou shalt put the testimony,’ i.e., the ten commandments. (See 1Kings8:9.) And now the ark itself takes its name from what was put in it. ‘The two cherubims which are upon the ark of the testimony.’ Ex.25:22. ‘And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.’ Ex.26:33,34. Here we have the ark of the ten commandments assigned to the most holy place of the tabernacle, and the mercy-seat placed over the ark. Presently we shall find that this testimony gives name to the tabernacle itself. As we read onward we find in Ex.27:21; 30:6,26,36; 31:7,18; 32:15; 34:29, the terms ‘testimony,’ ‘tables of testimony,’ ‘ark of the testimony,’ each time by testimony meaning definitely the ten commandments. The term, ‘tabernacle of testimony,’ occurs for the first time in Ex.38:21.

“Thus we see that the testimony of the Almighty gives name to the tables on which it was written, to the ark in which the tables were placed, and to the tabernacle itself, whose second apartment received the ark. Next, we thrice read of the ark of the testimony. Ex.39:35; 40:3,5. And now we are brought to the acts of Moses in setting up the sanctuary. It is said (Ex.40:20), ‘He took and put the testimony into the ark,’ i.e., he put the law of God therein. Then he placed the ark itself within the tabernacle, and covered the ark of the testimony by hanging up the second veil. Ex.40:21. In Lev.16:13 the mercy-seat is said to be upon the testimony. In Lev.24:3, the veil which hides the ark is called the veil of the testimony. Next, we read of the tabernacle of the testimony, in Num.1:50,53. Next, of the ark of the testimony. Num.4:5; 7:89; Josh.4:16. Next, of the tent of the testimony. Num.9:15, and of the testimony itself. Num.17:10. Next, of the tabernacle of witness, or testimony (for the two words are synonymous). Num.10:11; 17:7,8; 18:2. **In all these texts it is certain that the ten commandments are called the testimony, and that they give name to the tables, to the ark, to the veil, and to the tabernacle, especially to the second apartment.**

“This term has, therefore, a well-defined meaning in the Scriptures. By the testimony, the tables of the testimony, the ark of the testimony, the veil of the testimony, and the tabernacle of the testimony, are meant respectively the ten commandments. (Ex.31:18), the tables of the ten commandments (Ex.32:15), the ark of the ten commandments (Ex.40:20), the veil of the ten

commandments (Ex.40:21; Lev.24:3), and the tabernacle of the ten commandments (Num.9:15; 10:11). The term, ‘tabernacle of witness,’ or ‘testimony,’ does therefore definitely signify the tabernacle of the ten commandments. Now it is remarkable that this term occurs twice in the New Testament. In Acts 7:44, the tabernacle of witness, i.e., of the ten commandments, is mentioned, referring to the earthly sanctuary; and in Rev.15:5, the heavenly sanctuary is designated by this same term, the temple of the tabernacle of the testimony in heaven; and we have proved conclusively that this is equivalent to the temple of the tabernacle of the ten commandments in heaven.

“This text is therefore a plain reference to the most holy place of the heavenly temple, and to the law of God deposited therein, which gives name to the building. This apartment of the heavenly temple is opened just prior to the pouring out of the plagues.” *Andrews, JEO, 68-71.*

“The Ark was called the ‘Ark of the Testimony’ for it contained the tables of Testimony or the Ten Commandments. The plague Angels came from before the Ten Commandments. It is because these eternal principles have been broken that the plagues fall on the commandment breakers.” *Burnside, RWU, 181.*

Significance of the Law and the Plagues.—

“What is the significance of this introduction to the plagues which are the outpouring of divine wrath? **It is rebellion against God’s law that brings this retribution.** ‘The law worketh [brings] wrath.’ **Romans 4:15.** ...God’s justice and punishment are not the result of caprice, emotion or anger, but are based on righteous principle, His divine law. In His amazing mercy God provided an atonement for the broken law that all men might escape the law’s fearful penalty. However, at the close of the Day of Salvation, this is no longer available. The law now must take its course. All who have spurned the mercy of God must take the consequences.” *Cooke, #25-UR, 3.*

Was Opened.—

“Verse 5 shows that these **plagues fall after the close of the ministration in the sanctuary,** for the temple is opened before they are poured out.” *Smith, DR, 681.*

“The seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—**after the opening of the Temple of God in heaven.** If we turn to Rev. 11:15-19, we shall find that the opening of the Temple in heaven is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial, or last plague. Now if we turn to chap. 15:5-8, and 16:1-21, we shall read an expanded view of the facts stated in chap. 11:15-19, and we shall find that the two accounts conclude in the same manner, viz., with the events of the last plague. **These scriptures show**

that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the Temple in heaven is opened. That Temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Rev. 8:13; 9:12; 11:14. The seven plagues are poured out under the sounding of that angel; hence **the plagues are future, and constitute the third woe.**” *Andrews, TAM, 116.*

“The seven angels received the vials of the wrath of God sometime after 1844.” *PJ.*

REVELATION 15:6

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.

Seven Angels Came Out of Temple.—

“The retribution for defiance of God’s law by worshipping the beast and his image etc., comes from the temple. Why the temple? The psalmist gives us the clue. **‘I was envious... when I saw the prosperity of the wicked... until I went into the sanctuary [temple], then understood I their end.’ Ps. 73:3,17.** It is in the heavenly temple that the judgments of God are determined. The plagues are not the result of natural forces. They are dictated by God. **They are superintended by Christ and the angels.** ‘The same shall drink of the wrath of God, which is poured out without mixture... and he shall be tormented... in the presence of the holy angels and in the presence of the Lamb.’ *Rev. 14:10.*” *Cooke, #25-UR, 3.*

With the Seven Plagues.—

“It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; **but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God,** and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof.” *Early Writings, 280.*

“Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that **the wrath of God could not come until Jesus had finished His work in the most holy place,** laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry, but when our High Priest has finished His work in the**

sanctuary, He will stand up, put on the garments of vengeance, and the seven last plagues will be poured out.” *Early Writings*, 36.

Clothed in Pure and White Linen.—

“A fit emblem of the purity of God’s righteousness and justice in the infliction of these judgments.” *Smith, DR*, 681,682.

Their Breasts Girded With Golden Girdles.—

“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.**” **Rev. 1:13.**

“Stand therefore, ...having on the **breastplate of righteousness.**” **Ephesians 6:14.**

“But let us, who are of the day, be sober, putting on the **breastplate of faith and love.**” **1 Thessalonians 5:8.**

“With unswerving fidelity they go forth panoplied in pure white linen, **having their breasts girded with golden girdles.** And when their task is done, when the last vial of God’s wrath is poured out, they return and lay their emptied vials at the feet of the Lord.” *Testimonies to Ministers*, 432.

REVELATION 15:7

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.

One of the Four Beasts.—

“These living beings were shown in comments on Revelation 4 to be a **class of Christ’s assistants in His sanctuary work.** How appropriate that they should be the ones to deliver to the ministers of vengeance the vials of the wrath to be poured upon those who have slighted Christ’s mercy, abused His long-suffering, heaped contumely upon His name, and crucified Him afresh in the persecution of His followers!” *Smith, DR*, 682.

“And the first beast was like a lion....” **Rev. 4:7.**

“The king’s wrath is as the roaring of a lion....” **Proverbs 19:12.**

“And the peaceable habitations are cut down because of the fierce anger of the LORD. **He hath forsaken his covert, as the lion:** for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.” **Jer. 25:37,38.**

REVELATION 15:8

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.

Temple Filled With Smoke From Glory of God.—

“And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and **the house was filled with smoke.**” **Isaiah 6:3,4**

“And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the **glory of the LORD filled the tabernacle.**” **Exodus 40:33,34.**

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and **the glory of the LORD filled the house.** And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD’s house.” **2 Chronicles 7:2.**

“The prayer of Moses, ‘I beseech thee, show me thy glory,’ is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, **‘I beseech thee, show me thy glory.’**

“What was God’s answer to Moses?—‘I will make all my goodness pass before thee.... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; **visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.**’

“It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. **But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy.**” *Review & Herald*, 3/10/1904

“**Christ’s work is finished;** and as He, with those who have ministered with Him for fallen man, passes from the temple, the glory of God bursts forth in all its grandeur, until His train filled the temple.” *Haskell, SSP*, 267.

“That long-ago infilling of glory marked the commencement of priestly ministry in Solomon’s temple. **The end-time glory foreseen in Rev. 15 will soon mark the termination of priestly ministry in the heavenly sanctuary.**” *Maxwell, God Cares*, 447.

And From His Power.—

“Then the earth shook and trembled; the foundations also of the hills moved and were shaken,

because he was wroth. There went up **a smoke out of his nostrils**, and fire out of his mouth devoured: coals were kindled by it.” **Psalm 18:7,8.**

“Say unto God, How terrible *art thou* in thy works! **Through the greatness of thy power shall thine enemies submit themselves unto thee.**” **Psalm 66:3.**

No Man Was Able to Enter Into the Temple.—

“Literally, ‘no one.’ This undoubtedly means that the time for intercession is past; no one can enter and have access to the mercy seat. The time of preparation is over; now the time has come for the pouring out of the unmixed wrath of God.” **7SDA Bible Commentary, 837.**

“No man enters the temple during the plagues. 1. The Man Christ Jesus no longer offers pardon. **The day of mercy has closed.** The Plagues begin when probation’s hour closes.” **Burnside, RWU, 181.**

“So fearful is the wrath of God that not even an angel can abide in His presence. **‘It is a fearful thing to fall into the hands of the living God.’ Heb. 10:31. ‘Knowing the terror of the Lord we persuade men.’ 2 Cor. 5:11.** The recipients of this wrath are the rejectors of the three angel’s messages of Rev. 14:6-12. What a warning! This speaks of the tremendous importance of these three messages.” **Cooke, #25-UR, 5.**

“These seven last plagues fill up the wrath of God. While these are falling no one is able to enter the temple. **This would indicate that probation closes before they begin to fall.**” **Straw, SR, 93.**

“Our text indicates that the services of the temple of God cease while the wrath of God falls upon the despisers of His love and grace. There is no longer a mediator between God and man and **the righteous living must live through the seven last plagues without an intercessor. They are able to do this because they have become victors over sin before the close of probation and have been fitted for the experience through the perfecting work of the latter rain.**” **Bunch, TR, 221.**

“They that were ready went in with Him to the marriage: and **the door was shut.** Afterward came also the other virgins, saying, **Lord, Lord, open to us.** But He answered and said, Verily I say unto you, I know you not.” **Mt. 25:10-12.**

God’s People Protected During This Time.—

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, **He is my refuge** and my fortress: my God; in him will I trust.” **Ps. 91:2.**

“In comparison with the millions of the world,

God’s people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, **God will be their refuge. They stand under the broad shield of Omnipotence.** God is always a majority.” **Acts of the Apostles, 590.**

“The marking or **sealing** of the saints, seems to be shadowed forth by the marking of the side posts and upper door posts of the houses of all Israel, before the Lord passed through Egypt, to slay the firstborn of the Egyptians.

“Israel was safe; for God was their protector in that perilous night. The true Israel of God will be safely protected, when Christ rules the nations with a ‘**rod of iron**,’ and dashes them ‘**in pieces like a potter’s vessel;**’ for He has promised to give his angels charge over them, to keep them in all their ways.

“Those who keep the word of Christ’s ‘**patience**’ in this time of waiting and trial, will then be kept ‘**FROM the hour of temptation, (or trial) which shall come on all the WORLD, to try them that dwell upon the earth.**’

“Those who do every well-known duty to God, and his children: and confess their faults to God, and to one another: and are healed from their faults: **will safely rest in the arms of the holy angels,** while the burning wrath of God is being poured out on those who have rejected his counsel, and commandments.” **White, James, et. al., WTLF, 3.**

Preparation Needed.—

“I saw that many were neglecting the preparation so needful and were looking to the time of ‘**re-freshing**’ and the ‘**latter rain**’ to fit them to stand in the day of the Lord and to live in His sight. **Oh, how many I saw in the time of trouble without a shelter!** They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, ‘**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.**’ I saw that none could share the “refreshing” unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence.” **Early Writings, 71.**

"Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; **seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.**" Zephaniah 2:3.

Vision of Jesus Leaving the Heavenly Sanctuary.—

"As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. **There was then no mediator between guilty man and an offended God.** While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. **In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor.** Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.

"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!'"** Early Writings, 279-281.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was no*

judgment.

"And he saw that *there was* no man, and wondered that **there was no intercessor:** therefore his arm brought salvation unto him; and his righteousness, it sustained him.

"For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the **garments of vengeance** for clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompence." **Isaiah 59:14-18.**

"I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. **Then He will put on the garments of vengeance.** Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. **Then while the plagues are falling, the Scape Goat is being led away.** He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.

"The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary.

"Then the angel repeated these words, and said, 'This is the time spoken of in Isaiah. He saw that there was not man, and wondered that **there was no intercessor.** He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and **they were covered with the covering of the Almighty God,** and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God.'" Spalding & Magan, 2.

Till the Seven Plagues Were Fulfilled. Time.—

"Therefore shall her plagues come in one day, death, and mourning, and famine...." **Rev. 18:8.**

REVELATION 16

REVELATION 16:1-21

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.

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.

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.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

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,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

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.

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.

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.

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.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

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.

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*.

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.

20 And every island fled away, and the mountains were not found.

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.

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.

The Time of the Plagues.—

“The description of this first plague clearly reveals at once the time when it shall fall upon the earth, for **it is poured out upon those who have the mark of the beast, and who worship his image—the very work against which the third angel warns us.** This is conclusive proof that these judgments are **not poured out till after this angel closes his work**, and that the very class who hear his warning, and reject it, are the ones to receive the first drops from the overflowing vials of God’s indignation.

“...Under the fifth plague, men blaspheme God because of their *sores*, the same sores, of course, caused by the out-pouring of the first plague. **This shows that these plagues all fall upon one and the same generation of men**, some being, no doubt, swept off by each one, yet some surviving through the terrible scenes of them all.

“These plagues are the wine of God’s wrath without mixture, threatened by the third angel. (Rev. 14:10; 15:1.) Such language cannot be applied to any judgments visited upon the earth while Christ pleads with His Father in behalf of our fallen race. **Therefore we must locate them in the future, when probation shall have closed.**

“Another and more definite testimony on the beginning and duration of these plagues is found in these words: ‘**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.**’ Rev. 15:8. The temple here introduced is evidently that which is mentioned in Rev. 11:19: ‘**The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.**’ In other words, we have before us the heavenly sanctuary. When the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no being can enter into the temple, or sanctuary, till they have fulfilled their work. There will therefore be no ministration in the sanctuary during this time. **Consequently, these vials are not poured out till the close of the ministration in the tabernacle above, but immediately follow that event.** Christ is then no

longer a mediator. Mercy, which has long stayed the hand of vengeance, pleads no more. The servants of God are all sealed. What could then be expected but that the storm of vengeance should fall, and earth be swept with the besom of destruction?" *Smith, DR, 685-687.*

"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." **Dan. 12:1.**

"That which distinguishes the seven last plagues from those that precede them is that they follow the close of probation when there is no longer a mediator before the mercy seat. They cannot fall till Christ ceases to be Priest and becomes King. See Dan. 12:1,2. They follow the divine decree recorded in Rev. 22:11,12." *Bunch, TR, 223,224.*

"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."** *Early Writings, 281.*

"The same angel who visited Sodom is sounding the note of warning, 'Escape for thy life.' **The bottles of God's wrath cannot be poured out to destroy the wicked and their works until all the people of God have been judged,** and the cases of the living as well as the dead are decided." *Testimonies to Ministers, 446.*

"When Christ ceases His intercession in the sanctuary, the unminglel wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9,10), will be poured out." *Great Controversy, 627.*

The Purpose of the Plagues.—

"Prior to the outpouring of the seven last plagues, on numerous occasions calamities have been permitted by God for the purpose of awakening men to their true relationship to Him. Isaiah declared, '**For he bringeth down them that dwell on high; the lofty city, he layeth it low, even to the ground; he bringeth it even to the dust.... For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.**' *Is. 26:5,9.*

"However, when the seven last plagues are released upon the wicked God's purpose is not to convert them. The plagues will have no softening or converting power. The seven last plagues do not effect repentance. The reaction to the plagues will be blasphemy of God by the wicked.

"Why are these seven last plagues poured out? What purpose do they serve? ...**It is God's purpose to**

cause men to fully realize they have been rebelling against God. They will be led to know God is in control." *Metcalf, GPDR, 140.*

A Great Voice Out of the Temple.—

"The plagues commence with... '**A great voice out of the temple.**' *Rev. 16:1.* They end in the same manner..." **There came a great voice out of the temple.** Vs. 17. Why out of the temple? God is enthroned there. The plagues are under his direction. **He is in control. They will not get out of hand.** This is an assurance to the saints." *Cooke, #25-UR, 8.*

"Jehovah of hosts, the Lord God Almighty, the just, the true, and the holy, has given them their work to do. With unswerving fidelity they go forth panoplied in pure white linen, having their breasts girded with golden girdles. And when their task is done, when the last vial of God's wrath is poured out, they return and lay their emptied vials at the feet of the Lord." *Testimonies to Ministers, 432.*

Go Your Ways.—

"The fact that at the time of the fifth plague men are still suffering from the sores of the first plague clearly implies that **the plagues are poured out successively and within a comparatively short period of time.**" *7SDA Bible Commentary, 838.*

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals." *Great Controversy, 628,629.*

Pour Out the Vials of Wrath of God Upon Earth.—

"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?" **Ezekiel 9:8.**

"God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and **he reserveth wrath for his enemies.**" *Nahum 1:2,3.*

"Here we are called to look into the '**armory**' of the Lord, and behold the '**weapons of his indignation.**' **Jer.50:25.** Here are brought forth the treasures of hail, which have been **reserved against the time of trouble,** against the day of battle and war. *Job 38:22, 23.*" *Smith, DR, 687.*

"John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. **He saw the vials of**

God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth." *Review & Herald, 1/11/1887.*

The Seven Plagues. Their Awfulness.—

"I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. **I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God.** I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. **Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful.** Then I realized, as never before, the importance of searching the Word of God carefully, **to know how to escape the plagues** which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them." *Early Writings, 64,65.*

The Seven Last Plagues Similar to Those of Egypt.—

"These seven last plagues have had their shadows in the plagues which God sent on slaveholding Egypt, when He delivered His people, the Jews, from their Egyptian bondage, the least of which plagues destroyed Pharaoh and his host, just in the moment when Israel were shouting deliverance on the banks of the Red Sea. **So likewise, in the seven last plagues, they are poured out upon spiritual Egypt, slaveholding Babylon, who has enslaved the people of God for centuries, and has trafficked in the bodies and souls of men. She, like Egypt, has appointed task-masters over the church, and has endeavored to strangle her children in the birth.** She has commanded the kings and rulers of the earth to destroy the children of the church, as did the Egyptians the Hebrew midwives; but the church has found favor in the eyes of some of the kings and princes of the earth and the earth has helped the woman, and her children are not all dead." *Miller, Evidence, 219,220.*

"As Yahweh vindicated His covenant and liberated Israel from the house of bondage by means of a series of plagues, **so Christ will bring about the final deliverance of His faithful people** by sending again a series of plagues in which the wrath of God is completed." *Biblical Research Inst., 2SOR, 143.*

Plagues Directed Against Idolatry.—

"For the Egyptians buried all *their* firstborn, which

the LORD had smitten among them: **upon their gods also the LORD executed judgments.**" *Numbers 33:4.*

"The seven last plagues are likewise directed **against the idolatry of the last generation.**" *Bunch, TR, 224.*

Plagues Different From the Trumpets.—

"We have noticed more than once that there are striking similarities between the seven plagues and the seven trumpets. ...On closer examination, however, the differences outweigh the similarities. For example, though it is true that both the first trumpet and the first plague affect the earth, the first *trumpet* causes 'a third of the earth,' 'a third of the trees' and 'all green grass' to be burned up; but the first *plague* causes '**foul and evil sores**' to break out on '**the men who bore the mark of the beat and worshiped its image.**' Compare Revelation 8:7 with 16:2.

"The third trumpet and the third plague both affect rivers and springs, but the third *trumpet* only makes the water 'bitter,' whereas the third *plague* turns it into '**blood.**' ...Even more striking, whereas the fourth trumpet causes sun, moon, and stars to be dimmed, **the fourth plague does the opposite. It causes the sun to scorch men with fire; men were scorched by the fierce heat.**'

"Some similarities exist in every case, but **notable differences show that trumpets and plagues are not the same.**" *Maxwell, God Cares, 429,430.*

(See additional comments under Rev. 8:2.)

THE FIRST PLAGUE

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.

Plague is Literal.—

"There is no apparent reason why this should not be regarded as strictly literal. **These plagues are almost identical with those which God inflicted upon the Egyptians as He was about to deliver His people from the yoke of bondage, the reality of which is seldom, if ever, called in question.** God is now about to reward His people with their final deliverance and redemption, and his judgments will be manifested in a manner no less literal and terrible." *Smith, DR, 687.*

The First Poured Out His Vial Upon the Earth.—

"**These [first four] plagues are not universal, or the inhabitants of the earth would be wholly cut off.** Yet they will be the most awful scourges that have ever

been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. **The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt;** but in the final judgment, wrath is poured out unmixed with mercy.” *Great Controversy*, 628,629.

A Noisome and Grievous Sore.—

“The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.” **Deut. 28:27,35.**

“A noisome, a grievous sore, indicates the dissolution of the body afflicted, and that the constitution is laboring under some inward disease, or affected by contagion from without. **It is therefore a fit emblem to represent the exposure of the corruptions of the church of Rome, and breaking out of those loathsome diseases of internal abominations which had been hid for ages from the world** by the cunning craftiness of this Papal beast.” *Miller, Evidence*, 220,221.

“These running sores produce great pain and are loathsome and nauseating to the sight and smell. They are similar to the sixth plague of Egypt which was a ‘boil breaking out with blains’ or blisters. See Ex. 9:8-12. It was called ‘the botch of Egypt’ and ‘a sore botch that cannot be healed.’ See **Deut. 28:27,35.**” *Bunch, TR*, 224.

“Against this ‘sore’ the vaunted miracle-working power of the spirits now cooperating with apostate Christianity (Rev. 13:13,14; 18:2; 19:20) apparently proves unavailing (see on ch. 16:14).” *7SDA Bible Commentary*, 839.

“Neither of you have seen the necessity of health reform, but when the plagues of God shall be all around you, you will then see the principles of health reform and strict temperance in all things—that temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained.” *Temperance*, 201.

“Sin in mind and muscle (forehead and hand) is met with **loathsome sores.**” *Maxwell, God Cares*, 431.

Similar Plague Upon Egypt.—

“And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

“And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.” **Ex. 9:8-11.**

The Mark of the Beast.—

(See Rev. 13:16 for identification of the mark as enforced Sunday worship by the state.)

Upon the Men Which Had the Mark of the Beast and Upon Them Which Worshipped His Image.—

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” **Mal. 3:18.**

“This first installment of the wrath of God (vs. 1) falls upon those who have failed to heed either the third angel’s message, which warned them against worshiping ‘the beast and his image’ (ch. 14:9), or God’s final call to come out of mystic Babylon (ch. 18:1-4).” *7SDA Bible Commentary*, 840.

“It seems appropriate that the first plague of the seven [that] falls on those in modern harlot Babylon who are guilty of spiritual fornication should be the terrible disease that comes as the result of physical uncleanness.” *Bunch, TR*, 224.

First Plague is Worldwide.—

“Is this plague worldwide? Yes! Because the mark of the beast will be world-wide. **‘All the world wondered after the beast. ...All that dwell on the earth shall worship him.’ Rev. 13:3,8.** ...Will the plagues fall on every member of the race? No! They fall on the rejectors of Christ, but they do not fall upon those who ‘keep the commandments of God and have the faith of Jesus.’ Seeing that the three angels’ messages go to ‘every nation, kindred, tongue and people’, that is, the whole world, the plagues then must be worldwide, but not universal.” *Cooke, #25-UR*, 10,11.

God Protects the Righteous.—

“Before the first angel, holding his vial, left the temple, all men had been divided into two classes—those who are sealed with the seal of the living God, and those who worship the beast, or his image, and bear his mark. **The grievous sores come upon those having the mark of the beast.** When disease is abroad in the land, it is rebuked only by a strong spiritual atmosphere. Christ was fully charged with life, which is the result of soul union with the fountain head; and as He could touch the leper and cause health to flow from Him to the diseased man, so in the time of the first plague, **those who are clothed with spiritual life will resist disease. Even the physical man will be protected by the strength of the soul union with the Father.**” *Haskell, SSP*, 276.

“Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; **There shall no evil befall thee, neither shall any plague come nigh thy dwelling.**” *Psalm 91:9,10.*

“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his

commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Exodus 15:26.

THE SECOND PLAGUE

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 Plague.—

"A more infectious and deadly substance can scarcely be conceived of than the blood of a dead man; and the thought that the great bodies of water on the earth, which are doubtless meant by the term *sea*, will be changed to such a state under this plague, presents a fearful picture." Smith, DR, 689.

Blood of a Dead Man.—

"Doubtless in consistency, odor, and color, but not necessarily in composition." 7SDA Bible Commentary, 840.

"It is a recognized medical fact that in the conducting of autopsies, extreme care is required because the blood of a dead person contains very toxic qualities and is extremely putrid." Cooke, #25-UR, 12.

"Moses smote the waters before Pharaoh and his great men, and they saw the waters which they were adoring turned to blood. It was a putrid mass for seven days, and all the fish that were in it died. The people could not use the water for any purpose." Spiritual Gifts, Vol. 4a, 55.

Every Living Soul.—

"The word for 'soul' (*psuche*) is used of animal life as well as of human life (see on Matt. 10:28; cf. on Ps. 16:10). In Rev. 8:9 *psuche* is translated 'creatures,' obviously referring to marine life. In Gen. 8:1 the Hebrew equivalent (*nephesh*, 'living thing') is similarly used of animals (cf. Job 12:10)." 7SDA Bible Commentary, 840.

"In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10.

"We have here the remarkable fact that the term *living soul* is applied to irrational animals, the fish and living creatures of the sea. This is, we believe, the only instance of such an application in the Authorized Version. In the original languages, however, it occurs frequently, showing that the term as applied to man in

the beginning (Gen.2:7) cannot be taken as furnishing any evidence that he is endowed with an immaterial and immortal essence called the soul." Smith, DR, 689.

Every Living Soul Died in the Sea.—

"There is but a step between life and death. A change of a few degrees in temperature, would kill all life, both animal and vegetable; deprive an animal of the life-giving oxygen, and in a few moments, life is extinct." Haskell, SSP, 277.

"When we visualize the mammoth amount of life in the oceans, what a horrendous calamity this will be. Probably the dead sea-life by the multiplied millions of tons will be washed ashore layer upon layer, maybe for miles in extent. Not only will the harbors, river mouths, and beaches be choked with rotting flesh, but the overpowering stench will pollute the air for miles and make life a misery." Cooke, #25-UR, 12

THE THIRD PLAGUE

REVELATION 16:4-7

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The Third Plague.—

"Such is the description of the terrible retribution for the 'blood of saints' shed by violent hands, which will be given to those who have done, or wish to do, such deeds. And though the horrors of that hour when the fountains and rivers of water shall be like blood, cannot now be realized, the justice of God will stand vindicated, and his judgments approved. Even the angels are heard exclaiming, Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets. Even so, Lord God Almighty, true and righteous are thy judgments." Smith, DR, 689.

Upon the Rivers and Fountains of Waters.—

"Since the days of creation, God has, by the

flowing streams and the wells of water, typified salvation, which is full and free. As a teacher on earth, Christ used the waters of Jacob's well, to illustrate the life of the Spirit, which wells up into everlasting life. The smitten rock in the wilderness, from which flowed the water for the thirty millions in Israel's camp, was God's voice saying, '**Come unto Me and drink.**' ...**Those who have exchanged life for death, will see the rivers turned to blood—a type of the blood of Christ, which they have spurned; and the lives of saints which they have lightly regarded.**' Haskell, SSP, 278,279.



Duration of 3rd Plague.—

"It would seem that none of the human family could long survive a continuance of a plague to terrible as this. **It must therefore be limited in its duration**, as was the similar one on Egypt. Ex.7:17-21,25." Smith, DR, 690.

"And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their **streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood**; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

"And Moses and Aaron did so, as the LORD commanded; ...and all the waters that *were* in the river were turned to blood. **And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.** And seven days were fulfilled, after that the LORD had smitten the river." Exodus 7:18-21.

"The overflowing of the Nile being the source of food and wealth for all Egypt, the river was worshiped as a god, and the monarch came thither daily to pay his devotions. Here the two brothers again repeated the message to him, and then they stretched out the rod and smote upon the water. **The sacred stream ran blood, the fish died, and the river became offensive to the smell. The water in the houses, the supply preserved in cisterns, was likewise changed to blood.** But 'the magicians of Egypt did so with their enchantments,' and

'Pharaoh turned and went into his house, neither did he set his heart to this also.' **For seven days the plague continued**, but without effect. *Patriarchs & Prophets, 265.*

"All liquids will be red and repulsive. The natural reaction will be that the population will refuse to drink. **The fourth plague compels them to drink.**" Cooke, #25-UR, 13.

The Angel of the Waters.—

"Doubtless the third plague-angel." Bunch, TR, 226.

Thou Art Righteous, O Lord.—

"One of the ministers of vengeance declares, '**And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus.**' These heavenly beings, in executing the mandate of God, ask no questions, but do as they are bid. **Jehovah of hosts, the Lord God Almighty, the just, the true, and the holy, has given them their work to do.** With unswerving fidelity they go forth panoplied in pure white linen, having their breasts girded with golden girdles. And when their task is done, when the last vial of God's wrath is poured out, they return and lay their emptied vials at the feet of the Lord." *Testimonies to Ministers, 432.*

Saints and Prophets.—

"Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her." Rev. 18:20.

They Have Shed the Blood of Saints and Prophets.—

"The angel of God declares: (Rev. 16:5,6 quoted). **By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands.** In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed **the same spirit** and were seeking to do the same work with these murderers of the prophets." *Great Controversy, 627.*

"And in her was found **the blood of prophets, and of saints**, and of all that were slain upon the earth." Rev. 18:24.

"The reason is given. The nations have craved for blood. The persecuting church shed the blood of millions. She was drunk with the blood of the saints. **Those who come in for the plagues have followed the Papacy, so they share its fate.** The angels that have seen all, approve. We do well to withhold our judgment until we too can see and hear all. Then all will approve of God's righteous judgments. Rev. 15:3,4; 19:1,2. The wicked have just condemned the saints to death. Rev. 13:15." *Burnside, RWU, 183.*

"It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. Reference to Matt.23:34, 35; 1John 3:15, will explain. **These scriptures show that guilt attaches to motive no less than to action.** No generation ever formed a more determined purpose to devote the saints to indiscriminate slaughter than the present generation will, not far in the future. (See chapter 12:17; 13:15.) **In motive and purpose, they do shed the blood of saints and prophets, and are every whit as guilty as if they were able to carry out their wicked intentions.**" Smith, DR, 689,690.

"And I will feed them that oppress thee with their own flesh; and they shall be **drunken with their own blood**, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 49:26.

"The wicked upon whom these plagues are poured have thirsted for the blood of the righteous and decreed their death. **Their thirst for blood will be fully satisfied when the very water that sustains their life is turned to blood.** See Isa. 49:26. Then the cry of the blood of martyrs for vengeance will be fully answered. See Rev. 6:10." Bunch, TR, 226.

I Heard Another Out of the Altar Say.—

"We remember that in Revelation 6:9-11 the martyrs are portrayed as being '**under the altar.**' The altar has witnessed sufferings enough, the frightful persecution during the great tribulation of the 1260 years and many another persecution besides. **Now it too shares the satisfaction of the angel of waters and sings in verse 7, (vs.7 quoted).**" Maxwell, God Cares, 428.

"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: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:9,10.

The Altar.—

"In the typical temple there were two altars: the altar of incense in the holy place, and **the altar of burnt offerings in the court where the victims were slain and the sacrifices offered.** The blood of the sacrificial victims was poured out at the foot of the altar on which they were offered. See Lev. 4:7. ...Christ was offered in sacrifice on the altar of Calvary. He was slain 'without the gate' in the court of the heavenly sanctuary which is in this earth (Rev. 11:1,2), and for three days He remained in the tomb 'under the altar,' where His blood constituted a cry for vengeance upon His enemies. **Likewise the millions of martyrs of the Middle Ages were slain on the altar of sacrifice and martyrdom,**

and John sees them 'at the foot of the altar' (Weymouth), or 'under the altar' **in their graves** where their shed blood constitutes a continual cry for vengeance upon their persecutors." Bunch, TR, 44.

True and Righteous are Thy Judgments.—

"We are inclined to think that these judgments are too severe and cruel, but it is because we cannot see them from heaven's viewpoint. The angels, whose ability to love is far greater than ours can possibly be, fully approve of them. They are in a far better position to judge than are we. **Wisdom demands that we withhold judgment till we reach the kingdom and get a vision of sin and rebellion from the viewpoint of celestial beings.** Then the redeemed will join the un fallen universe in unanimously approving of God's dealings with sin and sinners. See Rev. 15:3,4; 19:1,2. **When the blackness of sin is fully realized, the righteousness of God's judgments will be manifest to all His creatures.**" Bunch, TR, 225.

"**How do they know His judgments are true and righteous? Because they were witnesses to the judgment scene.** This is why they declare: 'Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.' Revelation 16:5. Goldstein, 1844MS, 86.

THE FOURTH PLAGUE

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. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Fourth Angel Poured Out His Vial Upon the Sun.—

"It is worthy of notice that every succeeding plague tends to augment the calamity of the previous ones and to heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore preying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this, they have only blood to allay their burning thirst. **As if to crown all, power is given unto the sun, and it pours upon them a flood of fire, and they are scorched with great heat.**" Smith, DR, 690.

"According to the Greek the first three plagues are poured out '**into**' (*eis*) the earth, the sea, and the fountains and rivers of waters, respectively. **The next three are poured out '**upon**' (*epi*) the sun, the beast's throne, and the river Euphrates, respectively.** The

seventh is poured out ‘into’ (*eis...*) the air. What distinction, if any, Inspiration may have intended is not clear.” *7SDA Bible Commentary*, 841.

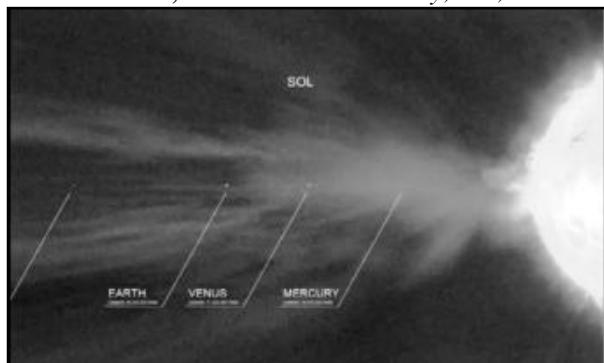
Men Were Scorched With Great Heat.—

“The sun, which has shone alike upon the just and the unjust, which, in its very beams, is a reflection of the smile of God, **becomes, when His Spirit is withdrawn, a heat which scorches men as with fire.** God, whose countenance is life to those who are in harmony with Him, is a consuming fire to His enemies.” *Haskell, SSP*, 279.

“In the plague that follows, power is given to the sun ‘to scorch men with fire. And men were scorched with great heat.’ Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: ‘The land mourneth; ...because the harvest of the field is perished.... All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotten under their clods, the garners are laid desolate.... How do the beasts groan! the herds of cattle are perplexed, because they have no pasture.... The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’ *Joel 1:10-12, 17-20; Amos 8:3.*

“These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.

“In that day, multitudes will desire the shelter of God’s mercy which they have so long despised. ‘Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.’ *Amos 8:11, 12.*” *Great Controversy*, 628,629.



Solar Eruption in Line With Earth

“It is doubtless the heat of the sun during the fourth plague that produces the terrible drought and famine pictured in *Joel 1:15-20*. This will be the climax of a series of droughts and famines of increasing severity that will constitute harbingers of the coming judgments. **The cutting off of the water and food supply of the wicked will convince them that their boycott against the righteous has not only failed but that the tables have turned and they are being punished for their persecution of God’s people.** Under this fourth judgment the very source of the temporal blessings of life is transformed into an agency of fearful torture and destruction.” *Bunch, TR*, 226.

Commandment-Keepers Protected.—

“**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.*

“‘**Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;**’ yet shall they that fear Him **rejoice in the Lord** and joy in the God of their salvation. *Habakkuk 3:17, 18.*

“‘The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. **The Lord shall preserve thee from all evil:** He shall preserve thy soul.’ ‘He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. **Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.** A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. **Only with thine eyes shalt thou behold and see the reward of the wicked.** Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; **there shall no evil befall thee, neither shall any plague come nigh thy dwelling.**’ *Psalms 121:5-7; 91:3-10.*

“Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. **They themselves begin to**

fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance.” *Great Controversy*, 629,630.

“They [the 144,000] 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.’ *Rev. 7:14-17.*” *Great Controversy*, 648.

Men Blasphemed the Name of God.—

“In the wilderness a cloud overshadowed the camp by day. God was as a ‘shadow of a great rock in a weary land.’ ‘He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.’ But those without a shelter, who suffer from the intense heat, which withers every living thing, and prostrates man and beast, blaspheme God and repent not.” *Haskell, SSP*, 280.

“Under the fourth plague men begin to **blame Him for their misery** and to realize, at last, that they are fighting against Him.” *7SDA Bible Commentary*, 841.

“The sins of **blasphemy** and **willful Sabbath-breaking** received the same punishment, being equally **an expression of contempt for the authority of God.**” *Patriarchs & Prophets*, 409.

They Repented Not.—

“During the falling of these plagues, **men of science, who have advocated the power of the human intellect and the wisdom of man, will doubtless offer scientific reasons for the disease on land and sea.** The magicians of Egypt first imitated the wonders which came by the hand of Moses; and when they could no longer do that, **they gave a reason for each miracle, assigning some natural cause;** and as soon as the plague was removed, **Pharaoh would say in his heart,** ‘I thought for a time it was a divine providence upon the land, but doubtless, as the magicians say, it was due to such and such a cause,’ and Pharaoh hardened his heart. As men did then, so will they do in the end of time; for men’s hearts are the same in all generations.

“The repentance of Pharaoh was like that of Cain—it was sorrow for suffering, not sorrow for sin. This will be the same in the days of the last plagues.” *Haskell, SSP*, 278.

“Instead of acknowledging their guilt they proceed to **lay the blame for their miserable plight upon those who have remained true and loyal to God** (see *Early Writings*, 34; *Great Controversy*, 624). In utter perversity they refuse to yield to His will, and

demonstrate themselves to be what they really are—devoted servants of Satan. **The refusal to repent proves them to be altogether and unalterably opposed to God.**” *7SDA Bible Commentary*, 841.

To Give Him Glory.—

“That is, **acknowledge Him to be ‘true and righteous’**. Those suffering from the plagues refuse to admit themselves in the wrong and God in the right, even in the face of severe judgments that would lead honest, contrite men to amend their ways (cf. Isa. 26:9,10). **Their hearts prove to be utterly hardened** and unsusceptible to either divine mercy or severity.” *7SDA Bible Commentary*, 841.

THE FIFTH PLAGUE

REVELATION 16:10,11

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,

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The Vial Poured Out Upon the Seat of the Beast and His Kingdom.—

“Gr. *thrinos*, ‘throne’ (see on ch. 13:2). ‘**The seat of the beast**’ is apparently his **headquarters.**” *7SDA Bible Commentary*, 841.

“It is poured upon the seat of the beast, the papacy. **The seat of the beast is wherever the papal See is located**, which has been thus far, and without doubt will continue to be, **the city of Rome.**” *Smith, DR*, 690,691.

“The headquarters of **the papal kingdom that had so long kept millions in spiritual darkness will be visited with a darkness so dense and terrible that it will be painfully felt**, as was the darkness during one of the plagues of Egypt....

“Those who worshiped the beast will find that the beast cannot protect them, for the very object of their worship is also smitten.” *Bunch, TR*, 227.

His Kingdom.—

“**And all the world** wondered after the beast.” *Rev. 13:3.*

“**‘His Kingdom’** probably embraces **all those who are subjects of the pope** in an ecclesiastical point of view, wherever they may be.” *Smith, DR*, 691.

“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 to secure undisputed control over the entire human race.... **It would therefore appear that for the duration of this plague the entire world in enveloped in a pall of darkness.**" 7SDA Bible Commentary, 842.

His Kingdom Was Full of Darkness.—



"While men grope unrepentantly for light in a spiritually dark world (see ch. 16:8,9) **God sends upon them literal darkness**, symbolic of the deeper spiritual night that is yet to enshroud the earth (see on vs. 13,14)." 7SDA Bible Commentary, 842.

"They had shut out light by rejection. They had loved what God hates and hated what God loves. **They had rejected light, so now they get darkness.**" Burnside, RWU, 183,184.

"The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

"That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a **day of darkness and gloominess, a day of clouds and thick darkness.**

"...And I will bring distress upon men, that **they shall walk like blind men, because they have sinned against the LORD:** and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them **in the day of the LORD's wrath;** but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; 'Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ...to come into the mountain of the Lord, to the Mighty One of Israel. **And the Lord shall cause His glorious voice to be heard, and shall show the**

lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.' Isaiah 30:29, 30.

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a **dense blackness, deeper than the darkness of the night, falls upon the earth.** Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." Great Controversy, 635.

"Nothing to relieve against the darkness and terror of the night, as the light of a candle. The nights as well as the days will be without light. **Houses at night will be pitch black.**" Feyerabend, RVBV, 173.

Similar to Egyptian Plague.—

"And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even **darkness which may be felt.** And Moses stretched forth his hand toward heaven; and there was a **thick darkness in all the land of Egypt three days:** They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Exodus 10:21-23.

"**Suddenly a darkness settled upon the land, so thick and black that it seemed a 'darkness which may be felt.'** Not only were the people deprived of light, but **the atmosphere was very oppressive, so that breathing was difficult.** 'They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.' The sun and moon were objects of worship to the Egyptians; in this mysterious darkness the people and their gods alike were smitten by the power that had undertaken the cause of the bondmen. Yet fearful as it was, this judgment is an evidence of God's compassion and His unwillingness to destroy. **He would give the people time for reflection and repentance before bringing upon them the last and most terrible of the plagues.**" Patriarchs & Prophets, 272.

"The light shines only upon the houses of Israel. Each little company is still overshadowed by that cloud which is a protection from the heat and a light in the night. It is the same cloudy pillar which guided ancient Israel." Haskell, SSP, 282.

"And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and **the shining of a flaming fire by night:** for upon all the glory *shall be* a defence." Isa. 4:5.

They Gnawed Their Tongues For Pain.—

“The same power that caused unnumbered millions of martyrs to gnaw their tongues for pain on the rack and the stake, now receive the terrible penalty meted out by the eternal law of justice and retribution. They are judged as they judged. What they gave to others comes back upon their own heads....

“The tongues of the papal leaders have spoken blasphemies against God, His name, His sanctuary, and His truth, and **now because of physical and mental anguish they punish their own tongues. They gnaw their tongues for pain and remorse.**” *Bunch, TR, 227.*

Their Sores.—

“An important fact is established by this testimony. The plagues do not at once destroy all their victims, for **some who were at first smitten with sores, we find still living under the fifth vial**, and gnawing their tongues for pain.” *Smith, DR, 690.*

“These noisome ulcers doubtless **continue to prey upon the wicked till all the plagues are finished.**” *Bunch, TR, 227.*

THE SIXTH PLAGUE

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.

Sixth and Seventh Plagues (Parallel to Deliverance From Babylon).—

“Revelation 17-18 are a further elaboration of the sixth and seventh plagues.” *Biblical Research Inst., 2SOR, 154.*

“The fall of Babylon the Great (the seventh plague, 16:17-19) follows immediately after the judgment on ‘the great river Euphrates’ (the sixth plague, 16:12) with the result that ‘its water was dried up to prepare the way for the kings from the East’ (16:12). Thus, the drying up of the great Euphrates River (as the sixth plague) evidently prepares the way for the arrival of the kings from the East (as part of the seventh plague).

“This apocalyptic sequence of the drying up of the great river Euphrates followed by the subsequent fall of Babylon and the coming of the kings from the East will remind the Bible reader of the **OT prophecies about the fall of ancient Babylon.**” *Biblical Research Inst., 2SOR, 375.*

“The sixth and seventh plagues on Babylon the Great reflect the ancient drying up of the Euphrates and

the subsequent fall of Babylon by the conquering armies of Cyrus. Just as the collapse of that ancient empire brought freedom to the Israelite captives, so the typologically expressed prophecy of the **destruction of spiritual Babylon indicates deliverance for God’s end-time people from their foe.**” *Biblical Research Inst., 2SOR, 133,134.*

God’s People Delivered from Egypt and Babylon Linked.—

“John’s vision of the plagues links Egypt (where the Jews were held as slaves) with Babylon (where they were held as exiles). His vision also links the Jews’ glorious release from Egyptian slavery with their happy return from Babylonian exile. God fought against the Egyptian army at the Red Sea. He supported King Cyrus in his attack on Babylon, which involved drying up the Euphrates. **In each instance God worked miraculously to release His people from bondage.**” *Maxwell, God Cares, 442.*

“The imagery of four apocalyptic plagues is apparently drawn from the book of Exodus, but the sixth and seventh plagues are quite evidently drawn from the prophecies of Isaiah and Jeremiah concerning to the fall of Babylon (Isa. 13; 44-47; Jer. 50:51). **The fusion of the defeat of Egypt and the fall of Babylon in the description of the future plagues on a world in rebellion against God and His covenant people thus doubly assures the church of the end-time. Her exodus-redemption is absolutely secure.**” *Biblical Research Inst., 2SOR, 381.*

Euphrates River.—

“The waters which thou sawest, where the whore sitteth, are **peoples, and multitudes, and nations, and tongues.**” *Rev. 17:15.*

“The Euphrates represents the people over whom mystical Babylon holds sway. ...The waters of the Euphrates would thus be the ‘**many waters**’ of ch. 17:1-3,15 on which mystical Babylon sits, the ‘**inhabitants of the earth,**’ whom she makes ‘**drunk with the wine of her fornication**’ (ch. 17:2,...)” *7SDA Bible Commentary, 842,843.*

“Modern Babylon trusts in her ‘**Euphrates**’ (**the support of the world’s populations**) as naively as ancient Babylon did in hers (the literal river).” *Maxwell, God Cares, 441.*

“O thou [Babylon] that **dweltest upon many waters**, abundant in treasures, thine end is come, and the measure of thy covetousness.” *Jer. 51:13.*

The Water Thereof Was Dried Up.—

“**Drying up of the water represents the drying up of support by those multitudes who had been deluded by the woman and her spiritual daughters.** The Bible declares that they ‘**shall hate the whore, and**

shall make her desolate ...and shall eat her flesh, and burn her with fire.’ Rev. 17:16. Unfortunately, that awakening will come too late to reverse the fate of those who will have already been sealed in apostasy and error.” *Crews, TUSU, 2.*

“The judgment is set in motion when political rulers and multitudes of all nations suddenly realize God’s verdict on religious Babylon and **unitedly withdraw their support from her. They will reverse their loyalty into active hate**, into such a hostility that they will completely demolish Babylon. This sudden dissolution of her constituent parts destroys Babylon.

“It seems the burden of Revelation 17 to reveal that this surprising shift in political support away from Babylon’s religious leadership is God’s own verdict (17:17). **The surprise is that God will bring about the self-destruction of Babylon by way of her own supporters.** The Euphrates’ waters, the sustaining multitudes (17:15), will suddenly be caused to dry up, to withdraw their strength. The beast with ten horns suddenly becomes the harlot’s hater instead of her illicit lover, and destroys her completely (17:16).” *Biblical Research Inst., 2SOR, 386,387.*

“The drying up of the Euphrates could only mean that when God pours out His vial of judgment in the 6th plague **those people who had previously been obedient to the wishes and designs of the Babylonian whore now refuse any longer to execute her nefarious designs;** but, instead, turn upon her to destroy her. This is not merely a matter of logic, for the angel, after explaining the meaning of the waters of the river Euphrates to refer to the nations and people doing the bidding of the Babylonian whore, *immediately proceeds to state what the drying up of the waters of the Euphrates refers to.* He says: ‘And the ten horns which thou 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.’ *Were, WATB, 88.*

“A *revulsion* sets in. Revelation 17:16 says that the horns (the nations of the whole world) will turn against the harlot (the great city Babylon); ‘they will make her desolate and naked, and devour her flesh and burn her up with fire.’ Now notice verse 17, **‘For God has put it into their hearts (the hearts of the nations) to carry out his purpose.’** We are at once reminded that the drying up of the river Euphrates in the sixth plague proceeds from God. And angel of God dries up the Euphrates. **At the moment when millions and millions of people around the world suddenly see through the hypocrisy of their spiritual leaders and loath the clergy in whom they have reposed their confidence,** God claims to have had a part in bringing about their new insight. [Rev. 17:17.] His angel pours out the new enlightenment. The resulting sense of disillusionment is an overwhelming ‘plague’ indeed.” *Maxwell, God Cares, 442.*

“When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued they were blinded by Satan’s deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures. Now they are stripped of all that made them great and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.

“The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

“The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion.

“The minister who has sacrificed truth to gain the favor of men now discerns the character and influence of his teachings. It is apparent that the omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

“Saith the Lord: ‘[Jeremiah 8:11; Ezekiel 13:22 quoted].’

“[Jeremiah 23:1,2; 25:34, 35, margin], quoted.]

“Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever—eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true

light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them.

"The people see that they have been deluded."

They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. *Great Controversy*, 654-656.

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but **he awaketh, and his soul is empty**: or as when a thirsty man dreameth, and, behold, he drinketh; but **he awaketh, and, behold, he is faint**, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion." **Isaiah 29:7,8.**

The East.—

"Rev. 7:2 'from the sunrising' means from **Heaven** exactly the same designation in Rev. 16:12." Were, KTCFS, 32.

"T.W. Christie ...says, '**East is ever connected with Christ and His children.** 2 Pet. 1:19; Rev.22:16; Mal. 4:2; Isa. 60:20.'" Were, KTCFS, 34.

"Through the tender mercy of our God; whereby the Dayspring from on high hath visited us." Luke 1:78.

"The Hebrew word [for sunrising] is pronounced mitzrach. It is also used a few times in symbolic prophecy, and in such instances it is applied to Christ just like the Greek word in the New Testament. Two sample verses illustrating this fact can be found in Isaiah 41, verses 2 and 25, where '**the righteous man from the east**', or '**from the rising of the sun**', *can be no other than Christ Himself.*" Were, KTCFS, 35.

The Way of Kings of the East Might Be Prepared.—

"‘Way’ is figurative—the ‘way’ by which the situation on earth is prepared for Christ and the armies of heaven to triumph over Babylon (vs. 19) and ‘**the kings**

of the earth’ (vs. 14). ... The ‘way’ will be ‘prepared’ by the withdrawal of human support from mystical Babylon.” 7SDA Bible Commentary, 844.

"They will come in the seventh plague." P.J.

Kings of the East.—TYPICAL FULFILLMENT:

“Cyrus, the Persian army general, indeed came from the east in God’s providence (Isa. 41:2.25) and took Babylon ‘without battle.’ He surprised its defenders by diverting the Euphrates which bisected the city. This took place in literal fulfillment of prophecy.

“Yahweh would ‘open doors before him so that the gates will not be shut’ (Isa. 45:1). Both the redemptive motivation was stressed (‘for the sake of Jacob my servant, of Israel my chosen,’ 45:4), and the divine purpose (‘He [Cyrus] will rebuild my city and set my exiles free,’ and restore the temple, 45:13; 44:28).

“God bestowed on **Cyrus**, therefore, the honorable titles of ‘**his anointed** [one]’ and ‘my shepherd’ (45:1; 44:28), titles that elevate Cyrus’ acts of judgment on Babylon and of redemption for Israel (see Ezra 1:1-4) to form a **dramatic type of the Messiah’s holy war against apocalyptic Babylon.** In the type it was Yahweh Himself who spoke to the Euphrates, ‘Be dry, and I will dry up your streams’ (Isa. 44:27). Cyrus was only Yahweh’s agent in God’s judgment on Babylon.” Biblical Research Inst., 2SOR, 385.

"That saith to the deep, Be dry, and I will **dry up thy rivers.**" Isa. 44:27.

"Who raised up **the righteous man from the east**, called him to his foot, gave the nations before him, and made him rule over kings?

"I have raised up **one** from the north, and he shall come: **from the rising of the sun** shall he call upon my name: and he shall come upon princes as *upon morter*, and as the potter treadeth clay." **Isaiah 41:2,25.**

Kings of the East.—ANTI-TYPICAL FULFILLMENT:

“The Scriptures describe only one rescue operation from the east after that final gathering of the nations. ‘**For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.**’ Matt. 24:27. It is from that same direction that the sealing angel ascends to mark the saints for their deliverance. ‘**And I saw another angel ascending from the east, having the seal of the living God.**’ Rev. 7:2.

“The prophet Ezekiel identifies the east as God’s special place of abode and operation. ‘**And, behold, the glory of the God of Israel came from the way of the east.**’ Ezekiel 43:2. These verses leave no doubt that the **kings of the east symbolize the glorious intervention of Jesus and the armies of heaven** in dealing with the warring factions of this earth.” Crews, TUSU, 3.

"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 and make war. ...**And the armies which were in heaven followed him** upon white horses, clothed in fine linen, white and clean." Rev. 19:11,14.

"The Pulpit Commentary" remarks concerning Rev. 16:12: '*The Kings of the East*' are certainly ranged on the side of God. Many writers see an allusion to Christ and His saints. The Sun is a frequent figure of Christ in the Scriptures (cf. Mal. 4:2; Zech. 3:8; 6:12; LXX., Luke 1:78, also Rev. 7:2; 12:1; 22:16). *The Kings of the East may thus be identified with the armies of Rev. 19:11-16.*

T.W. Christie, B.A., in his 'The Book of Revelation' (p. 273), says: 'East is ever connected with Christ and His children. 2 Peter 1:19; Rev. 22:16; Mal. 4:2; Isa. 60:20.'

...One of the foremost scholars and writers of the Advent Movement, designated the 'dean of Seventh-day Adventist writers,' George McCready Price, M.A., says: **'It does seem reasonable that "the kings of the east" must be the antagonists of "the kings of the whole world"; for the latter are under the control of evil spirits, and hence the former must be the ones on the Lord's side,** and must be the ones employed for the destruction of the spirit-led enemies.'

ANOTHER prominent scholar and writer in the Advent Movement, S. H. Lindt, in his brochure, 'The Kings of the East,' states: '*The kings of the east are set forth in contradistinction to the kings of the earth* in Rev. 16, indicating that they are a separate and a distinct group and cannot be considered a part of this world because the kings of the earth and the whole world are included in the words of verse 14.' Were, KTCFS, 33-35.

We know that Christ is a King, but who are these other kings mentioned in Rev. 16:12? Why is Jesus called: "Lord of lords and King of kings" Rev. 19:16; 1 Tim. 6:15? Let the Bible supply the answer. They are:

1) Those who are washed by His blood: And from Jesus Christ, ...the prince of the **kings of the earth**. Unto him that loved us, ...and hath made us **kings and priests unto God** and his Father. Rev 1:5-6

2) Those redeemed from every nation: "And hast made us unto our God **kings** and priests: and we shall reign on the earth." Rev 5:9-10

3) Those who are with Him when Babylon is overthrown. "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.**" Rev. 17:14

We fully understand that the "kings" in the expression "King of kings" ALSO refers to earthly, worldly potentates whom God ultimate has jurisdiction over Dan. 4:17. The Bible speaks clearly about the "kings of the earth" Rev. 16:14; 6:15 but the drying up of the waters of the Euphrates will not help prepare the

way for these "kings" but actually contribute to their overthrow." Skeete, CR16, 5,6.

Why Are They Called Kings of the East?

"They are sealed by the angel ascending from the east, having the seal of the living God. Rev 7:2-3

"They are the people that trouble the king of the north: "But tidings out of the east and out of the north shall trouble him: ...And at that time shall Michael stand up..." Dan 11:44-12:1 (The kings of the east will have troubled the king of the north during the Loud Cry before probation has closed.)

"They are the Movement that comes from the Temple and lightens the earth: "Afterward he brought me to the gate, even the gate that looketh toward the east: 2) And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory." Ezekiel 43:1-2 (See Rev. 18:1).

In the O.T. times, Cyrus and his uncle were the kings of the east that destroyed Babylon. Cyrus, who the Bible says would subdue nations in Isa 45:1 is also described as "...a ravenous bird from the east" in Isa. 46:11. Jesus is the Great King who will lead an army of 144,000 kings against spiritual Babylon during the Loud Cry movement. Just when the Romish-Luciferic-Globalist Church thought that they had the whole world under their dominion, the 144,000 will burst onto the world stage like lightning coming out of the east Matt. 24:27. Jesus—in one sense—will have begun to come in the out pouring of the Latter Rain John 14:18. This holy company is represented as coming out of the east like the sun rising because they signify that a new spiritual day is dawning." Skeete, CR16, 6.

"Unto him that loved us, and washed us from our sins in his own blood, **And hath made us kings and priests unto God and his Father.**" Rev 1:5,6.

"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." Rev. 3:21.

Angels Also Kings.—

"KING OF KINGS AND LORD OF LORDS." Rev. 19:16. This title suggest that there must be other kings under Christ. These could not be earthly kings because all earthly kings, by supporting spiritual Babylon, will be destroyed at the Second Advent. Who then are other 'kings' that will be with Christ? **The answer is that there are heavenly kings.** There are kingly powers in the unfallen universe. The apostle Paul wrote, 'Now unto the **principalities and powers in heavenly places**, might be known by the church the manifold wisdom of God.' Eph. 3:10.

In heavenly places there are principalities. A principality is a domain, ruled over by a prince, indicating kingly power. Ephesians 1:20,21 repeats the fact that in '**the world to come**' there are '**principalities and powers.**' Our great God shares His rule. He delegates responsibility amongst his

intelligent creatures. Our God is not a dictator. Christ has... ‘created thrones, dominions and principalities in heavenly places.’ Col. 1:16.

“There are heavenly beings to whom God has delegated kingly or ruling authority. ...When Isaiah described how Lucifer coveted the position of God (the Son), he spoke of him as **having a throne**. ‘I will exalt my **throne above the stars [angels] of God**.’ Is. 14:13.” Cooke, #28-UR, 16,18

“The angels would sing a lovely song, then they would cease singing and **take their crowns from their heads** and cast them glittering at the feet of the lovely Jesus....” Early Writings, 66.

Might Be Prepared.—

“How does the drying up of the river Euphrates as we have perceived it above **‘prepare the way for the kings from the east?’** Jesus will not return to harvest the earth’s grain and grapes until both the grain and grapes are fully ripe. See Revelation 14:14-20. In Christ’s parable about the wheat and the weeds (or tares, KJV), both wheat and weeds [tares] were to grow together till the harvest. **Only when both are ripe can the harvester be certain of the difference.**

“...Under the seven last plagues the characters of people on the two sides are plainly manifested. Rebels against God become confirmed in their rebellion, refusing to repent, continuing to blaspheme, and eager, if possible, to take the lives of God’s followers. **God’s people remain faithful in their obedience, preferring, if necessary, to lay down their lives rather than dishonor God.**

“Once the two camps are unequivocally differentiated, once the wheat and tares, the grain and grapes, are fully ripe, **there is no reason for further delay.** There will be nothing more that God can do to save the wicked and nothing more that He needs to do for the righteous—**except deliver them.**” Maxwell, God Cares, 443.

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.

Unclean Spirits.—

“In the Gospels the term ‘unclean spirit’ is used interchangeably with ‘devil’ (See Mk. 1:27,34; 3:11,15; 6:7; etc.). See Rev. 18:2; cf. 5 Testimonies, 472,473.” 7SDA Bible Commentary, 844.

“The **demons** that Jesus cast out of their help-less victims are often spoken of as ‘unclean spirits.’ Any influence that leads to sin and spiritual bondage is foul and unclean. **The purpose of the gospel is to deliver from the power of Satan and to cleanse from sin and**

righteousness.” Bunch, TR, 229.

“Babylon the great is fallen, is fallen, and is become the **habitation of devils**, and the hold of every **foul spirit**, and a cage of **every unclean and hateful bird.**” Rev. 18:2

Three Unclean Spirits.—

“Today in the professedly Christian world there has been a tremendous revival of the powers of the occult. This revival commenced in 1848 with the manifestation of modern spiritualism. Under various guises this deceptive power has rapidly spread throughout the western world and is making its mark in every strata of society.” Cooke, #26-UR, 3.

“When **Protestantism** shall stretch her hand across the gulf to grasp the hand of the **Roman power**, when she shall reach over the abyss to clasp hands with **spiritualism**, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then we may know that the time has come for the marvelous working of Satan and that the end is near.**” 5 Testimonies, 451.

Like Frogs.—

“Foul, loathsome creatures that **croak constantly**. ...The spirits of evil are also noisy. They are said to ‘peep and mutter.’ (Isa. 8:19).” Bunch, TR, 229.

“Although the plagues from God were always more impressive than those produced by the magical arts of Pharaoh’s court magicians, **the various counterfeits gave Pharaoh a series of excuses to reject God’s appeals to him.** It turned out, however, that the plague of frogs was the last plague that Pharaoh’s magicians were able to duplicate (Ex. 8:18,19). *The frogs were the last deception prior to the Exodus. That’s why there are frogs in Revelation 16:13. They signal that the message of Revelation 16 has to do with the last deception of earth’s history.*” Paulien, End-Time, 114.

“A large share of **the periodicals and books that, like the frogs of Egypt, are overspreading the land**, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to **intoxicate and ruin the mind, but to corrupt and destroy the soul.**” Education, 189.

Out of the Mouth.—

“These unclean spirits come ‘out of the mouth’ of each of the three divisions of and the spokesmen for Babylon. **The mouth represents the center of influence and power.** It sends forth the words and messages that bless or curse the world; that save or condemn mankind. See James 3:10-12; Rev. 1:16; 9:17; 11:5; 12:15; 19:15,21. **Our text shows that false teaching and lying deceptions will be the means of**

gathering the nations to their doom.” *Bunch, TR, 230.*

“Unclean spirits come out of the mouth—teachings. In Zech. 13:2,3, an unclean spirit is linked with a **false prophet**. Having rejected the truth of God in the messages of the Three Angels, (Rev. 14:6-16), **the rejectors are deceived by the Three False Spirits.**” *Burnside, RWU, 195.*

The Dragon, Beast, and False Prophet—a Trinity.—

“They are a counterfeit trinity. This counterfeit trinity is based on the concept of the trinity itself. The dragon, beast, and false prophet are three manifestations of one being—Satan. (The true Godhead is composed of three distinct eternal Beings—Father, Son, and Holy Spirit..) PJ

“Satan’s trinity even pretends to create an image of the beast, as God created man in His own image. **God breathed into man the breath of life.** A member of Satan’s trinity breathes life into the image of the beast.

“**God sends three angels preaching the final messages** at judgment hour. His angels call on every nation, tribe, tongue, and people to believe the gospel and worship the God who created heaven and earth. **Satan sends out three demons with messages** from the mouth of the dragon, beast, and false prophet to assemble the nations for their great battle against the Lamb.

“God offers to stamp us with **the seal of God.** Satan offers **the mark of the beast.**” *Maxwell, God Cares, 444.*

“In Revelation 13 ...we find a three-part counterfeit of the Trinity—the dragon, the sea beast, and the land beast. The **dragon seems to be the counterfeit of God the Father.** He is clearly the leader of the group, calling up the others and giving them their orders (Rev. 12:17; 13:1,2).

“**The sea beast is clearly a counterfeit of Jesus Christ, the second person of the Godhead.** It has 10 horns and seven heads (Rev. 13:1). But as strange as the sea beast looks, it is not the only character in Revelation to have 10 horns and seven heads. In chapter 12 the dragon also has seven heads and 10 horns (verse 3). **The dragon and the sea beast are look-alikes!** The Christian reader of Revelation would recall John 14:9: ‘Anyone who has seen me has seen the Father.’ **The sea beast of Revelation 13 has the same kind of relationship with the dragon that Jesus had with His Father.**

“There are further parallels. In verse 2 **the dragon gives the sea beast ‘his power and his throne and great authority.’** This reminds one of Matthew 28:18, where Jesus said: ‘All authority in heaven and on earth has been given to me.’ **Who gave Him that authority? His Father.** Just as Jesus received His authority from the father, so the sea beast receives his from the dragon. Among other things, **the sea beast also has a death and**

a resurrection like Christ (Rev. 13:3) and counterfeits Christ’s three and a half years of ministry (42 months—verse 5). So the sea beast is clearly intended to be a counterfeit of Jesus Christ.

“The land beast promotes the interests of the sea beast (verses 12,14,15), just as the Holy Spirit does not speak of Himself but instead glorifies Jesus (John 16:13,14). The role of the Holy Spirit is to promote Christ. The role of the land beast is to promote the sea beast, the counterfeit of Christ. And **just as the great act of the Holy Spirit was to bring fire down out of heaven (Acts 2), so the greatest act of the land beast is to bring fire down from heaven to earth in a great counterfeit of the Holy Spirit’s work.** (Rev. 13:13 quoted).

“At the end, the land beast performs a counterfeit of Pentecost! For what purpose? **To prove to the world that the counterfeit trinity is the true God.**” *Paulien, End-Time, 109-111.*

The Dragon.—

“The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was **the Roman Empire, in which paganism was the prevailing religion.** Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *Great Controversy, 438.*

“The dragon or serpent power in Rev. 12 continues down through the Christian era to the last days. Therefore the **dragon involves more than pagan Rome.** In prophecy, a beast represents a political power (Dan. 7:17), therefore **the dragon** (which is a beast) **must represent political powers that are used by Satan to oppose the cause of God.** What political powers were used by Satan to oppose His people after the fall of pagan Rome? Rome’s territory was occupied by the Gothic barbarians who formed themselves into the ten kingdoms of Western Europe. Most of these powers of Europe at various times were effective agents of Satan in opposing God’s people. In Rev. 12:3, the dragon is described as having **‘ten horns.’** These represent the ten divisions of Western Rome (Dan. 7:24). Whenever one reads of the ten horns in Daniel or revelation, they always represent, at least, or initially, **the ten kingdoms of Western Europe.** Thus the original kingdoms of Western Europe are clearly a part of the dragon power. The same author quoted above [Ellen G. White] lays down a principle as to what constitutes the dragon power:

“**Kings, rulers and governors have placed upon themselves the brand of antichrist and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.**” *Testimonies to Ministers, 39.*

“If the dragon of Rev. 12:3-4 was pagan Rome and

in Rev. 12:4-16 was the ten kingdoms of Western Europe, who then comprises the dragon in verse 17 in the end time? The answer is ‘**kings, rulers and governors (who) have placed themselves under the brand of antichrist.**’ The earthly antichrist is the Papacy. The dragon, therefore, of verse 17 represents the political powers who in the last days, place themselves under the brand of the Papacy and make war on God’s people.” Cooke, #26-UR, 7,8.

(The Dragon is also described in Rev. 12.)

Evil Spirits Out of the Mouth of the Dragon.—

“According to the prediction of Rev. 16, the bewitching powers of spiritism are to come ‘**out of the mouth of the dragon.**’ This could mean that the political powers of the world are to especially come under the control of spiritistic powers. **There are concrete examples of how the forces of the occult have influenced some of these powers in the past.**

“In the interval between the two World Wars, the people of Germany became very involved in the practice of witchcraft. It has been suggested that it was this influence that prepared the soil for the reception of Nazism by which Adolph Hitler was enabled to seize control of the German nation. It is also well established, that during World War II, **Mussolini and Hitler were influenced by the occult. Mussolini did nothing of importance without first consulting his astrologer. Hitler also spent many hours of the night in communication with unseen powers.** Leading spiritists of Europe have admitted that Hitler was deeply involved in the occult. **According to the famous American medium, Jean Dixon, Franklin D. Roosevelt, during World War II, spent many hours with his war chiefs in contact with occult powers, to obtain direction for the conduct of the war.** Today, witchcraft, sorcery, astrology and numerous other forms of the occult are riddling the Western world. We believe that this could be preparing the ground for the fulfillment of the prediction of Rev. 16:13-14.” Cooke, #26-UR, 12,13.

Spiritualism in the United States White House.—

“**For Ronald Reagan, like Calvin Coolidge and Theodore Roosevelt before him, important decisions required at least a quick glance to the stars.** The *Philadelphia Inquirer*, for example, insisted that ‘the signing of the U.S. Soviet treaty eliminating medium-range nuclear missiles’ had been signed at 1:30 p.m. on December 8, 1987 based on advice from an astrologer. In addition, many papers reported that Ronald Reagan had postponed his inauguration 9 minutes as governor of California till 12:10 a.m. on Jan. 2, 1967 based on astrology calculations. **In the White House, Nancy Reagan planned almost all presidential travel, press conferences, and even the president’s cancer surgery based on information she was receiving from her astrologer.**” Time, 5/16/1988.

The Beast.—

“From the days of Martin Luther to the present, Bible commentators have recognized **the papacy as the fulfillment of the score of biblical tests relating to the beast power.** It was to rise among the nations of Western Europe, uprooting three tribes, speaking blasphemy, persecuting all opponents, ruling for 1,260 years, and finally receiving a deadly wound [that would be later healed].” Crews, TUSU, 3.

“In chapter 13 (verses 1-10) is described another beast, ‘**like unto a leopard,**’ to which the dragon gave ‘**his power, and his seat, and great authority.**’ This symbol, as most Protestants have believed, **represents the papacy**, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: ‘**There was given unto him a mouth speaking great things and blasphemies.... And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. 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.**’ This prophecy, which is nearly identical with the description of the little horn of Daniel 7, **unquestionably points to the papacy.**” Great Controversy, 439.

(The Beast is described in Rev. 13:1-10.)

Out of the Mouth of the Beast.—

“This means that according to the prediction, ‘**the spirits of devils**’ are to take possession of the Papacy and speak and work through it, to influence the rest of the world to unite against God and His people. There is ample evidence to show that in the past as well as the present, the powers of spiritism have resided within the Papacy.

“‘Not only does the Roman Catholic church hold festivals to honor the departed spirits of loved ones, but it claims to have within the church, members who claim to receive messages from the dead. **Instead of calling this practice of the occult, necromancy, the Roman Catholic church calls it mysticism. And instead of calling the people who perform this abomination (mediums), they are called ‘mystics.’** R.A. Anderson, ‘The Antichrist and 666’, p. 168.

“Roman Catholicism is famous for its miracles and so-called responses from departed saints. Some miracles are inexplicable from a human point of view. The miracles at Lourdes, that great Catholic center of Mariolatry, speak of a supernatural power. At Lourdes, there are not only Catholic, but Protestant and non-religious doctors. **They all admit that miracles occur.** These miracles confirm in the mind of the Catholic that God is in the Catholic church. The miracles also convince many Protestants that God must be in the Catholic church. Thirdly, the miracles in the Church of Rome declare to the world at large that God is in the Catholic church. Lourdes is impressive. **One who is unaware of the warnings of scripture in regard to the**

deceptive and alluring influence of evil spirits, would be soundly convinced that the power of God is present at Lourdes.” Cooke, #26-UR, 4,5.

The False Prophet.—

(That the false prophet represents apostate Protestantism in the United States, see comments under Rev. 19:20 and Rev. 13:14.)

“The false prophet, instead of representing the United States as a political entity only, would extend to the ‘image of the beast’ and portray fallen, compromised Protestantism doing the work of the first beast, or Catholicism.” Crews, TUSU, 4.

Out of the Mouth of the False Prophet.—

“If ‘the spirits of devils’ are to come out of the mouth of the false prophet, they must first enter into the Protestant or non-Catholic churches and take control. For many decades, non-Catholic leaders have revealed a favorable attitude towards spiritism. This is to be expected when the majority of the clergy cling to the doctrine of the immortality of the soul, upon which spiritism is based.

“A striking example of spiritistic infiltration of Protestantism is the ‘charismatic movement.’ Thousands of sincere people are led to believe that they receive the Holy Spirit in the form of so-called speaking in tongues. The evidence however, shows that the power involved in this movement, is a form of spiritism, an impersonation of the Holy Spirit. This charismatic movement is pervading the Protestant churches as well as a section of the Catholic church and it is quite apparent that its aim is to unify all Christians and lead them towards Rome. This is exactly what the prediction of Rev.16 includes. The spirits of devils will gather or unite the whole world. Undoubtedly, we will witness prolific manifestations of spiritism in the future within the non-Catholic churches, and the political leadership of the world.” Cooke, #26-UR, 16,17.

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” Great Controversy, 588.

“The lamb-horned beast is called the false prophet, a counterpart of the Holy Spirit, the avenue of true prophecy. In John 16 the Holy Spirit leads us into all truth and into the worship of God, but the false prophet teaches lies and persuades people to worship the beast.” Maxwell, God Cares, 444.

End-time Church/State Powers.—

| NAME | CIVIL ASPECT | RELIGIOUS ASPECT |
|---------------|----------------|------------------------|
| DRAGON | KINGS OF EARTH | SPIRITUALISM PAGANISM |
| BEAST | VATICAN CITY | CATHOLICISM |
| FALSE PROPHET | UNITED STATES | APOSTATE PROTESTANTISM |

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.—

“Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: ‘Ye shall not surely die.’ ‘In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’ Genesis 3:4, 5. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: [Rev. 16:13,14 quoted]. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.” Great Controversy, 561.

“We must not trust the claims of men. They may, as Christ represents, profess to work miracles in healing the sick. Is this marvelous, when just behind them stands the great deceiver, the miracle worker who will yet bring down fire from heaven in the sight of men?

“Nor can we trust impressions. The voice or spirit that says to a man, You are under no obligation to obey the law of God; you are holy and sinless, while he is trampling on the divine law, is not the voice of Jesus; for He declares: ‘I have kept my Father’s commandments’ (John 15:10). And John testifies: ‘He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him’ (1 John 2:4).

“Then how can these manifestations of great power, and these wonderful impressions, be accounted for, except on the ground that they are given through the influence of that miracle-working spirit that has gone forth to deceive the whole world, and infatuate them with strong delusion that they shall believe a

lie? He is pleased when men and women claim to possess great spiritual power, **and yet disregard the law of God**, because through their disobedience they mislead others, and he can use them as effective agents in his work." *Selected Messages, Vol. 2, 49.*

"Revelation 16:14 says that these frogs are 'spirits of demons.' ...In the New Testament, **demons function in behalf of evil much as the angels of God function in behalf of good.** The three frogs are, therefore, the demonic counterparts of the three good angels of Revelation 14:6-12. Both groups of angels have a mission to the whole world (verse 6; 16:14), **one trio calling the world to worship God and the other seeking to gather the people of the world into the service of the unholy trinity.** (Rev. 16:14 quoted).

"Three angels speak on behalf of the true God throughout the world, and three angels speak on behalf of the demonic trinity throughout the world. ...**Not only is there a counterfeit of the Godhead at the end, but also there is a counterfeit of God's end-time message.**

"...At the end, the fire that falls from heaven does not mark the identity of the true God. Instead, **it testifies in support of the counterfeit trinity.** The fire, so to speak, will fall on the wrong altar. It will counterfeit Elijah and the counterfeit three angels who bring fire down from heaven to earth (Rev. 13:13,14). **All the evidence of the five senses will suggest on that day that the counterfeit trinity is the true God.**" *Paulien, End-Time, 115,116.*

Working Miracles.—

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this **threefold union**, this country will follow in the steps of Rome in trampling on the rights of conscience.

"As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. **Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed.** And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. **Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power;** and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants,

and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.

"**Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith.**" *Great Controversy, 588.589.*

"**Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus.** It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the saints and ensnare them into the belief of this delusion." *Early Writings, 87.*

"**The time is at hand when Satan will work miracles to confirm minds in the belief that he is God.** All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. **All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived.** The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history." (*Review & Herald, 9/9/1906. Medical Ministry, 14,15.*)

"Even him, whose coming is after the working of Satan with **all power and signs and lying wonders,** And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." **2 Thess. 2:9,10.**

"While these 'miracles' are performed by demons, **they use human agents as their mediums.** See Rev. 13:13,14; Matt. 24:24; 2 Thess. 2:9-12." *Bunch, TR, 230.*

The Kings of the Earth and of the Whole World.—

"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." **Rev. 17:2.**

"The 'kings' are the political powers of earth, in contrast with the **threefold religious union** of v.13, which summon the nations of earth to unite in a crusade to destroy God's people. This universal religio-political combine aspires to rule the world." *7SDA Bible Commentary, 845.*

Go Forth Unto the Kings of the Earth and of the Whole World, To Gather Them.—

"As out of Zion the angels and human messengers of the Lord go forth to gather the saints, **so out of**

Babylon go forth the evil spirits and their human spokesmen to gather the wicked to that false worship that ends in ruin.” *Bunch, TR, 230.*

“The line of distinction between professing Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and **Satan determines to unite them in one body** and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists who boast of miracles as a certain mark of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and **they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.**” *Spirit of Prophecy, Vol. 4, 406.*

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. **The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven.** By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world’s Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

“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. Rev. 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.

“But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. **His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God’s unmixed wrath shall be poured out.**” *Great Controversy, 624-625.*

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to **gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even** all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” *Zeph. 3:8.*

To Gather Them to the Battle.—

“The ‘gathering’ of Israel in preparation for the day of the Lord, referred to by the Lord’s servant in Early Writings, p. 74-76, is explained on p. 86 to refer to the ‘union’ of God’s people, ‘and to the fact that He had begun to unite and to raise up His people.’

“...Not only when referring to the spiritual ‘gathering together’ of Israel does God’s servant employ the word ‘union’ or ‘united,’ but also when describing the strengthening of the opposing forces. ‘The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis’ (9 Testimonies, Page 11). Commenting upon the ‘gathering’ of the tares (see Matthew 13: 30, 40), God’s servant says: ‘Can we not see how earnestly Satan is at work binding the tares, in bundles, uniting the elements of his kingdom, that he may gain control of the world? This work of binding up the tares is going forward far more rapidly than we imagine’ (5 Testimonies, p. 384). ‘They [men] have united. They are represented in God’s Word as being bound in bundles to be burned. Satan is uniting his forces for perdition’ (6 Testimonies, p. 242).

“In giving an inspired explanation of the ‘gathering’ of the nations to ‘Armageddon,’ mentioned in Revelation 16: 14, God’s servant explicitly shows that the word ‘gather’ refers to the spiritual ‘union’ of the elements of Satan’s kingdom. ‘The spirits of devils will go forth to the kings of the earth and to the whole world [obviously the reference is to Revelation 16:13, 14], to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of Heaven’ (Great Controversy, p. 623). With such clear and definite statements from the Spirit of Prophecy there should be no question as to the meaning of the gathering to Armageddon.

“Every soul that is not fully surrendered to God will form an alliance [‘unite’ or ‘gather’] with Satan against heaven and join in battle against the Ruler of the universe” (Testimonies To Ministers, p. 465). By comparing this statement with Weymouth’s Translation of Revelation 16:14, we readily see that God’s servant is again interpreting the meaning of the ‘gathering’ to

Armageddon—a uniting of the forces of good and evil ‘against the government of Heaven,’ and not a gathering of nations literally to Palestine.” *Were, KONAJ, 93-94.*

“The **Spirit of God is gradually withdrawing** from the world. Satan is also mustering his forces of evil, going forth ‘unto the kings of the earth and of the whole world,’ to gather them under his banner, to be trained for ‘the battle of that great day of God Almighty’ [Rev. 16:14].” (*Manuscript 1a, 1890*). *7BC, 983.*

“But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their fore-heads. **Then the powers of earth will marshal their forces for the last great battle.**” *6 Testimonies, 14.*

“This gathering consists of ...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.**” *7SDA Bible Commentary, 845.*

“Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watch-tower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more as he brings his forces into activity in his last work of rebellion; and **every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.**” *Testimonies to Ministers, 464.*

“Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: ‘Ye shall not surely die.’ ‘In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’ Genesis 3:4, 5. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: [Revelation 16:13, 14 quoted]. **Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion.** The people are fast being lulled to a fatal security, to be awoken only by the outpouring of the wrath of God.” *Great Controversy, 561.*

Battle.—

“The word ‘battle’ in this verse is translated from

the Greek word *polemos*, which is often translated ‘war’ rather than ‘battle.’ It may be either a single encounter or a series.” *Anderson, UR, 167.*

“**A terrible conflict is before us. We are nearing the battle of the great day of God Almighty.** That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. **The earth is to be the battlefield—the scene of the final contest and the final victory.** Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.” *Review & Herald, 5/13/1902.*

God’s People Gathered For the Battle.—

“Blow the trumpet in Zion; sound an alarm in the holy mountain. **Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty.** God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. **The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.** Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.” “1888”, 1647.

“**It is an incontrovertible fact that the book of Revelation places God’s faithful people at the center of the battle of Armageddon.** They are addressed specifically in this setting by Christ’s appeal to be ready for His imminent coming: (Rev. 16:15 quoted). Revelation urges upon the church the arresting message that **Armageddon will be the final contest between the combined forces of Satan on the one hand and Christ with His chosen and faithful followers on the other.** Two passages explain this alignment of Armageddon with clarity: (Rev. 17:14; 19:11,14-16,19 quoted.)” *Biblical Research Inst., 2SOR, 377.*

“As we approach the last crisis, **it is of vital moment that harmony and unity exist among the Lord’s instrumentalities.** The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite to oppose God in**

the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evil-speaking, are instigated by him to produce discord and dissension. The members of Christ's church have the power to thwart the purpose of the adversary of souls. At such a time as this let them not be found at variance with one another or with any of the Lord's workers. **Amidst the general discord let there be one place where harmony and unity exist because the Bible is made the guide of life.**" 7 *Testimonies*, 182.

Battle of That Great Day of God Almighty.—

"The Armageddon prophecy is located in the unit of the seven last plagues (Rev. 16), after the description of the sixth plague (vs.16). The actual battle is not described in verse 16. **It will take place consequently during the seventh plague.** Surprisingly, the final, or seventh, plague describes the terrifying events in nature that will accompany the second advent of Christ, with this clarification: 'God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.' (16:19).

The battle of Armageddon and the destruction of universal Babylon, therefore, coincide. These cannot be divorced from each other. Armageddon is explained within Revelation 16 as the divine judgment and destruction of Babylon." *Biblical Research Inst., 2SOR*, 375.

"This battle is one in which the nations unite to destroy the people of God, and is therefore **primarily a religious conflict.**" 7 *SDA Bible Commentary*, 845.

"Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. **The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented.** Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. **But they are to be kept under control till the time shall come for the great battle of Armageddon.**" (*Letter 79, 1900*). *Manuscript Releases, Vol. 1, 145.*

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, **is soon to lead forth the armies of heaven.**" 6 *Testimonies*, 406.

"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." Rev. 12:17.

"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.**" Rev. 17:14.

"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 and **make war....**

"And the **armies which were in heaven** followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should **smite the nations....**

"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. 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." Rev. 19:11,14,15,19,20.

That Great Day.—

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, **and the LORD alone shall be exalted in that day.**

"**For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:** And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills *that are* lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. **And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low:** and the LORD alone shall be exalted in that day." Isa. 2:11-17.

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.

Caution Given.—

"After John's description in Revelation 16 of that miracle-working power which was to gather the world to the last great conflict, the symbols are dropped and the trumpet voice once more gives a certain sound: '**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame**' [Rev. 16:15]. After the transgression of Adam and Eve they were naked, for the garment of light and security had departed from them." *Last Day Events*, 249.

"But what is the force of the caution thrown out in

verse 15? Probation must have closed, and Christ have left his mediatorial position, before the plagues begin to fall. Is there danger of falling after that? It will be noticed that this warning is spoken in connection with the working of the spirits. The inference therefore is that it is retroactive, **applying from the time these spirits begin to work to the close of probation;** that by a use of tenses sometimes occurring in the Greek language, the present tense is put for the past; as if it had read, **Blessed is he that hath watched and kept his garments, as the shame and nakedness of all who have not done this will at this time especially appear.**" Smith, DR, 700.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. **Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death.** The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. 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. **All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.**" 5 Testimonies, 81.

I Come As a Thief.—

"That is, **to the ungodly.**" 7SDABC 845

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1Th 5:4,5.

"But know this, that if the goodman of the house had known in what watch the thief would come, **he would have watched,** and would not have suffered his house to be broken up." Matt. 24:43.

"And 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.

"For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, 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.

Jesus Comes As a Thief Upon Babylon.—

"To come '**like a thief**' means to come at an **unexpected moment.**" Maxwell, God Cares, 429.

"From these verses **also we notice that the**

coming of Jesus 'as a thief' is related to the drying up of the river Euphrates and the appearing of the 'kings of the east.' And even the Battle of Armageddon is tied to these events. Do these phrases sound familiar? They should, because the same language is used in Isaiah 44:27 to describe the fall of ancient Babylon. Cyrus actually **'dried; up'** the Euphrates River and thus delivered the literal Jews from Babylonian captivity. After referring to Cyrus as **'the righteous man from the east'** in Isa. 41:2, Isaiah speaks of him as one who would **'dry up thy rivers'** and **'open ...the two leaved gates.'** Is. 44:27,28; 45:1.

"Historians recognize these as references to the clever battle plan of King Cyrus to enter the city via the water gates through the wall, after the water had been diverted from its channel. Since the river flowed through the midst of Babylon, **this ruse was a perfect means of access into the city while the drunken king partied with his military leaders.**" Crews, TUSU, 2.

"For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.** ...But ye, brethren, are not in darkness, that that day should overtake you as a thief.

"Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; **and they that be drunken are drunken in the night** [the night when Babylon fell]." 1 Thess. 5:2,4,6,7.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. The advent of Christ will surprise the false teachers. They are saying, **'Peace and safety.'** Like the priests and teachers before the fall of Jerusalem, they look for the church to enjoy earthly prosperity and glory. The signs of the times they interpret as foreshadowing this. But what saith the word of Inspiration? **'Sudden destruction cometh upon them.'** 1 Thess. 5:3. **Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare.** It comes to them as a prowling thief.

"The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, **'All things continue as they were from the beginning.'** 'Tomorrow shall be as this day, and much more abundant.' 2 Peter 3:4; Isa. 56:12. We will go deeper into pleasure loving. But Christ says, **'Behold, I come as a thief.'** Rev. 16:15. At the very time when the world is asking in scorn, **'Where is the promise of His coming?'** the signs are fulfilling. While they cry, **'Peace and safety,'** sudden destruction is coming. When the scouter, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; **when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.**" Desire of Ages, 635.

"The judgment is now passing in the sanctuary above. For many years this work has been in progress. **Soon—none know** how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:3.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: '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. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.' Revelation 22:11, 12.

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Matthew 24:39. **Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.**

"Watch ye therefore: ...lest coming suddenly He find you sleeping." Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.' Daniel 5:27." *Great Controversy*, 490,491.

Blessed is He that Watcheth.—

"Jesus says, '**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**' Here is the great burden to be carried by each one. **Are my sins forgiven? Has Christ, the burden-bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ?** Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now." *Review &*

Herald, 11/27/1900.

"I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. **Terror seized me**, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. **Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands.**" *Early Writings*, 64.

"Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. '**Without me,**' says Christ, '**ye can do nothing.**' I would that I had the power to present before you your sacred, solemn responsibility." *Review & Herald, 12/24/1889.*

Garments.—

"Why would this peculiar interruption take place in the midst of a description of Armageddon? **These clothes are the garments of salvation and refer directly to the 'fine linen' of that robe of righteousness described in Revelation 19:8.**" *Crews, TUSU*, 2.

"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.**" **Rev. 19:8.**

"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. Their faces were lighted up with the glory of God. **Then I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.'** I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in Thy coming, and taught it with energy.' And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I

saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and **that was why they were weighed in the balance and found wanting.**" *Early Writings*, 36.

Shame Of Nakedness.—

"[To Babylon:] **Thy nakedness** shall be uncovered, yea, **thy shame** shall be seen: I will take vengeance, and I will not meet thee as a man." **Is. 47:3.**

"...She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And they eyes of them both were opened, and they knew that **they were naked;** and they sewed fig leaves together, and made themselves aprons." **Gen. 2:6,7.**

"And when Moses saw that **the people were naked;** (for Aaron had made them naked unto their shame among their enemies.)" **Exodus 32:25.**

"Shall any one of us let the **shame of our nakedness appear** in the use of our God-given faculties of speech, and in the use of our pen? Shall we not consider that **Christ's righteousness in His perfect obedience to His Father's commandments** was the cause of His crucifixion. By **perfect obedience to the law of Jehovah** we are to magnify the law and make it honorable." *Counsels to Writers*, 100.

REVELATION 16:16

And he gathered them together into a place called in the Hebrew tongue Armageddon.

He Gathered Them Together.—

"The kings of the earth are **united in mind and purpose.**" *7SDA Bible Commentary*, 845.

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, **Come, and let us cut them off from being a nation;** that the name of Israel may be no more in remembrance.

"For they have consulted together **with one consent: they are confederate against thee.**" **Psalm 83:3-5.**

"These have **one mind**, and shall give their power and strength unto the beast."

"**For God hath 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." **Rev. 17:13,17.**

Into a Place.—

"**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." *7SDA Bible Commentary*, 845.

"The battle of the day of God Almighty will not be confined to any one land in particular. The issues are much larger than many have imagined. It is not geographical location that the Lord is emphasizing as much as revelation of issues at stake. The Holy Land will be involved, because *every land of earth* will be a scene for this last great struggle. '**The Kings of the earth and of the whole world**' (verse 14) will be involved. **It would be physically impossible to gather all the armies of the world on one battle-field.** ...In this death struggle between the combined powers of darkness and hate and the legions of light and love, the whole world will be the battlefield, and so terrible will be the slaughter of that day that '**they shall not be lamented, neither gathered, nor buried.**' **Jer. 25:33.**' *Anderson, UR*, 167.

"**The brief period of unanimity among the nations of the world, at which time they all agree to destroy God's people,** will end abruptly, for God intervenes to save His remnant people. Then, there will be **worldwide confusion and slaughter** among all the nations and peoples of the world. Of that time, the end of Satan's earthly kingdom, God says: '**I will shake the heavens and the earth; and I will overthrow kingdoms, and I will destroy the strength of the kingdom of the heathen (nations) ...and the horse and riders shall come down, every one by the sword of his brother.**' (*Haggai 2:21,22*). In a number of places in the Scriptures the same picture is presented—see Zech. 14:13; Judges 7:22; 1 Sam. 14:20; 2 Chron. 20:23; Ezek. 38:21. 'The swords which were to slay God's people are now employed to destroy their enemies. **Everywhere there is strife and bloodshed....** The work of destruction *begins* among those who have professed to be the spiritual guardians of the people. The false watchmen are the *first* to fall. There are none to pity or to spare.' (*Great Controversy*, 656)." *Were, KTCFS*, 29,30.

Armageddon.—

"In Isa. 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 sovereign ruler." *7SDA Bible Commentary*, 846.

The Two Sides in the Great Battle.—

"The great conflict that Satan created in the heavenly courts is soon, very soon, to be forever decided. **Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven.**" *7 Testimonies*, 141.

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite** to oppose God in the

person of His witnesses. This union is cemented by the great apostate." *7 Testimonies, 182.*

"Armageddon is presented as the climactic battle of the **great controversy between the forces of good and evil**, which started in heaven and will end on earth (12:7-9, 12)." *Biblical Research Inst., 2SOR, 374.*

"There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness. Satan and his angels will come down with power and signs and lying wonders to deceive those who dwell on the earth, and if possible the very elect. The crisis is right upon us. Is this to paralyze the energies of those who have a knowledge of the truth? Is the influence of the powers of deception so far reaching that the influence of the truth will be overpowered?

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, **King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white.**" (*Manuscript 172, 1899.*) *7BC, 982.*

"We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and **the armies of the living God will take the field.**

"Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. **The nations of the world are eager for conflict; but they are held in check by the angels.** When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. **All who have not the spirit of truth will unite under the leadership of satanic agencies.** But they are to be kept under control till the time shall come for the great battle of Armageddon.

"Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, **and as they have been in constant conflict and attained an experience in the best modes of deception and battle,** and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. **The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps....**

"The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle." (*Manuscript 175, 1899.*) *7BC, 983.*

"The early denominational view of Armageddon was expressed by James White in an editorial of the Review and Herald, January 21, 1862: '**The great battle is not between nation and nation; but between earth and heaven.**' *Were, KTCFS, 7.*

Why the Battle?—

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part." *6 Testimonies, 352.*

The Battle of Armageddon: The Enemy Attack.—

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for '**the munitions of rocks.**' *Isaiah 33:16.* But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

"Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." *Isaiah 49:14-16.* The Lord hosts has said: '**He that toucheth you toucheth the apple of His eye.**' *Zech. 2:8.*

"Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; **and angels will come to them in lonely cells, bringing light and peace from heaven.** **The prison will be as a palace;** for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon. *Great Controversy, 626,627.*

Angelic Forces in the Battle.—

“Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: ‘Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?’ **But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: ‘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.’ Matthew 27:42.** Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

“Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. **‘Shall not God avenge His own elect, which cry day and night unto Him? ...I tell you that He will avenge them speedily.’ Lk. 18:7,8.** The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

“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.**

“In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted

travelers. They have, with their own hands, kindled the fires at the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb.

“In the form of men, **angels are often in the assemblies of the righteous;** and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities and prolongs the tranquility of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

“Though the rulers of this world know it not, **yet often in their councils angels have been spokes-men.** Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. **They have defeated purposes and arrested evils that would have greatly retarded the work of God and would have caused great suffering to His people. In the hour of peril and distress ‘the angel of the Lord encampeth round about them that fear Him, and delivereth them.’ Psalm 34:7.” *Great Controversy*, 630-632**

Time of the Battle of Armageddon.—

“We need to study **the pouring out of the seventh vial.** The powers of evil will not yield up the conflict without a struggle. **But Providence has a part to act in the battle of Armageddon.”** (*Manuscript 175, 1899*). *7BC*, 983.

“I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; **they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed.** 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 one hundred and forty-four thousand triumphed.”** *Life Sketches*, 117.

THE SEVENTH PLAGUE

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.

The Seventh Plague.—

“The gathering of the nations has taken place under the sixth vial, and **the battle remains to be fought under the seventh;** and here are brought to view the instrumentalities with which God will slay the wicked. At this time it may be said, ‘**The Lord hath opened his armory, and hath brought forth the weapons of his indignation.**’ *Jer. 50:25.*” *Smith, DR, 702.*

“Babylon’s criminal career reaches a climax under the sixth plague, whereas **the sentence decreed is executed under the seventh.**” *7SDA Bible Commentary, 849.*

“The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, **he shall fill the places with the dead bodies;** he shall wound the heads over many countries.” *Psalm 110:5,6.*

Into the Air.—

“Some of the plagues are local in their application, but **this one is poured out into the air.** The atmosphere envelops the whole earth, and it follows that **this plague will envelop equally the habitable globe.** It will be universal. The very air will be deadly.” *Smith, DR, 701,702.*

A Great Voice Out of the Temple of Heaven.—

“The Lord also shall roar out of Zion, and **utter His voice from Jerusalem,** and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel.” *Joel 3:16.*

“Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and **utter his voice from his holy habitation;** he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

“...And the slain of the LORD shall be at that day from *one end of the earth even unto the other end of the earth:* they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” *Jeremiah 25:30,33.*

“**Whose voice** then shook the earth: but now he hath promised, saying, Yet once more I **shake not the earth only, but also heaven.**” *Hebrews 12:26.*

“**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, 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.” *Early Writings, 15.*

“The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.” *Early Writings, 41.*

“I saw that God will in a wonderful manner preserve His people through the time of trouble. As Jesus poured out His soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of papacy. Satan’s host and wicked men will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is heard peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as **God utters His voice from His holy habitation.**

“The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another: ‘**We are delivered. It is the voice of God.**’ With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up and reflecting the image of Jesus. Those who were so eager to destroy the saints cannot endure the glory resting upon the delivered ones, and they fall like dead men to the earth. **Satan and evil angels flee from the presence of the saints glorified. Their power to annoy them is gone forever.**” *I Testimonies, 353,354.*

“In Isa. 30:27-31 the Lord couples up the defeat of the Assyrian army around Jerusalem, as the Lord then intervened on behalf of His people, with the deliverance of God’s people in the last days when ‘**the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.** For **through the voice of the Lord shall the Assyrian be beaten down.**’ This is the passage of Scripture which

the Lord's servant employs when depicting the **deliverance of God's people by the voice of God at the opening of the 7th plague.**" Were, WATB, 84.

It is Done.—

"In the context of Rev. 16:17 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 vs. 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 appointed in the death decree arrives and the wicked rush forward with shouts of triumph to annihilate the saints (*Great Controversy*, 631,635; *Early Writings*, 283,285), **the voice of God is heard declaring, 'It is done.'** This declaration terminates the time of Jacob's trouble, delivers the saints, and ushers in the seventh plague (*Early Writings*, 36,37,282-285; *Great Controversy*, 635,636; *I Testimonies*, 353,354)." 7SDA Bible Commentary, 846,847.

"Four [times] ...this is pronounced.

"1. On Calvary when Christ's atoning sacrifice was made.

"2. When probation closes.

"3. **When the seventh plague is poured and the wrath of God is 'filled up' or finished.**

"4. When every trace of sin gives place to a renewed heaven and earth." *Burnside, RWU*, 227.

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.

Thunders and Lightnings.—

"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 upward, 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. 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."** *Early Writings*, 285.

"“When we read Ezekiel's vision of the throne, it is significant to notice how he described the movements of the angelic beings, who are the messengers of Jehovah. ...Ezekiel says:

"‘And the fire was bright, and out of the fire went forth lightning. The living creatures ran and returned as the appearance of a flash of lightning.’" Ezekiel 1:13,14.

"‘And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.’" Ezek. 1:24.

"What a sensational experience!

"‘And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.’" Ezek. 10:5.

"As these mighty beings take off, like a flash of lightning from the throne and return, there is a sound like thunder. We could have a little whisper of this when we recall the big military air bases and the taking off of powerful fighter aircraft. But what a contrast to the throne of God, **the center of the universe, a place of tremendous activity.** As the messengers of God at the behest of the Infinite, flash their way to and from the throne to the vast universe, **'there proceed lightnings and thunderings and voices.'** We suggest this is what the apostle is describing when he gazes at the activity and atmosphere of the throne." Cooke, #7-UR, 11,12.

A Great Earthquake Such As Was Not Since Men Were Upon the Earth.—

"This great earthquake takes place in connection with the return of Christ as is described in many other Scriptures. See Isa. 2:19-21; Jer. 4:24-27; Eze. 38:19,20; Hag. 2:6,7. It will be the climax of a series of earthquake shocks of increasing severity that will be harbingers of the day of God. Jesus declared that '**great earthquakes**' in '**divers places**' would be signs of His second advent. See Matt. 24:3-7; Luke 21:10,11,25-28. **This quake that shakes the earth from pole to pole as Christ approaches the earth with His angelic host, will leave the cities of the earth in ruins and the whole land desolate.**" Bunch, TR, 233.

"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 earth-quake, and so great.**' Verses 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 Controversy*, 636,637.

“The **mountains quake at him**, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

“Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the **rocks are thrown down by him.**

“The LORD is good, a **strong hold in the day of trouble;** and he knoweth them that trust in him.” *Nahum 1:5-7.*

“This will be the greatest earthquake of all time and corresponds to the second earthquake of the sixth seal of Revelation 6:14: ‘And every mountain and island were moved out of their places.’” *Cooke, #25 UR*, 25.

REVELATION 16:19,20

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.

And every island fled away, and the mountains were not found.

The Great City Was Divided Into Three Parts.—

“Though the account of the judgment upon Babylon in Rev. 18 speaks of Babylon as if she were one city, yet we learn from Rev. 16:19 that Babylon will be divided into three parts before she receives her punishment. This seems to indicate that these three parts are not alike guilty, and that God makes this division that he may punish each part according to the light which it has had, and the crimes which it has committed. It is therefore not unreasonable to conclude that Babylon is now composed of three grand sections, which are culpable in different degrees, and that God will judge each according to its deserts.” *Andrews, TAM*, 71.

“**Three unclean spirits** like frogs came out of the mouth of the **dragon**, and out of the mouth of the **beast**, and out of the mouth of the **false prophet.**” *Rev. 16:13.*

“We should notice that these ‘three unclean spirits’ go to the kings of the earth,’ and we also saw that spiritual Babylon would ‘commit fornication’ with the ‘kings of the earth.’ Since both the ‘three unclean spirits’ and spiritual Babylon go to the ‘kings of the earth,’ we must conclude that these two concepts are

synonymous; as a city with ‘three parts,’ spiritual Babylon would therefore consist of these ‘three unclean spirits.’ Going a step further, the passage above states that the ‘three unclean spirits’ consist of the ‘dragon,’ the ‘beast,’ and the ‘false prophet.’” *Swearingen, TOOTN*, 80.

“**The great city, Babylon, is spoken of as composed of three divisions.** So the great religions of the world may be arranged under three heads. The first, oldest, and most widespread is **paganism**, separately symbolized under the form of a dragon; the second is **the great Romish apostasy**, symbolized by the beast; and the third is the daughters, or descendants from that church. Under this head comes the two-horned beast, though that does not embrace it all. War, oppression, conformity to the world, the worship of mammon, the creed-power, pursuit of pleasure, and the maintenance of very many errors of the old Romish Church, identify, with sad and faithful accuracy, the great body of **the Protestant churches** as an important constituent part of this great Babylon.” *Smith, DR* (1897), 488.

“Mystical Babylon of the last days is composed of the **papacy, apostate Protestantism, and modern spiritism.** At the voice of God this three-fold union of apostate religious organizations loses its cohesion, unity, and power to act.” *7SDA Bible Commentary*, 847.

(See Rev. 16:13 for more comments on the three parts of the city of Babylon.)

Cities of the Nations.—

“As **city** denoted the papal power and religion, so does **cities** represent the power and religion of all other nations. Therefore **all the power, and all national religion**, will fall in and under this vial, and the anti-Christian power will be judged; all their sins, cruel persecutions, and bloody deeds, will be brought into judgment into remembrance before God, and he will fill to her the cup which she has made others drink, and she in her turn must drink the dregs.” *Miller, Evidence*, 228.

“John now refers to **the political organizations of earth**—represented in vs. 13, 14 as ‘**the kings of the earth**’—by a similar figure.” *7SDA Bible Commentary*, 847.

Cities of the Nations Fell.—

“**The political forces of earth also lose the state of unity of purpose to which they were gathered under the sixth plague.** ...There is a terrible awakening among them as God’s voice delivers His waiting people from their foes.... Now, the erstwhile components of the universal religio-political combine of ch. 16:13,14 begin to fight among themselves, **and the ‘the ten kings’ of ch. 17:12-16 take revenge upon mystical Babylon....** Filled with fury, the hosts of earth turn upon their leaders and upon one another the weapons with which they had purposed to slay the saints. There is strife and bloodshed

everywhere; the world is verily deluged with blood.”
7SDA Bible Commentary, 847.

“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. Verses 19, 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.**” *Great Controversy*, 636.

“The earth looked like a desolate wilderness. **Cities and villages, shaken down by the earthquake, lay in heaps.**” *Early Writings*, 290.

Came in Remembrance.—

“This is a common Biblical expression denoting the arrival of **the hour when divine judgment is to be meted out.**” 7SDA Bible Commentary, 847.

“Let the iniquity of his fathers be **remembered** with the LORD; and let not the sin of his mother be blotted out.” Psalm 109:14.

“Therefore thus saith the Lord GOD; Because ye have made your **iniquity to be remembered**, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that **ye are come to remembrance**, ye shall be taken with the hand.” **Ezekiel 21:24.**

The Cup.—

“A common Biblical expression denoting **suffering and judgments meted out.**” 7SDA Bible Commentary, 847.

“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be **the portion of their cup.**” Psalm 11:6.

“For thus saith the LORD God of Israel unto me; Take **the wine cup of this fury at my hand**, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD’s hand, and **made all the nations to drink**, unto whom the LORD had sent me. ...And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; **Ye shall certainly drink.**” **Jer. 25:15-17,28.**

“Awake, awake, stand up, O Jerusalem, which hast

drunk at the hand of the LORD **the cup of his fury**; thou hast drunken the dregs of the cup of trembling, and wrung **them out.**” **Isaiah 51:17.**

Great Babylon Came in Remembrance Before God, to Give Unto Her the Cup of His Wrath.—

“The Armageddon prophecy is located in the unit of the seven last plagues (Rev. 16), after the description of the sixth plague (vs.16). **The actual battle is not described in verse 16. It will take place consequently during the seventh plague.** Surprisingly, the final, or seventh, plague describes the terrifying events in nature that will accompany the second advent of Christ, with this clarification: ‘**God remembered** Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.’ (16:19).

“**The battle of Armageddon and the destruction of universal Babylon, therefore, coincide.** These cannot be divorced from each other. Armageddon is explained within Revelation 16 as the divine judgment and destruction of Babylon.” *Biblical Research Inst., 2SOR, 375.*

“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 wine-press of the fierceness and wrath of Almighty God.**” **Revelation 19:15.**

Every Island Fled Away, Mountains Not Found.—

“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 Controversy*, 636,637.

“The earth looked like a desolate wilderness. **Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns.** Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. Large trees had been uprooted and were strewn over the land.” *Early Writings*, 290.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and **though the mountains be carried into the midst of the sea;** though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” **Psalm 46:1-3.**

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.

A Great Hail.—

“This is the last instrumentality used in the infliction of punishment upon the wicked, the bitter dregs of the seventh vial. God has solemnly addressed the wicked, saying, ‘**Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.**’ Isa.28:17. (See also Isa.30:30.) And he asks Job if he has seen the treasures of the hail, which he has ‘**reserved against the time of trouble, against the day of battle and war.**’ Job 38:22,23.” Smith, DR, 702.

“At His own will God summons the forces of nature to overthrow the might of His enemies—‘**fire, and hail; snow, and vapor; stormy wind fulfilling His word.**’ Psalm 148:8. When the heathen Amorites had set themselves to resist His purposes, God interposed, casting down ‘**great stones from heaven**’ upon the enemies of Israel. [Joshua 10:11.] We are told of a greater battle to take place in the closing scenes of earth’s history, when ‘**Jehovah hath opened His armory, and hath brought forth the weapons of His indignation.**’ Jeremiah 50:25. ‘Hast thou,’ he inquires, ‘entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?’ Job 38:22, 23.

“The revelator describes the destruction that is to take place when the ‘**great voice out of the temple of heaven**’ announces, ‘It is done.’ He says, ‘There fell upon men a great hail out of heaven, every stone about the weight of a talent.’ Rev. 16:17, 21.” Patriarchs & Prophets, 509.

“Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, **O great hailstones, shall fall; and a stormy wind shall rend it.**” Ezekiel 13:11.

“And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and **great hailstones, fire, and brimstone.**” Ezekiel 38:22.

People Stoned for Idolatry, Rebellion.—

“Old Testament law required persons convicted of notorious idolatry, adultery, blasphemy, or stubborn rebellion to be stoned to death. The stoning was done by the entire community, indicating everyone’s abhorrence of the great crime. See Deuteronomy 13:2-11; 21:18-21; 22:23,24; Leviticus 24:16. **Under the seventh plague the people who have worshiped the beast, blasphemed God, and refused to repent are hail-**

stoned to death while heavenly voices approve.” Maxwell, God Cares, 432.

Every Stone the Weight of a Talent.—

“Probably about **66 pounds** in weight.” 7SDA Bible Commentary, 848.

“According to various authorities, a talent as a weight is about **fifty-seven pounds** avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter. The cities have fallen in a mighty earthquake, the islands have fled away, and the mountains are not found. Again the wicked give vent to their woe in blasphemy; for the plague of the hail is ‘**exceeding great.**’

“Some faint idea of the terrible effect of such a scene as is here predicted, may be inferred from the following sketch of a hailstorm on the Bosphorus, by Commodore Porter:

“We had got perhaps a mile and a half on our way, when a cloud rising in the west gave indications of approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and with a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish, but soon after discovered that they were **large balls of ice falling.** Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven’s artillery had been charged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us, but the lumps of ice stripped them into ribbons. We fortunately had a bullock’s hide in the boat, under which we crawled, and saved ourselves from further injury. **One man of the three oarsmen had his hand literally smashed;** another was much injured in the shoulder; Mr. H. received a blow in the leg; my right hand was somewhat disabled, and all were more or less injured....

“It was the most awful and terrific scene I ever witnessed, and God forbid that I should ever be exposed to another! **Balls of ice as large as my two fists fell into the boat, and some of them fell with such violence as certainly to have broken an arm or leg had they struck us in those parts.** One of them struck the blade of an oar, and split it. The scene lasted perhaps five minutes; but it was five minutes of the most awful feelings I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice, I cannot call it hail, the **trees stripped of their leaves and limbs,** and everything looking desolate.

“The scene was awful beyond all description. I have witnessed repeated earthquakes; the lightning has played, as it were, about my head; the wind has roared, and the waves at one moment have thrown me to the sky, and the next have sunk me into a deep abyss. I have been in action, and have seen death and destruction around me in every shape of horror; **but I never before**

had the feeling of awe which seized me on this occasion, and still haunts, and I fear forever will haunt me. ...My porter, the boldest of my family, who had ventured an instant from the door, had been knocked down by a hailstone, and had they not dragged him in by the heels, would have been battered to death. ...Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Imagine to yourself the heavens suddenly frozen over, and as suddenly broken to pieces in irregular masses of from half a pound to a pound weight, and precipitated to the earth.' *Letters from Constantinople and its Environs*, Vol. I, p.44.

"Reader, if such were the desolating effects of a hailstorm of ice, which discharged stones the size of a man's fist, weighing at most a pound or so, **who can depict the consequences of that coming storm in which 'EVERY STONE' shall be of the weight of a talent?** As surely as God's word is truth, He is thus soon to punish a guilty world. **May it be ours, according to the promise, to have 'sure dwellings' and 'quiet resting-places' in that terrific hour.** Isa.32:18, 19." *Smith, DR*, 703-704.

"In 1914 two missionaries reported hailstones in China weighing ten pounds each. Hailstones 17 inches in circumference or 'as large as grapefruits' fell at Potter, Nebraska, July 6, 1928. They were very destructive. A hailstorm took place at Theodore, Saskatchewan, in 1930, when stones the size of grapefruits and larger fell and did great damage. **They went through roofs, killed and wounded many cattle and other animals, and wounded many persons.** One stone fell and buried itself in the earth. **When dug up and weighed, it was found to weigh 120 pounds.** In February, 1936, hailstones as large as coconuts brought death to 26 natives near Settlers in Transvaal, South Africa. **Is it any wonder that the earth is left in a chaotic state by this terrific storm and earthquake?"** *Bunch, TR*, 234.

Seventh Plague Similar to Egypt.—

"Accompanying the hail will be **an electric storm similar to that with the plague in Egypt....**" *Bunch, TR*, 234.

Men Blasphemed God.—

"**For the third time those upon whom the plagues fall curse God,** thus revealing their utter contempt for Him, even in the midst of His most grievous judgments." *7SDA Bible Commentary*, 848.

"**It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements.** The Lord gave them His law; they might have compared their characters with it and learned their

defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. '**Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.**' *Mal. 3:18.*

"The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant.

"**The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people.** Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. **And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory."** *Great Controversy*, 639-640.

The Plague Was Exceeding Great. The Result of the Battle of Armageddon.—

"My attention was again directed to the earth. **The wicked had been destroyed, and their dead bodies were lying upon its surface.** The wrath of God in the seven last plagues had been visited upon the inhabitants of the earth, causing them to gnaw their tongues from pain and to curse God. The false shepherds had been the signal objects of Jehovah's wrath. **Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet.** After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. **The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other."** *Early Writings*, 289.

| F I V E H A V E F A L L E N | | | | | | BABYLON THE GREAT | |
|-----------------------------|---------------------------|---------------------------|---------------------------|---------------------------|--------------------------------|-----------------------------|------------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| BABYLON | MEDO-PERSIA | GREECE | PAGAN ROME | PAPAL ROME | "ONE IS" ATHEISM | NOT YET COME (USA) | THE EIGHTH IS OF THE 7. PAPAL ROME |
| THE BEAST WAS | THE BEAST WAS | THE BEAST WAS | THE BEAST WAS | THE BEAST WAS | THE BEAST IS NOT | WILL CONTINUE A SHORT SPACE | PAPACY REVIVED; WOUND HEALED |
| UNION OF CHURCH AND STATE | UNION OF CHURCH AND STATE | UNION OF CHURCH AND STATE | UNION OF CHURCH AND STATE | UNION OF CHURCH AND STATE | SEPARATION OF CHURCH AND STATE | REUNION OF CHURCH & STATE | BABYLON THE GREAT |



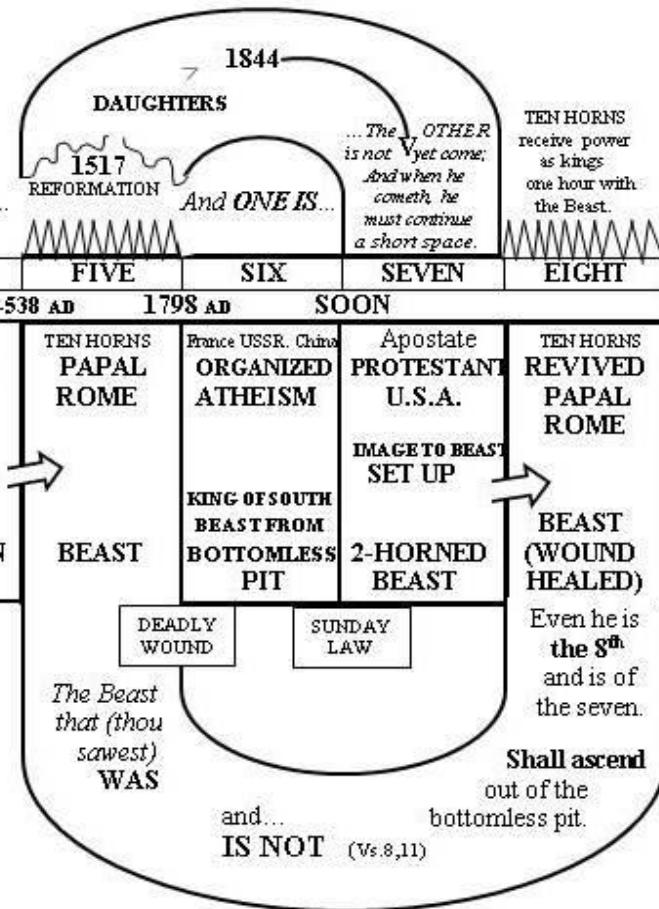
The Seven Heads of Revelation 17

Revelation 17:10,12: And there are seven kings: five are fallen...

| HEADS # | ONE | TWO | THREE | FOUR | FIVE | SIX | SEVEN | EIGHT | 2ND COMING |
|---------|---------|-------------|---------|------------|----------------------|-----------------------------------------|----------------------------|------------------------------|------------|
| DATES | 538 BC | 331 BC | 168 BC | 476-538 AD | 1798 AD | SOON | | | |
| KINGDOM | BABYLON | MEDO-PERSIA | GREECE | PAGAN ROME | TEN HORNS PAPAL ROME | France USSR. China ORGANIZED ATHEISM | Apostate PROTESTANT U.S.A. | TEN HORNS REVIVED PAPAL ROME | |
| SYMBOLS | LION | BEAR | LEOPARD | DRAGON | BEAST | KING OF SOUTH BEAST FROM BOTTOMLESS PIT | 2-HORNED BEAST | BEAST (WOUND HEALED) | |

- TIME OF PROPHECY:**
Post 1798 = (Time of the End)
- Woman is drunken with the blood of saints that were killed during the 1260 years.
 - The world at this time sees difference between woman (church) and beast (state).
 - Woman and beast in wilderness (out of the main focus of the world.)
 - The vision is shown to John by one of the seven angels with the seven plagues.
 - Woman is "Mother of harlots." The daughters (Apostate Protestant churches) did not exist until 1500's and did not fall till 1844.

- PRINCIPLES OF INTERPRETATION:**
- Seven Heads = Seven Mountains = Seven Kings = Seven successive world powers that persecute God's people.
 - The seven heads begin with Babylon, Medo-Persia, Greece, as John see them described in Revelation 13:1,2—the composite beast.
 - The beasts described in Revelation 12, 13, and 17 are the same. The appearance changes when a new head is in power.
 - Successive head battles and conquers the previous head. Exception with head #5 and 8.



Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. 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." Great Controversy, 615.

**REVELATION 17:1-18**

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 shew unto thee the judgment of the great whore that sitteth upon many waters:

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.

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.

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:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

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.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou 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.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

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.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

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.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou 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.

17 For God hath 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.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

INTRODUCTION TO REVELATION 17.—

“Revelation 17-18 are a further elaboration of the sixth and seventh plagues.” Biblical Research Inst., 2SOR, 154.

“Chapter 17 consists of two distinct parts: (1) the symbolic vision of vs. 3-6, which John saw, and (2)

what he was told (vs.7) in explanation of it as record in vs.8-18. Part one set 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. Accordingly, part one is concerned most particularly with events under the sixth plague, and part two with those under the seventh. Thus ch. 17 is a delineation of the final crisis, when Satan puts forth his supreme effort to annihilate God's people 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." 7SDA Bible Commentary, 849.

"An antithetical parallelism exists between the angelic explanations of the judgment of *Babylon, the harlot* (17:1-19:10) and of the descent from heaven of the *Holy City, Jerusalem, the wife of the Lamb* (21:9-22:5). Significantly, each explanatory discourse is given by one of the bowl angels (of Revelation 16)." Biblical Research Inst., 2SOR, 145.

"Revelation 17, 18, and the first ten verses of chapter 19 (that is, Revelation 17:1 to 19:10) make up the division we have called 'The Fall of Babylon.' ...Our present division (17:1 to 19:10) ...stands in striking relationship with the final division of the book (21:9 to 22:9), the one about the Lamb's bride, the holy city New Jerusalem.

"...The two divisions about the harlot city and the holy city begin and end alike. In each case, a plague angel begins the division by inviting John to come and see something—either Babylon (the great city, the harlot) or New Jerusalem (the holy city, the Lamb's bride). In each case, when the angel has shown John what he has to show him, John is momentarily overwhelmed and gratefully attempts to worship the angel. The angel, of course, reminds John that he is an angel and that we should worship only God.

"Each angel tells John about the cities themselves and about their relationships with 'kings' and 'nations.' There is, however, a noteworthy contrast. Babylon, says the first angel, has become full of demons and impurity and sits on waters that represent the sea of humanity. Kings and nations drink her wine, commit immorality with her, reign with her, then hate and make war with her, and finally weep while she burns.

"On the other hand, nothing impure or unclean enter New Jerusalem. The river of life flows from her. Kings and nations drink her living water, eat the fruit of her tree of life, and bring in through her open gates their glory and honor." Maxwell, God Cares, 453.

"It [Rev. 17] was given to reveal vital information for the Lord's loyal people, information concerning their perilous plight when 'the great whore' becomes the mistress of the governments of earth, and when the populace give their assent to this unholy union.

"...It is also written in order to encourage God's people with the knowledge that the Lord has taken full cognizance of the fury of her wrath against His people and thus find comfort in knowing that the Lord will deal with her and bring deliverance to His oppressed people." Were, WATB, 79,81.

"God makes a distinction between church systems and the people that are members of these systems. If the system is corporately in open violation of the ten commandments, then God is no longer directing that church system. But God still has many of His people in those fallen systems who are ignorant of what their church teaches and does. In His great love He calls them out of these systems. This is the message of the Second Angel's message of Rev. 14:8 and 18:1-4." PJ.

THE WOMAN AND THE BEAST

REVELATION 17:1,2

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

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.

One of the Seven Angels.—

"The identification of this angel as one of the seven plague-bearing angels of chs. 15 and 16 implies that the information about to be imparted 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." 7SDA Bible Commentary, 849.

"The purpose of this vision is announced by one of the plague-angels which was doubtless the seventh. In a special sense the seventh and last plague is a manifestation of the unmixed wrath of God upon Babylon the Great." Bunch, TR, 236.

Come Hither; I Will Shew Thee the Judgment.—

"In Revelation 21:9,10 an angel invited John to watch the holy city come down from heaven. This invitation certainly carried John's mind forward to the

end of the millennium. Similarly, at the beginning of Revelation 17 ...an angel gave John an invitation to come and see the ‘**judgment**’ of the great harlot. **This invitation drew his mind forward to the beginning of the end time....**

“So shouldn’t Revelation 17 be interpreted from the viewpoint of 1798/1844 and later, the era of the judgment and the end time? This is the time frame for the judgment scene in Daniel 7, the opening of the little scroll in Revelation 10, and the preaching of the first angel’s message of Revelation 14:6,7, ‘The hour of his judgment has come.’” *Maxwell, God Cares*, 473.

“At times I am carried far ahead into the future and shown what is to take place.” *Spiritual Gifts*, vol. 2, 292.

Whore.—

“A pure woman represents the church of Christ; a prostitute represents this church when it turns from its lawful husband, and commits adultery with the kings of the earth.” *Haskell, SSP*, 291.

“According to scripture, there are three ways by which a church can be guilty of spiritual fornication or whoredom.

“1. By the practice of idolatry, which is spiritual unfaithfulness to Christ. ‘**Thou hast made to thyself images of men [idols] and did commit whoredom [fornication] with them.**’ (Ezek. 16:17). By the practice of idolatry ancient Israel was unfaithful to God. ‘**She committed adultery with sticks and stones.**’ (Jer. 3:6,9.)

“2. By the church becoming friendly with the degenerate world. ‘**Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?**’ (James 4:4).

“3. By the union of church and state. Fornication is illicit union, and when the rulers, or civil powers of the state unite with the church or support the church, it is an unlawful union. It is spiritual fornication in the sight of God. **According to scripture, the spiritual husband of the church is Jesus Christ; therefore if a church unites with or receives favors of one who is not her husband, she commits spiritual adultery.** The kings or rulers, who are involved in this practice, are also guilty of spiritual adultery with the harlot church.” *Cooke, #29-UR*, 14.

“There are two kinds of women in the world. There are two kinds of churches. **Rev. 2:9.** Satan has a church—‘**a congregation of Satan.**’ (TCNT).

“**2 Cor. 11:13-15.** Satan has ministers, ‘**deceitful.**’ They profess to be disciples of Jesus.” *Burnside, RWU*, 196.

The Great Whore.—

“In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the **symbol of a church, a virtuous woman representing a**

pure church, a vile woman an apostate church.

“In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: ‘**I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.**’ Hosea 2:19. And, again: ‘**I am married unto you.**’ Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: ‘**I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**’ 2 Corinthians 11:2.

“**The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow.** The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: ‘I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine.’ ‘And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee.... **But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.**’ ‘As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;’ ‘as a wife that committeth adultery, which taketh strangers instead of her husband!’ Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.

“In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: ‘**Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.**’

“The woman (Babylon) of Revelation 17 is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.’ Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4-6,18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.** The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by **the haughty see of Rome.** And no other power could be so truly declared ‘drunken with the blood of the saints’ as that church which has so cruelly persecuted the

followers of Christ. Babylon is also charged with the sin of **unlawful connection with ‘the kings of the earth.’** It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and **Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.**” *Great Controversy*, 381,382.

“That this apostate woman, as presented in this chapter, is a symbol of the Roman Catholic Church, is generally believed by Protestants. **Between this church and the kings of the earth there has been illicit connection.** With the **wine** of her fornication, or her **false doctrines**, the inhabitants of the earth have been made **drunk.**” *Smith, DR*, 707.

“The harlot of Babylon, described in Rev. 17, is set forth in contrast to the bride of Christ, described in Rev. 12. In Rev. 12:17 this ‘woman’ obeys the Commandments of God and has the testimony of Jesus Christ. Thus, **by the principle of contrasts, we know that ‘the great whore’, while professing to be the bride of Christ, does not keep the Commandments of God and does not have the testimony of Jesus Christ;** on the contrary, she persecutes those who do obey God and thus bears evidence that she is led by Satan into hatred for Christ and His people.” *Were, WATB*, 53.

The Judgment of the Great Whore.—

“In verse 19 of the preceding chapter, we were informed that **‘great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.’** The prophet now takes up more particularly the subject of this great Babylon.” *Smith, DR*, 707.

“In a special sense the seventh and last plague is a **manifestation of the unminglel wrath of God upon Babylon the Great.**” *Bunch, TR*, 236.

Two Reasons For the Judgment.—

“1) **She committed fornication with ‘Kings of the Earth’—union of Church and State.** She sits on the beast—the state—and she is upheld and supported by the state. 2) **She made the nations drink of her ‘maddening wine.’** (Rev. 14:8). Her false teachings that have deceived and intoxicated the nations.” *Burnside, RWU*, 192.

Many Waters.—

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

“O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.” **Jeremiah 51:13.**

“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.....” **Isaiah 17:12,13.**

That Sitteth Upon Many Waters.—

“That is, **exercising despotic power over many ‘peoples’ and ‘nations.’** ...Modern Babylon is represented as **sitting upon, or oppressing, the peoples of earth.**” *7SDA Bible Commentary*, 850.

With Whom the Kings of the Earth Have Committed Fornication.—

“**The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow.**

“...Babylon is also charged with the sin of **unlawful connection with ‘the kings of the earth.’** It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and **Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.**” *Great Controversy*, 381,382.

“This expression is equivalent to ‘**gone a whoring**’ in the OT (cf. Eze. 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 and the nations of earth.**” *7SDA Bible Commentary*, 850.

“My people ask counsel at their stocks, and their staff declareth unto them: for the **spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.**” *Hosea 4:12.*

“Fornication is a form of false affection which prostitutes the body to alien purposes. Likewise the alienation of the heart’s affections and allegiance from Christ is a violation of the most sacred ties that bind a Christian to Him. **Since the union between the Christian and his Master is represented by marriage, the breaking of that tie through apostasy is appropriately called spiritual fornication.** Idolatry and false worship have always been designated harlotry. It includes every form of idolatry or creature worship. **Even friendship with the world is called adultery in James 4:4.**” *Bunch, TR*, 236.

“The symbolic concept of ‘**fornication**’ comes from Ezekiel 16. There Israel, God’s people in Old Testament times, was likened to a poor woman whom God made beautiful and then graciously married. But Israel faithlessly committed ‘immorality’ with her idolatrous neighbor nations. **She eagerly adopted their paganism, made mutual-aid treaties with them, and,**

like them, oppressed God's faithful followers." *Maxwell, God Cares*, 458.

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." **Revelation 18:9.**

"The first love was lost, and that made it easy to commit fornication. The church tolerated those who held false doctrines, and certain sects of philosophers who applied the reason of the Greeks to the study of God's Word. **The simplicity of early days was changed for worldly habits, teachings, and ways of living.** The inward change may be read in the outward manifestations in the churches of Per-gamos and Thyatira. Paganism walked bodily into the church, and the leader of Paganism claimed the once pure church as his bride. A false spirit of prophecy, false interpretation of the Scriptures, the exaltation of reason, the love of worldly ways, the desire for money and **positions in the government, and finally a demand for the crown itself**—these are what wrought the change from purity, simplicity, and gentleness, to the condition of the prostitute." *Haskell, SSP*, 292.

"History overwhelmingly demonstrates the demonic consequences of the corruption of power by the church. Christ explicitly declared, 'My kingdom is not of this world' John 18:36. Thus, one cannot escape the conclusion that the alliance of the church with earthly governments stands indirect opposition to Christ's will, and thereby constitutes the essential characteristic of the antichrist. Christ's kingdom bears no relation to political kingdoms." *Biblical Research Inst.*, 2SOR, 169.

"(Rev. 17:2 quoted). That is, the union of Church and State—with the Church leading the State—will be a practicing belief of the governments of earth. This deception being also imbibed as a doctrine by the people who are drunk with 'the wine of her fornication'—that is, those who believe this to be the teaching of the Scriptures." *Were, WATB*, 78.

The Inhabitants of the Earth Have Been Made Drunk With the Wine of Her Fornication.—

"It may be noted that here the intoxication of the inhabitants of the earth is mentioned following reference to the illicit alliance between Babylon and the kings of the earth. **Apparently 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." *7SDA Bible Commentary*, 850.

"The great sin charged against Babylon is that she 'made all nations drink of the wine of the wrath of her fornication.' This cup of intoxication which she presents to the world represents the false doctrines

that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ." *Great Controversy*, 388.

Wine of Her Fornication.—

"Wine is employed in Scripture as a symbol of doctrine—see Matt. 9:17; etc. **Fermented wine represents false doctrines; doctrines that have poison in them similar to alcohol in fermented wine; doctrines that becloud the brain and benumb the moral sensibilities of those who imbibe them.** This is the wine that the Babylonian whore gives to the kings and people of earth." *Were, WATB*, 153.

"Made nations drunk with her 'maddening wine,' **Jer. 51:7—her false teaching.** Here are but a few of them: **1. The word of man—tradition instead of the Bible**, i.e. 'My church teaches,' 'My minister says,' 'I think,' 'My opinion is,' etc. **2. Infant Baptism.** This is not from the Word of God. This teaching says that God would shut an innocent baby out of Heaven unless someone sprinkles it with water. It also puts people into a false sense of security. They think they have been baptized but they only have a counterfeit. 'Teach,' 'Repent,' 'Baptize,' is Christ's requirement. **3. Purgatory.** This is not in the Scriptures. It originated in paganism. It lulls people into the false hope of salvation after death. **4. Eternal Agony in Hell**—a teaching which attacks the character of our God. **5. Sunday Sacredness.** 'For which there is no Scriptural authority.' A Doctrinal Catechism, p. 174, Keenan." *Burnside, RWU*, 197,198.

"The Mass is only an old baptized pagan practice. In Egypt they ate the wafer after it had been consecrated by the priest in their worship in the Isis temples. There they had the holy water and the great ceremonies later taken over by the apostate church. **Celibacy, Easter, monasteries are all practices taken over from pagans** of one form or another, even the sign of the cross and Christmas are baptized forms of paganism; and finally the day set apart for those ceremonies, **Deis Solis, Sunday**, was instituted in Christian worship in place of the day God set apart to commemorate His work of creation and redemption." *Straw, SR*,102.

"Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the **natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day.** These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the

wrath of her fornication.” *Testimonies to Ministers*, 61,62.

(See Rev. 14:8 for more comments on the wine of Babylon.)

Made Drunk (The Harm of Babylon’s Wine).—

“Through this global union of church and state, a majority of the world will become spiritually ‘drunk’ through the ‘wine’ of the sin and false doctrine promoted by this ‘great whore.’ We should remember that both ‘sin’ and intoxicating [spiritual] ‘wine’ deaden the moral perceptions; thus, as the nations of the world follow this apostate church by participating in her sins and advocating her false doctrines [wine], they become spiritually ‘drunk’ with the ‘wine’ of her ‘fornication,’ and therefore cannot discern truth from error.” *Swearingen, TOOTN, 72.*

“That is, completely intoxicated. The normal powers of reason and judgment have been stupefied and the spiritual perception benumbed.” *7SDA Bible Commentary*, 850.

“Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.” *Great Controversy*, 389.

“If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. **There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth,** therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the Great Teacher.” *Selected Messages*, Vol. 1, 405.

“True sanctification is found in yielding the will to the will of God, in rendering obedience to his commandments, and in making his standard of righteousness the aim of our life. If men would consent to follow the Lord fully, if they were not confused with the wine of Babylon, they would see that to tamper with the Lord's standard, to depart from his commandments, is the worst species of rebellion. This is well represented as the wine of the wrath of the abomination of Babylon, the cup which she has presented to all nations to drink. Were it not for this, **thousands, yes, millions, would be found in the path cast up for the ransomed of the Lord to walk in.**” *Signs, 11/14/1895.*

“Men's theories and suppositions are honoured before the word of the Lord God of hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. **Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening draughts dealt out from Babylon.**” *Bible Echo*, 2/1/1897.

“In the seventeenth of Revelation is foretold the **destruction of all the churches** who corrupt themselves by idolatrous devotion to the service of the papacy, **those who have drunk of the wine of the wrath of her fornication.** [Rev. 17:1-4 quoted.]” (*Letter 232, 1899*). *7BC, 783.*

“**Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous.**” *5 Testimonies*, 292.

“It [Babylon's false doctrine] leads to spiritual fornication or adultery, **which exhibits itself in idolatry and/or friendship with the world, and the union of church and state.**” *Cooke, #29-UR, 15.*

How the Inhabitants of the Earth Drink the Wine.—

“**Rome withheld the Bible from the people and required all men to accept her teachings in its place.** It was the work of the Reformation to restore to men the word of God; but is it not too true that **in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures?** Said Charles Beecher, speaking of the Protestant churches: ‘They shrink from any rude word against **creeds** with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering.... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, **a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible....** There is nothing imaginary in the statement that the **creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.**’ Sermon on ‘The Bible a Sufficient Creed,’ delivered at Fort Wayne, Indiana, Feb. 22, 1846.” *Great Controversy*, 388.

“**If we turn from the testimony of God's word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abomination.**” *Great Controversy*, 536.

The Only Remedy for Spiritual Intoxication.—

“She [Babylon] has made all the world drink from that cup of poison. Rev. 17:4. Hence as John says,

‘the inhabitants of the earth are made drunk’—and the only remedy pointed out by God to heal His people of this awful malady, and make them *sober* again, is to come out of her altogether, for while you stay there you will be continually *drunk* with her poison.” Bates, *Waymarks*, 17.

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.

So He Carried Me Away In the Spirit.—

“The sensation of motion was doubtless designed to aid John in making the mental transition from his own time and place to those of the vision.” 7SDA Bible Commentary, 850.

“No correct understanding of this chapter was possible as long as the many explanations here found were understood as having been given by the angel from the standpoint of the Roman Empire, instead of having been viewed by John and explained by the angel in terms of the last days, the time of the end. **Was it not one of the angels with the seven last plagues who showed this vision to John?** And was not John picked up and carried ‘away in the spirit’ from his own place and time, to see conditions as they would be down at the very close of earth’s history?” Price, *Time of the End*, 100.

Into the Wilderness.—

“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.**” 7SDA Bible Commentary, 850.

The wilderness is a place without rain, symbolizing a lack of the Holy Spirit: “And now she is planted in the wilderness, in a dry and thirsty ground.” Ezekiel 19:13.

“Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.” Isaiah 32:15.

“The fact that in this vision the woman and the beast are shown to the prophet in a ‘wilderness’ (verse 3) probably means that it applies at a time when both the woman and the beast are having a ‘wilderness’ experience, during the time of the deadly wound of the leopard beast (Rev. 13:3). This of course means modern times, **the two centuries since the power to burn ‘heretics’ was taken away from Rome.** How constant have been her nostalgic complaints that she is being

hindered in her divine right of ruling the world as she used to do. **This is her period of widowhood (Rev. 18:7), which she hopes will soon be over. It is her ‘wilderness’ experience.**” Price, *Time of the End*, 33,34.

“In Rev. 12 ‘the wilderness’ is mentioned twice: (Rev. 12:6,14 quoted). Thus we have already been informed concerning ‘the wilderness’ where the church fled to escape some of the fury of the persecution heaped upon her by the forces of Babylon. When John beholds the Babylonian whore out in ‘**the wilderness**’ (Rev. 17:3) sitting upon the scarlet coloured beast she is ‘drunken with the blood of saints, and with the blood of the martyrs of Jesus’ (Rev. 17:6). She has done her dastardly work and is replete with the blood of the saints. This view therefore represents the woman *after* the terrible persecutions of the Dark Ages.” Were, WATB, 218.

A Beast.—

“In Bible prophecy beasts commonly represent **political powers** (Dan. 7:3-7,17; 8:3,5,20,21; cf. Rev. 12:3; 13:1).” 7SDA Bible Commentary, 851.

“The beast on which the woman is mounted **symbolizes the devil’s style of civil government** during the same time [from Babylon to the end of time], the seven successive attempts, more or less successful, to control the national affairs of the world.” Price, *Time of the End*, 109.

I Saw a WOMAN Sit Upon a Beast.—

“We here have the woman, the church, seated upon a scarlet-colored beast, the civil power, by which she is upheld, and which she controls and guides to her own ends, as a rider controls the animal upon which he is seated.” Smith, DR, 707.



**The Roman Catholic Church System
Sitting Upon 7 Phases of State Power.**

“For centuries **the medieval church and the European states were so interrelated and mutually supportive that they could be characterized by a**

single complex symbol, the leopard-bodied beast. Historians commonly regard the history of the Middle Ages as virtually church history.

“During most of the 1260 years, kings and princes occasionally opposed a pope politically, but most of them loyally enforced the papacy’s theological beliefs. As we have seen, however, **around 1798 a wholly new concept emerged, church and state separated in a republican environment.** Partly by means of this very concept, Catholicism received its apparently mortal wound (Revelation 13:3), and the United States began its climb to world prominence.” *Maxwell, God Cares*, 475,476.

“The fact that the drunken woman on the scarlet beast means a period in history down very close to the end is indicated in several other ways. **It is one of the angels with the seven last plagues that shows this vision to John, and the seven last plagues apply just before the second advent.** Also the fact that the woman and the beast are differentiated would seem to mean that the time here represented is when the world in general has learned to think of the church as distinct from the civil power. This intellectual and even practical distinction has come about only in modern times, the time of the end.” *Price, Time of the End*, 33.

“The chief difference between the beast of ch. 13 and that of ch. 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, religious power.**” *7SDA Bible Commentary*, 851.

“In the last days of the world’s history, there will be such a close union between the church and the state that, in order to comprehend the outpouring of the judgments of God in the plagues, **John was given a view of both the church and the state.**” *Haskell, SSP*, 289,290.

“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.’” *7SDA Bible Commentary*, 851.

A Scarlet Colored Beast.—

“The woman was drunk with **the blood of the saints; this was represented by the scarlet color of the beast upon which she rode.** ...All the universal kingdoms came into power by the shedding of blood. ...**The nation was painted red with the blood of martyrs when the government submitted itself to the ecclesiastical power, and the church made war with the saints.** During the twelve hundred and sixty years of tyranny, the church claimed that it never took the life of

a single individual. The church merely decided who were heretics—so they argue—and the *state* executed the judgment. **The beast ridden by the woman cannot do otherwise than carry out her will.**” *Haskell, SSP*, 297,298.

“They build up Zion with blood, and Jerusalem with iniquity.” *Micah 3:10.* “They that did feed delicately are desolate in the streets: **they that were brought up in scarlet** embrace dunghills.” *Lamentations 4:5.*

“**The color of this beast may intimate that it is the epitome of evil,** as 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 his control.” *7SDA Bible Commentary*, 851.

“But though the beast and the harlot are shown as separate entities, **they are virtually identical in character.** Morally there is little to choose between them. **Both are colored ‘scarlet.’**” *Maxwell, God Cares*, 477.

“**The scarlet beast of Revelation 17 shows the world situation** as viewed from the time of the end, our modern times.” *Price, Time of the End*, 48.

Beasts of Revelation 13 and 17 are Identical.—

| REVELATION 13 | REVELATION 17 |
|--------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------|
| 1. 7 Heads and 10 Horns | 7 Heads and 10 Horns |
| 2. The names (margin) of blasphemy. | Full of names of blasphemy. |
| 3. Makes war with the saints. (vs.7) | Drunken with the blood of the saints. (vs. 6) |
| 4. Receives deadly wound, slain. | “The beast which thou sawest was, and is not. i.e. no longer exists, dead. |
| 5. His deadly wound was healed. (vs.3). | “The beast... shall ascend out of the bottomless pit.” (place of death.) “The beast that was, and is not, and... yet is. ” |
| 6. All the world wondered. | They that dwell on the earth shall wonder. |
| 7. Whose names are not written in the book of life from the foundation of the world. | Whose names were not written in the book of life from the foundation of the world. |
| 8. Specifications fulfilled only by the Roman head of the beast. | Specification fulfilled chiefly by the Roman head of the beast. |

From: *Cooke, #16-UR*, 21,22.

“**The woman and the beast mentioned separately in Rev. 17 are the same as the beast in Rev. 13 which is a combination of the papal church**

working through the State. The reason why the two are shown in almost a separate capacity in Rev. 17 is because **one of the lessons Heaven seeks in that chapter to teach the remnant church is that doctrines, the things men believe, determine their actions, whether good or bad.**" Were, WATB, 168.

Full of Names of Blasphemy.—

"Apostasy and opposition to God **are complete.** ...These names indicate the character of the beast—it presumes to usurp the prerogatives of Deity. That it is 'full' of blasphemous names indicates that it is **wholly devoted to this objective.**" 7SDA Bible Commentary, 851.

Seven Heads.—

"**The seven heads are seven forms of civil power which successively bear rule.** These seven heads belong alike to the dragon of Rev. 12, the beast of chap. 13, and that of chap. 17. This shows conclusively that the dragon and these two beasts are **symbols of the same power under different heads** for there are not three sets of seven heads, but it is evident that **the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another.** Rev. 17:9, 10. It appears that the dragon of chap. 12 and the beast of chap. 13 and that of chap. 17 each represents some **one or more of the seven heads** yet as each is seen with the seven heads, they must each in a certain sense extend over all the period covered by the three symbols; for there are not twenty-one heads. The proper period of each seems to be this: the dragon before the 1260 years, the beast of chap. 13, during that period, and **the beast of chap. 17 since the deadly wound and captivity at the close of that period.**" Andrews, TAM, 77,78.

Ten Horns.—

"And the **ten horns** which thou sawest are **ten kings**, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. 17:12,13

"A significant difference between the leopard beast of Revelation 13 and the scarlet-colored beast of Revelation 17 should be emphasized. Each beast has ten horns, but while the horns on the leopard had ten crowns, **no crowns are mentioned in the description of the scarlet beast.** This last beast, as we have noticed, is descriptive of **a period in history when crowns and monarchies are, to a large extent, out of fashion.**" Anderson, UR, 178.

"The dragon had crowns on its *seven heads* and none on its ten horns; the beast, however, had crowns on its *ten horns* and none on its *seven heads*. Thus the arrival of the sea beast in Revelation 13 announced a departure from the era of the Roman Empire and an entrance into the era of the invading tribes. Whereas

Revelation 12 began with the birth of Jesus, Revelation 13 begins around AD 476.

"...That the crowns do serve as time markers is confirmed by comparison of the dragon and sea beast with **the red beast in Revelation 17.** The red beast has seven heads and ten horns, like the dragon and the sea beast, **but it has no crowns at all.** An angel informed John that he had entered the time of judgment. 'Come, I will show you the *judgment* of the great harlot' (17:1). The era since 1798/1844 has been notable as an era of democratization, especially in Europe." Biblical Research Inst., 2SOR, 73.

"In Rev. 17 no crowns are upon the heads or the horns because **the emphasis is upon the final conflict....** To distinguish between the persecution of the saints during the 1260 days of Papal supremacy pictured in Rev. 13 and **the final conflict over the mark of the beast specifically brought to view in Rev. 17,** the crowns which appear upon the horns in Rev. 13 are not brought to view in the vision of Rev. 17." Were, WATB, 133.

(See notes under Rev. 12:3; 13:1; and 17:12,13 for additional comments on the ten horns).

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:

Arrayed in Purple and Scarlet Colour.—

"And of the blue, **and purple, and scarlet**, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses. 2 And he made the ephod of gold, blue, **and purple, and scarlet**, and fine twined linen. 3 And they did beat **the gold** into thin plates, and cut *it* into wires, to work *it* in the blue, and in **the purple, and in the scarlet**, and in the fine linen, *with* cunning work. Exodus 39:1-3.

"These colors and the gold were used in the God's sanctuary and in the priest's clothing. Their use here by the whore to appear like God's true church system is a very clever and beautiful camouflage that deceives the world. Notice that blue is left out." PJ

"The 'great whore' is described as being arrayed in 'purple' and 'scarlet.' Now, when 'purple' and 'scarlet' are used in the Bible, the color 'blue' is usually present also. And, the fact these three colors are used in triplicate signifies something very important; 'blue' actually symbolizes the law of God (Num. 15:38,39), while 'scarlet' symbolizes the cleansing of sin through the atoning blood of Christ (Is. 1:18). Now, 'purple' is

actually a combination of both ‘blue’ and ‘scarlet,’ and ultimately symbolizes the cooperation of ‘law’ and ‘grace’ in the work of redemption. When the sinner experiences repentance, the blood of Jesus cleanses the individual from sin (‘scarlet’); the Holy Spirit then begins the process of writing God’s law into the heart and mind (‘blue’), and if the convert ultimately prevails as an overcomer of sin, the end result will ultimately be redemption [and reigning with Christ] (‘purple’). Thus, these three colors are used in conjunction with each other as an actual object lesson of the redemption process through Jesus Christ.

“Aside from the fact that two liturgical colors of the Catholic clergy are ‘purple’ and ‘scarlet,’ it is also worth our notice that **‘blue’ is not mentioned with the attire of the ‘woman.’** Since ‘blue’ symbolizes the law of God, its omission here is a **confirmation of Rome’s desire to ‘think to change times and laws’ of God** (Daniel 7:25).” *Swearingen, TOOTN, 76, 77.*

“Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. Upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.” (*Letter 232, 1899.*) *7BC, 783.*

“The purple and scarlet color, the gold and precious stones and pearls, **vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome.**” *Great Controversy, 382.*

“Purple was at that time the royal color worn by kings and queens, and scarlet was until in recent years the identifying raiment of harlots. Scarlet is the Biblical symbol of sin and rebellion. See Isaiah 1:18. It is therefore the color of the symbols of Satan’s kingdom. See Rev. 12:3; 17:3. **It is appropriate that a scarlet robe be the wedding garment of Satan’s wife or bride.** It indicates her sinful character in contrast with the white robe of Christ’s righteousness which clothes the bride of Christ. **It is a significant fact that both purple and scarlet are the most prominent colors in the official robes and caps of the popes, cardinals, and other officials of the Roman Catholic Church.”** *Bunch, TR, 244,245.*

“**Fine linen, clean and white,**” is the apparel for the wife of our Lord, but when the character is lost, **earth’s eye is attracted by the purple and scarlet colors, the gold and precious stones.** Purity of life is what God wants; royal apparel and wealth are what the world seeks.” *Haskell, SSP, 291.*

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas that great city, that was **clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!**” *Rev 18:15,16.*

“And *when thou art* spoiled, what wilt thou do? Though thou **clothest thyself with crimson, though thou deckest thee with ornaments of gold**, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.” *Jer. 4:28-31.*

Decked With Gold, Precious Stones and Pearls.—

“Among the **myriads of precious stones which adorn her service**, according to an eye-witness, silver is scarcely known, and gold itself is less noticeable than are costly gems.” *Smith, DR, 708.*

“**I saw that the outside appearance is an index to the heart.** When the exterior is hung with ribbons, collars, and needless things, **it plainly shows that the love for all this is in the heart;** unless such persons are cleansed from their corruption, they can never see God, for only the pure in heart will see Him.” *1 Testimonies, 136.*

“The Vatican Bank is one of the wealthiest in the world. The union of a worldly church with the state is always very lucrative business.” *PJ*



The “Vicar of Christ” wears the three-tiered crown of gold, silver and diamonds.
Yet Jesus Christ wore a crown of thorns.

Having a Golden Cup in Her Hand.—

“From the golden cup in her hand—symbol of purity of doctrine and profession, which should have contained only that which is unadulterated and pure, or, only that which is in full accordance with truth—there came forth only abominations, and wine of her

fornication, fit symbol of her abominable doctrines and still more abominable practices.

“...In 1825, on the occasion of the jubilee, Pope Leo XII struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome symbolized as a “Woman,” holding in her left hand a cross and **in her right a cup, with the legend around her, *Sedet super universum*, “The whole world is her seat.”** (Alexander Hislop, *The Two Babylons*, p.6.)” Smith, DR, 708.



1825 Pope Leo XII medal,
showing a woman holding a cup.

“This cup in her hand had been supped by all the nations of the world. And the Word says, ‘**by thy sorceries were all nations deceived.**’ Rev. 18:23.” Straw, SR, 100.

“**The gold of the cup deceives men with respect to the nature of the contents.**” 7SDA Bible Commentary, 851.

(See Rev. 14:8 and 17:2 for more comments on the wine of Babylon.)

Full of Abominations and Filthiness of Her Fornication.—

“They provoked him to jealousy with strange gods, with abominations provoked they him to anger.” Deuteronomy 32:16.

“Cast ye away every man **the abominations of his eyes**, and defile not yourselves with the **idols** of Egypt: I am the Lord your God.” Ezekiel 20:17.

“**Lying lips are abomination** to the LORD: but they that deal truly *are* his delight.” Prov. 12:22.

“I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, ‘God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reproofings of conscience. And over all these evil traits they throw the cloak of religion.’” Early Writings, 274.

REVELATION 17:5

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Upon Her Forehead Was A Name Written.—

“This is doubtless a parody of the inscription, ‘**HOLINESS TO THE LORD**’ worn on the mitre of the High Priest (Ex. 28:36). The false priesthood of Babylon imitates the true priesthood of Jerusalem. **Name is synonymous with character which is always stamped upon the mind so that it controls the whole being.** The name or character of God is written in the foreheads of those who get the victory over Babylon and false worship. See Rev. 14:1; 22:4. In the forehead of false worshipers is also written the name that signifies apostasy and rebellion. See Jer. 3:3; Eze. 3:7,8.” Bunch, TR, 238.

“Observe how Babylon’s title is written in large capital letters: (Verse 5 quoted). Why is her title thus written? **Because she is the counterfeiter of the things of Christ Whose title also is written in the same large capital letters: ‘KING OF KINGS, AND LORD OF LORDS’ (Rev. 19:16).** Were, WATB, 51.

“Therefore the showers have been withholden, and there hath been **no latter rain; and thou hadst a whore’s forehead**, thou refusedst to be ashamed.” Jer. 3:3.

Mystery.—

“This is **the mystery of iniquity**, which Paul said was at work in the days when he wrote to the Thessalonians.” Haskell, SSP, 292.

“The essence of ‘**the mystery of iniquity**’ is **deception: to make wrong look right; to make error appear truth; to make rebellion counterfeit obedience.**” Were, WATB, 48.

“As ‘**the mystery of Godliness**’ is ‘**God manifest in the flesh**’, whether of Jesus the incarnate Son of God, or of each believer, who is born of the Holy Spirit and feeds that Divine life within through prayer and the study of the Word of God (see 1 Pet. 1:23; 2: 2; Matt. 4:40), so ‘**the mystery of iniquity**’ thus designates those who, like Satan, permit **the continuance of his rebellion in their flesh. This rebellion, however, is made to appear holy.**” Were, WATB, 53,54.

Babylon.—

“Why is the church of Rome called Babylon? Because in truth **her religion is the same as old Babylon’s.** As Dr. Alexander Hislop declared: ‘It has been known all along that Popery was baptized paganism, but God is now making it manifest, that **the paganism which Rome has baptized is, in all its**

essential features, the very paganism which prevailed in the ancient Babylon.... The essential character of her system, the grand objects of her worship, her festivals, her doctrine and discipline, her rites and ceremonies, her priesthood and their orders, have all been derived from ancient Babylon.' The Two Babylons, pp. 2,3." Cooke, #29-UR, 6,7.

"The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon,' which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days." *Patriarchs & Prophets*, 124.

"(Rev. 18:1-8 quoted). The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angels' messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1-12." *Selected Messages*, Vol. 2, 67,68.

(See comments under Revelation 14:8).

Babylon the Great.—

"The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Daniel 4:30.

"In the Old Testament, on which the book of Revelation is based, ancient Babylon was called 'great' when she had conquered the then known world. See Daniel 4:30. Likewise spiritual Babylon becomes 'great' when she gains world support, when she is restored to power, when she 'sits upon many waters' (vs.1), when she is supported by the peoples of the world, when she rides or controls the beast (i.e. uses the beast to do her bidding, vs. 3), when she says, 'I sit a queen and am no widow' (18:7)." Cooke, #29-UR, 11,12.

"**Babylon the great**' in the book of Revelation designates, in a special sense, the united apostate religions at the close of time. ...[It] is the name by which Inspiration refers to the great threefold religious union of the papacy, apostate Protestantism, and spiritism. The term 'Babylon' refers to the organizations themselves and to their leaders, not so much to the members as such. The latter are referred to as 'many waters' (Rev. 17:1,15) and as the 'inhabitants of the earth' (vs. 2; cf. v.8)." *7SDA Bible Commentary*, 851,852.

"Babylon the Great is represented by two symbols. The first is that of a harlot queen, who, through her fornication controls and reigns over 'the kings of the earth' and through her false doctrines intoxicates 'the inhabitants of the earth.' The second symbol is that of a city. 'And the woman which thou sawest is that

great city, which reigneth over the kings of the earth.' Rev. 17:18. See also Rev. 14:8; 16:19." Bunch, TR, 235.

"It cannot be literal Babylon. 1. The city of Babylon was not built on seven hills. 2. It was not Queen of the earth in John's day. 3. Literal Babylon does not continue, but the Babylon of this prophecy continues to the plagues and to the end of time.

"It was not Pagan Rome. 1. Pagan Rome did not commit fornication with the kings of earth—she crushed them. 2. This power is to continue to the end of time and through the plagues, but imperial Rome has long since gone. 3. This power is pictured as a woman—a church. Pagan Rome was not." Burnside, RWU, 194.

"The drunken woman, named Babylon the Great, means more than the Catholic Church. She represents the devil's style of false religion of all time, from Nimrod's first blending of civil government and religion down to the revived, or reestablished, Roman power during the very last days of human history." Price, *Time of the End*, 34.

(See Rev. 14:8 for more comments.)

The Mother (Roman Catholicism).—

"This woman is explicitly called Babylon. Is Rome, then, Babylon, to the exclusion of all other religious bodies?—No, she cannot be, from the fact that she is called the mother of harlots, as already noticed, which shows that there are other independent religious organizations that constitute the apostate daughters, and belong to the same great family." Smith, DR, 709.

"The church of Rome is the great counterfeit mother church. She has officially titled herself as the Mother Church. In the 16th century, the Roman Catholic Council of Trent decreed, 'I acknowledge the holy catholic apostolic Roman church the mother and mistress of all churches.'" Cooke, #29-UR, 8.

"The Catholic Church has long styled herself the Mother Church. In a sense, she has been right in doing this, for she has given birth to many daughter churches. Sad to say, when viewed from their very worst aspects, the daughter churches have also shown a tendency to become 'harlots.'

"Daughters are not born harlots. They become such by choosing to. Unmarried, they are known by their mother's name. The harlot daughters we're talking about are called 'Babylon,' like their mother." Maxwell, *God Cares*, 460.

"John A. O'Brien, in his work entitled *The Faith of Millions*, confirmed this principle [that the mother church must have daughters] by identifying the 'mother church' as the Church of Rome:

“‘They [Protestants] have continued the custom [Sunday observance], even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair.’” *Swearingen, TOOTN, 79.*

“One of Pope John Paul II’s closest aides has written to bishops worldwide **declaring that the Catholic church is the ‘mother’ of other Christian churches**, a move which could hurt Vatican efforts toward unity with other believers. ...In the document, Cardinal Joseph Ratzinger told the bishops that it was incorrect to refer to Christian churches, ranging from Orthodox to Protestant, as ‘sister’ churches of the Catholic church. ...It must be always clear that the one, holy, catholic and apostolic universal church is **not the sister, but the mother** of all churches.” *VATICAN CITY* (Associated Press), Sept. 3, 2000.

The Mother of Harlots (Apostate Protestant Churches).—

“Babylon is said to be ‘the mother of harlots.’ **By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrifice the truth and the approval of God, in order to form an unlawful alliance with the world.** The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; **therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries.** Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God’s people must still be in Babylon. **And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith.** At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: ‘**Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.**’ But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly. ‘**Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.**’ Ezekiel 16:14, 15.

“Many of the Protestant churches are following Rome’s example of iniquitous connection with ‘the kings of the earth’—the state churches, by their relation to secular governments; and other denominations, by

seeking the favor of the world. And the term ‘**Babylon**’—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.” *Great Controversy*, 382,383.

“The modern family of Babylon must include **the various branches of apostate Protestantism, or corrupt, backslidden Christianity in all its forms.**” *Bunch, TR, 240.*

“Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her **daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints.** I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.” *Spalding & Magan, 1.*

“The Protestant daughters did not exist till the 1500’s, and their fall did not occur till 1844. Thus, the term ‘the mother of harlots’ would indicate that **the vision of Rev. 17 relates to events after 1844.**” *PJ*

And Abominations.—

“That which is **highly esteemed among men is abomination** in the sight of God.” *Luke 16:15.*

“**He that turneth away his ear from hearing the law, even his prayer shall be abomination.**” *Proverbs 28:9.*

“**Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;** And come and stand before me in this house, which is called by my name, and say, **We are delivered to do all these abominations?**” *Jer. 7:9,10.*

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.

The Woman.—

“That is, the Roman Catholic church system. See comments on vss. 2-5.” *PJ.*

Drunken With the Blood of Saints and Martyrs of Jesus.—

“Most men drank freely [of the wine of her false doctrines], and partook of her sins without restraint’ but when man, or nation refused, he paid the penalty with his lifeblood. ‘**The woman (was) drunken with the blood of the saints, and with the blood of the martyrs of Jesus.**’” *Haskell, SSP, 294.1*

"In the thirteenth century was established that most terrible of all the engines of the papacy—**the Inquisition.** The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. '**Babylon the great**' was '**drunken with the blood of the saints**' The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power." *Great Controversy*, 59,60.

"They [the Waldenses] declared the Church of Rome to be the apostate Babylon of the Apocalypse, and **at the peril of their lives they stood up to resist her corruptions.**" *Great Controversy*, 65.

"It appears that the Revelator views the woman after the time of persecution or the Middle Ages because she is '**drunken** [past tense] **with the blood of the saints.**'" *Cooke*, #29-UR, 11.

"In Rev. 18:24 we are told that Babylon has been responsible for the persecution and martyrdom '**of prophets, and of saints, and of all that were slain upon the earth.**'" *Bunch, TR*, 235.

"In a general sense Babylon may be said to be '**drunken**' with the blood of the martyrs of all ages (cf. ch. 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** (see *Great Controversy*, 628)." *7SDA Bible Commentary*, 852.

"The saints are thus *introduced into this vision* as the victims of this blood-thirsty whore; the objects of fiery persecution as **she employs the power of kings and governors to execute her cruel designs upon the true servants of the Lord.**" *Were, WATB*, 79.

Papacy Claims Right to Drink Blood.—

"During the time of Papal supremacy millions of people, unwilling to submit their consciences to the dictates of Roman religion, lost their lives. Considered as 'heretics' by the Catholic Church, **the execution of these honest people was justified by the Papacy. Even in the twentieth century, The Catholic Encyclopedia has defended persecution and even execution of those who oppose its teaching as a sacred right of the church:**

"If, therefore, the Catholic Church also claims the right of dogmatic intolerance with regard to her teaching, it is unjust to reproach her for exercising this right.... **She regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty....**

"However repulsive, when judged from the more

refined standpoint of modern civilization, the barbarous cruelty of medieval penal ordinances may be,... we may not for this reason condemn the whole penal system of that age as judicial murder; for the legal punishments, while indeed inhuman, were not unjust.... According to Rom., xiii, 11 sqq., the secular authorities have the right to punish, especially grave crimes, **with death;** consequently, "heretics may be not only excommunicated, **but also justly put to death.**" [The Catholic Encyclopedia, 1911 ed., Vol. 14, pp. 766,768.]

"Incredible! It's not surprising that after the fall of Communism the Polish people are already realizing the papal Rome 'is now an institution concerned with power.' And many of the Polish people already 'consider the church's influence in public life "excessive.'" [Los Angeles Times, October 22, 1990. Time, June 17, 1991.]

"...If she [the Roman Catholic church] 'cannot err in faith' and claims 'dogmatic intolerance,' even the 'sacred duty' to 'put to death' those who disagree with her, it becomes obvious that her reinstatement into power today would bring the same religious bloodbath put to an end only two centuries ago. That is why God warns us that those who refuse to worship the 'image' of this power and receive the mark of its authority will be 'killed.' (See Rev. 13:15.)

"This is a serious situation. The *Western Watchman*, a Catholic publication has stated, '... **Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition.** Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use **physical force, she will use it....** But will the Catholic church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? **The Catholic Church gives no bonds** of her good behavior.'

"A solemn thought indeed." *Rafferty, PI*, 80,81,82.

Other OT Women Drunken With Blood of Saints.—

"In Revelation 17-19 Babylon is pictured as the end-time 'queen' **Jezebel**, drunk with the blood of Christian saints (17:4,6; 18:7; cf. 18:24; 19:2). Earlier the risen Christ had identified Jezebel with the deceptive teachings and the false worship that arose *within* the church of Thyatira (Rev. 2:20). Thus, **Christ points His finger at an unfaithful church** rather than at the Roman Empire.

"If the OT story of **Queen Jezebel** and her cruel religious rule over Northern Israel receives typological significance in the book of Revelation (2:20-23; 17:3-6; 19:2), then the parallel story of **Queen Athaliah**, who had usurped the throne in Jerusalem and murdered all legitimate heirs from the house of David, may be considered to possess no less typological importance. Like Jezebel, Athaliah—the daughter of Jezebel and wife of Jehoram, king of Jerusalem—had introduced

Baalism, including its counterfeit temple worship and priesthood, to Jerusalem (2 Ki. 11:1-20; 2 Chr. 22:10-23:21).

"Only one heir of the house of David had escaped the massacre, the infant Joash, who was hidden safely in the priests' quarters of the temple of the Lord. After six years the faithful high priest, with the help of the temple guards, restored the Davidic kingship by executing Athaliah (2 Chr. 23:11-15). The people of the land then renewed their covenant with Yahweh and destroyed the temple of Baal, its priests and idols (2 Chr. 23:16,17).

"Here we can observe how God allowed religious apostasy to rule within His old-covenant people, on such a wide scale and with such a political enforcement that apostate religion seemed to have triumphed completely in Israel. Nevertheless, God had kept alive a faithful remnant within apostate Israel. In God's providence, His truth and kingdom emerged victoriously in this most critical epoch of Israel's history.

"...The prophetic drama in Revelation 12 and 17, in which the 'harlot' (Babylon) persecutes and murders the children of the pure woman (the Israel of God, Rev 12:17; 17:6), suggests a basic repetition of the history of Jezebel and her daughter Athaliah for the new-covenant people of God, the church. Because Revelation 17 pictures the new Babylon as the persecuting arch-prostitute, a feature not found in Jeremiah's portrayal, indicates all the more John's intention to design an exact antithesis between two basically religious bodies in Revelation 12 and 17."

Biblical Research Inst., 2SOR, 160-162.

Martyrs.—

"Gr. *martures*, literally, 'witnesses'." *7SDA Bible Commentary*, 852.

"As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."
Jeremiah 51:49.

I Wondered With Great Admiration.—

"Why should John 'wonder with great wonder,' as it reads in the original, when he saw the woman drunken with the blood of saints? ...The secret of his wonder was just this: all the persecution he had witnessed had been from pagan Rome, the open enemy of Christ. It was not strange that pagans should persecute Christ's followers. **But when he looked forward, and saw a church professedly Christian persecuting the followers of the Lamb, and drunk with their blood, he could but wonder with great amazement.**" *Smith, DR, 708,709.*

"Well might any person who see the activities of human society in the light shining from the throne, wonder that kings and governors who have known of the terrible state of affairs that operated in the Dark Ages when the woman controlled the governments of Europe, should be so utterly foolish as to permit this woman to mount again on to the back of the State—this time

in a worldwide way—to be guided by her principles." *Were, WATB, 64,65.*

"It is both lofty and degraded; simple, yet worldly wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel; here clothed in rags, and there reveling in palaces; supported by charity, yet feasting the princes of the earth; assuming the title of 'servant of the servants of God,' yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?—type of the misery and greatness of man? Was there every such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? How imposing the words of paternal benediction! How grand the liturgy brought down from ages of faith!

"And yet what crimes and abominations have not been committed in the name of the Church? If we go back and accept the history of the dark ages, what wars has not this Church encouraged, what discords has she not incited, what superstitions has she not endorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has she not robbed, what hardships has she not perverted, what goodness has she not mocked and persecuted?" *Bunch, TR, 240.*

REVELATION 17:7

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Wherefore Didst Thou Marvel?—

"The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. **She has clothed herself in Christ-like garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held.** Let none deceive themselves. The papa-cy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. **Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.**" *Great Controversy, 571.*

"The beast that thou 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.” **Rev. 17:8.**

I Will Tell Thee.—

“The remainder of the chapter is the angel’s interpretation of the ‘mystery,’ or the symbolism of the vision of vs. 3-6. The ‘beast’ is explained in vs. 8-17, the ‘woman’ in vs. 18.” *7SDA Bible Commentary*, 853.

The Mystery of the Woman and of the Beast.—

“In the introduction to the vision (vs.1,2) and in the vision itself (vs. 3-6) John’s attention was directed almost exclusively to the woman, and the beast is mentioned almost incidentally. In the Greek of vs. 1-6, according to Nestle’s text, 102 words are devoted to the woman and only 12 to the beast. **But in the explanation (vs. 7-18) the angel dwells almost altogether on the beast, together with its heads and horns. In the Greek of vs. 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.**” *7SDA Bible Commentary*, 853.

REVELATION 17:8

The beast that thou 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 Was, And Is Not.—

“...The angel gave this vision to John during the ‘is not’ period of the beast, and especially toward the close of that ‘is not’ period, for the angel told John that the beast was ‘about to come up out of the abyss.’” *Were, WATB*, 130.

Bottomless Pit.—

“The term ‘bottomless pit’ or ‘abyss’ is used as a rhetorical figure to represent the place of the demons. This beast comes directly from the head-quarters of the evil spirits and fully represents the cause of Satan. Thus it is wholly evil, the very quintessence of rebellion against God and all that the government of God stands for.” *Price, Time of the End*, 154.

“The bottomless pit, or ‘the abyss’ (R.V.) is the place from whence come both the beasts of Rev. 11 and

17; this does not indicate that in both places the same power is referred to, but that **both are of ‘Satanic origin and character’** (Great Controversy, 268,269).

“...As Satan is said to possess ‘the power of death’ and that is said to be ‘beneath,’ therefore any power of ‘Satanic origin and character’ would naturally be symbolized as coming ‘up out of the abyss,’ as in Rev. 11:7, and also in Rev. 17:8.

“...Both the false religious beliefs and system of Papalism and atheistic Communism are of Satanic origin—they both rise out of the bottomless pit. ...**These two beasts represent forces that are today striving for world supremacy.**” *Were, WATB*, 139,136.

And Shall Ascend Out of the Bottomless Pit.—

“In Romans 10:7 the same Greek word is translated ‘deep’ and is used to describe the grave or the place of death. ...The beast of Rev. 17:8 ascends out of the bottomless pit. **This means that it emerges from the place of death. It is experiencing a resurrection, it is returning to power, it is a restoration.**” *Cooke, #29-UR*, 16,17.

“The wound is mentioned in chapter 13 in a symbol where the church and the state are not differentiated, the two being combined under the one symbol of the leopard beast; but in chapter 17, where a clear distinction is shown between the drunken woman and the beast upon which she rides, **the woman is not said to be wounded or out of action. The beast only is affected, and it is completely paralyzed—it ‘is not.’** (Verse 8). In chapter 18, meaning a later period, the woman congratulates herself that she is no longer a widow; but it is plain that **no part of the prophecy ever represents the Catholic Church as having been wounded or even hurt at all.** Her paramour is the one who suffers the wound, and he is completely out of action.

“This is exactly the situation. The woman is alive, obviously healthy and strong; but the beast which she formerly drove as she wished, now refuses to obey her dictates. Nevertheless the prophecy tells plainly that a change is coming; the deadly wound is going to be healed. The beast is going to ‘ascend out of the bottomless pit.’ (Revelation 17:8). On every side we see ominous signs of just such a resurgence of the beastly intolerance of past ages.” *Price, Time of the End*, 75,76.

“This beast that is to come out of the abyss as Jesus came out of the tomb; but, in contrast to Jesus Who is ‘alive forevermore’ and Who ‘dieth no more’, this beast rises from the dead ‘to go into perdition’; a fact which is stated in both verses 8 and 11 of Rev. 17. Thus, as the resurrection of Jesus to life evermore is repeated in the Apocalypse (Rev. 1:18; 2:8), so the resurrection of this beast to go into perdition is repeated. What a theme for serious thought! A religion that is like Christ’s in many superficial ways, but lacking the vital power of the Omnipotent Lord. It has some vitality, some power, but it is Satanic and goes into perdition; **while believers in**

the faith of Jesus, though subjected to the first death, rise to die no more.” Were, WATB, 56.

“It is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, **Rome is aiming to reestablish her power, to recover her lost supremacy.** Let the principle once be established in the United States **that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.”** Great Controversy, 581.

“The beast [the Papacy] will ascend only as fast as American Protestantism falls.” PJ

Perdition.—

“Gr. *apoleia*, ‘utter destruction,’ ‘annihilation.’ **This indicates the utter end of the beast** (cf. Rev. 17:11).” 7SDA Bible Commentary, 854.

“Let no man deceive you by any means: for that day shall not come, except there come **a falling away first, and that man of sin be revealed, the son of perdition.**” 2Thess. 2:3.

They That Dwell on the Earth Shall Wonder.—

“**The astonishment of the people of the entire world at the unexpected recovery of the beast.**” Price, Time of the End, 64.

“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.** 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?” Rev. 13:3.

“They first ‘wonder’ and then worship, that is, yield their willing support to the beast in the pursuit of its blasphemous schemes.” 7SDA Bible Commentary, 854.

Names ...Written in the Book of Life From the Foundation of the World.—

“Rev. 13:8 refers to names being ‘written in the Book of Life of the Lamb slain from the foundation of the world’, while Rev. 17:8 refers to those ‘whose names’ were ‘written in the Book of Life from the foundation of the world’. In Rev. 13:8 the emphasis is upon ‘*the Lamb slain from the foundation of the world*'; in Rev. 17:8 the emphasis is upon *the people*

‘whose names’ ‘were written in the Book of Life from the foundation of the world.’ ...The Lord foresaw those who would avail them-selves of the provisions of the plan of salvation. From the very beginning the Lord has known who would be saved—this grand fact was given for the encouragement of His children, and was certainly not given to engender human assumption and pride.” Were, WATB, 41.

“The viewpoint that names are recorded from the foundation of the world is found in ch. 17:8: [‘**They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.**’], and amplified in statements such as, ‘Inherit the kingdom prepared for you from the foundation of the world’ (Mt. 25:34), and, ‘He hath chosen us in him before the foundation of the world.’ (Eph. 1:4).” 7SDA Bible Commentary, 819.

“Those whose names are written in the book of Life, as shown by a comparison of Rev. 21:27 with Rev. 22:14, are **those who keep the Commandments of God: that is, the remnant church mentioned in Rev. 12:17 as those ‘who keep the Commandments of God and have the faith of Jesus.’** Thus proving in yet another way that Rev. 17 is a portrayal of the mighty conflict, involving the Sabbath-keeping remnant people of God, which will result from the ascending of the beast from its state of death back on to the stage of action again, when it will go forth with even greater fury against the people of God—a fury sustained by all the mighty power of Satan as he would imitate the resurrection of the Lord and reveal a mightier power than ever before manifested by him.” Were, WATB, 64.

“**All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world.**” Manuscript Releases, Vol. 21, 51.

The Beast That Was, and Is Not, and Yet Is.—

“This time viewpoint gives us the key to unlock the paradox, the apparent flat contradiction, between verses 8 and 10. In one verse the angel explains that the beast ‘**was, and is not; and shall ascend out of the bottomless pit**’ (verse 8), while in the other John was told concerning the seven heads or kings, ‘**Five are fallen, and one is, and the other is not yet come**’ (verse 10). In other words, **No. 6 of the seven heads is reigning contemporary with the time that the beast ‘is not’—is out of action.** The proof that the time viewpoint must be the same in both verses is seen in the fact that **the two explanations are given by the same angel in the same explanation of the very same symbols.** Also both verses use all three tenses—past, present, and future. But as we shall see later, **this paradox is easily resolved when we get the correct point of history from which the vision is present to the apostle.**” Price, Time of the End, 34,35.

"She [the papacy] received a 'deadly wound' in the Napoleonic Wars, and the pope himself was taken prisoner. **This occurred in the year 1798.** Some Bible interpreters see in this event a particular fulfillment of this rather difficult portion of the prophecy. **The power that 'was,' they say, ceased to control, and another period of her existence unfolded, comparatively described as the 'is not' period.** She had gone into captivity (Rev. 13:10), and many writers of this time fully believed that the papacy could never rise again. A number of books were published by secular historians emphasizing that belief. **But John was shown that she would ascend again and become a world power.**" *Anderson, UR, 174.*

"The 'is not' period of Revelation 17:8 corresponds perfectly with our present day, for **the power to persecute God's people (the 'beast' power) is today nonexistent**, though many signs indicate that it may soon be revived on a global scale." *Price, Time of the End, 104.*

"The deadly wound and its healing make clear that the system of anti-Christianity represented by the leopard beast was to exercise its despotic, **persecuting power during two distinct periods of time.** The first [fifth head] would be long—1260 years. The second [seventh and eighth head] will be short—'when he cometh, he must continue a short space.' (Rev, 17:10.) These **two periods of beastly dominance (persecution)** are separated by a period of inaction [sixth head], called 'captivity' in Revelation 13:10—**the period of the deadly wound.** As already stated, this period parallels what is called in the Book of Daniel '**the time of the end**' ...during which time the beast of persecution 'is not.'

"The important feature of this period of the deadly wound, the time of the end, is **its religious liberty, i.e., its absence of persecution.** So far as precise dates go, it began with the close of the 1260 years in 1798, which is also the date **when the pope was taken prisoner by the French armies.**" *Price, Time of the End, 64,65.*

REVELATION 17:9,10

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

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.

Here is the Mind Which Hath Wisdom.—

"And unto man he said, Behold, **the fear of the LORD, that is wisdom;** and to depart from evil is understanding." *Job 28:28.*

"The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." *Proverbs 9:10.*

The Seven Heads.—

"The seven heads are explained to be, first, seven mountains, and then seven kings [or forms of government.] The expression in verse 10, 'and there are seven kings,' reads in the original, 'and these are seven kings.' This makes the sentence read: '**The seven heads are seven mountains ...and are seven kings,**' thus identifying heads, mountains, and kings." *Smith, DR, 711.*

"As **the seven heads are said to be successive** in Revelation 17:9,10, they evidently represent all the various successive nations through which Satan has tried more or less successfully to control national affairs to oppose or hinder the work of God." *Price, Time of the End, 37.*

Seven Mountains = Seven Heads.—

"**The seven heads are seven mountains,**" mountains being a familiar symbol of governments used by Isaiah, Jeremiah, and Zechariah." *Haskell, SSP, 296.*

"And I will render unto **Babylon** and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, **O destroying mountain,** saith the Lord, which destroyest all the earth." *Jer. 51:24,25.*

"(1) We are informed in chapter 13 that one of the seven heads was wounded to death. This head therefore cannot be a literal mountain; for **it would be folly to speak of wounding a mountain to death.**

"(2) Each of the seven heads has a crown upon it. **But who ever saw a literal mountain with a crown upon it?**

"(3) The seven heads are evidently successive in order of time; for we read, '**Five are fallen, and one is, and the other is not yet come.**' Revelation 17. But the seven hills on which Rome is built are not successive, and it would be **absurd** to apply such language to them." *Smith, DR (1897), 486-487.*

Seven Kings = Seven Mountains = Seven Heads.—

"These seven mountains are plainly interpreted to mean 'seven kings' or kingdoms. '**These are seven kings.**' (R.V.). A king is often used to represent the kingdom over which he rules. ...To Nebuchadnezzar the prophet Daniel said, '**Thou are this head of gold,**' and the head of gold in the image represented the kingdom of Babylon as a whole under all its kings." *Bunch, TR, 243.*

"Here we have a **double symbolism;** mountains and heads. There is another double symbolism in verse 18—the woman and the city. Both the woman and the city are symbols of a religious organization. **The seven**

mountains and seven heads represent seven political kingdoms or empires. A mountain is a symbol of a kingdom.” Cooke, #29-UR, 18.

“**The heads of the beast must, according to Dan. 7:6 compared with Dan. 8:22, be explained as kingdoms or governments.** Mountains, according to Dan. 2:35, 44 and Jer. 51:25, denote kingdoms. But the version of Prof. Whiting, which is a literal translation of the text, removes all obscurity from Rev. 17:9, 10: “The seven heads are seven mountains on which the woman sitteth, and they are seven kings.” **Thus it will be seen that the angel represents the heads as mountains, and then explains the mountains to be seven successive kings.** Thus we see that the angel transferred the meaning from one symbol to another, and then gave the explanation of the second symbol.” Andrews, TAM, 41.

Time Viewpoint of Vision.—

“When he said, ‘**Five are fallen , one is, and the other is not yet come,**’ was he speaking from the standpoint of where he was actually. Or was he speaking from the standpoint of where he appeared to be in vision, as in Dan. 8:27. Here he [Daniel] said he was actually in Shushan the palace, but in vision he was by the river Ulai. **His entire vision was given from the standpoint of where he appeared to be in vision** and not from where he was actually.” Straw, SR, 103.

“The period since then [1798], ‘**the time of the end,**’ which has already lasted a century and a half and may last we know not how much longer, is obviously the point regarded as the present in this prophecy, the point from which the interpretation is given by the angel.” Price, *Time of the End*, 41.

“The point of time from which the beast and its rider are seen by the apostle **is our own day**, the time of the end, **not the time of the Roman emperors.**” Price, *Time of the End*, 34.

Rev. 13:1-3, A Key to Understanding the Heads.—

“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.

“And the beast which I saw was **like unto a leopard** [Greece], and his feet were as **the feet of a bear** [Medo-Persia], and his mouth as **the mouth of a lion** [Babylon]: and **the dragon** [Pagan Rome] gave him his power, and his seat, and great authority.

And I saw **one of his heads** [Papal Rome] as it were wounded to death..” Rev. 13:1-3.

“Revelation 13:1,2 provides a list of the first five heads of the seven-headed beast. **The first head begins with Babylon**, the second is Medo-Persia, the third is Greece, the fourth is Pagan Rome, the fifth head that receives a deadly wound is Papal Rome.” PJ

“The crown removed **from Israel** passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome.” Education, 179.

“There is need of a much closer study of the word of God; especially should **Daniel and the Revelation** have attention as never before in the history of our work. ...Read **the book of Daniel**. Call up, point by point, **the history of the kingdoms there represented.**” *Testimonies to Ministers*, 112.

“The prophecies of Daniel are our key to the interpretation of Revelation. **Daniel gives us Babylon, Persia, Greece, Roman Empire, and the Roman Church, but says nothing about Egypt and Assyria.**” Maxwell, *God Cares*, 474.

“**Babylon was the first kingdom of universal empire.** It was founded by Nimrod, the great-grandson of Noah. See Gen. 10:8-10. It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. **It continued from the time of Nimrod, to that of Belshazzar, who was its last king.**” White, James, *Bible Adventism*, 78.

Five Are Fallen.—

“The powers represented by the seven heads must be seven specific nations already referred to in the various prophecies of Daniel and the Revelation. They identify the first four heads with the four great world empires of Daniel 2 and 7, the fifth with the little horn of chs. 7 and 8 and the leopardlike beast of Rev. 13, **the sixth with the power represented in ch. 11:7, and the seventh with the two-horned beast of ch. 13:11.** According to this pattern of interpretation the powers represented by the **first five heads would be Babylon, Persia, Greece, the Roman Empire, and the papacy.**” 7SDA *Bible Commentary*, 855.

“At the time that great scene opened in heaven (1844), the papacy was at a low ebb. Only a few years earlier she had received her deadly wound. At the time this prophecy of Revelation 17 has its special application, **five of these great powers were fallen.** These were, **Babylon, Persia, Greece, pagan Rome, and papal Rome—the deadly wound having been inflicted upon the papacy in 1798.**” Anderson, UR, 177.

Fifth Head.—

“Since the seven heads are successive, and we have already learned that the fifth of the series is the one here mentioned [that received the deadly wound], this head was all of the beast then existing; **therefore when this head received its deadly wound, it was the beast itself that was put out of action.** In other words, the head and the beast are here synonymous.” Price, *Time of the End*, 63.

"It was *not the woman* that received the wound, but the *beast*. **Obviously the wound means the taking away of the beastly power to dominate the world and deal with 'heretics.'** This deadly wound will not be healed until the old power of persecution is restored.

"How is it that so many people point to the present popularity and prosperity of the Catholic Church as proof that the deadly wound is already healed? Why do they not see that they are confusing the symbols of woman and beast, and crediting the still defunct beast with the church's health and prosperity, which are never once threatened in prophecy until its final, inglorious end by fire in Revelation 18?

"...Not until Rome has the power to make her will and doctrines effective through cooperating legislative enactments and judicial decrees will the wound be healed. But such a day is coming on apace.

"...The beast only is affected, and it is *completely paralyzed—it 'is not.'* (Verse 8.)" Price, *Time of the End*, 74,75.



One Is, and the Other Is Not Yet Come.—

"This statement reveals that **the seven kingdoms are successive: one follows the other.**" Cooke, #29-UR, 19.

Heads Six Through Eight.—

"The angel says further, 'five [kings] are fallen,' or passed away. Again he says 'one [king] is'—**the sixth was then reigning.** The other [the seventh] was not yet come, and when he cometh he must continue for a short space.' **Last of all, 'the beast that was and is not, even he is the eighth, and is of the seven.'**" Smith, DR, 711.

The Sixth Head is Not the United States.—

"At this period, says the angel, the satanic beast of intolerance '**was, and is not**' (verse 8), meaning the same as the period of the deadly wound; **yet the angel immediately goes on to state that one of the heads 'is'** (verse 10), or '**is reigning**' (Good-speed). This must be No. 6 of the series. In other words, No. 6 must be in existence or be reigning during our day, from 1798 onward. This much seems to be certain. Accordingly

we need to look around in our modern world in order to identify, if possible, the world power meant by this profoundly important prophecy.

"Two candidates have been suggested. The two-horned beast, or false prophet, in all probability must have a place somewhere in this series of world powers. In the thirteenth chapter it follows next in succession after the infliction of the deadly wound upon the leopard beast. But it was very youthful and lamblike in 1798. At that time it could not possibly be looked upon as a dominant power. In several other prophecies mention is made beforehand of a power in anticipation of what it would later become; such seems to be the case here. **It can well be argued that this two-horned beast does not qualify as one of the heads in this series until it begins to speak like a dragon,** for all the heads are pictured as antagonistic to God and His truth; but in its lamblike early stage it is kindly and harmless." Price, *Time of the End*, 42.

"Because of this intrinsic difference between America in her rise and early career and the other nations represented by the preceding symbols, it follows that **in her early days America cannot possibly qualify as one of the series of the seven heads, for these seven heads represent nations under the control of Satan in his work of trying to run the world.** Only in its second phase, after it abandons these two guiding principles [civil and religious liberty] and begins to speak '**as a dragon,**' does it [America] become like the others, and thus one of the series of the seven heads.

"But though there are plenty of signs of apostasy all around us, the official change from the lamblike horns to the dragon voice has not yet occurred. It is still future. Similarly, the mystery of iniquity was already working in Paul's day; plenty of signs of apostasy were visible by the time of the Council of Nicea; still more were apparent when the capital was moved to Constantinople and the dragon thus gave the bishops his seat and great authority; but the prophecy does not begin to date the career of the leopard beast, No. 5 of the seven heads, until AD 538. **Neither does the two-horned begin to qualify as one of the seven heads until it begins to act like the others in making open war against God and the people of God.**" Price, *Time of the End*, 81.

Another Key to Understanding the 7 Heads.—

"Every one familiar with the prophecies of Daniel and the Revelation know that, **in any extended series, the next one following is always pictured as the cause of the downfall of its predecessor.** Accordingly, in the case before us, we need to consider **what it was that caused the deadly wound in 1798**, and perhaps also still keeps this deadly wound from healing." Price, *Time of the End*, 42,43.

The Sixth head.—

"The head that '**is**' was the power that rose in mighty opposition to the true faith of Christ and

effectively replaced the little horn (first beast of Revelation 13) as the dominant force opposing pure Christianity. It was the sixth head that ‘is.’

“This sixth head power is also represented by a beast. For some reason this beast receives much less attention than the others, yet it is no less significant. It comes to our notice in Rev. 11:7: [“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.”].**

“...A massive effort to destroy these two witnesses [the Old and New Testaments] would signal the rise of the sixth head—the head that ‘is’ at the time of the setting of the prophecy of Revelation 17. The beast which represents this power graphically described in Revelation chapter 11. (Rev. 11:7-9 quoted.)

“Notice, this beast arises when the two witnesses complete the period of their testimony during the rule of the little horn—that is the year 1798.

“...The beast of Rev. 11:7 was not just a philosophy or a ‘religion’ of atheism. **It was a political entity as indicated by its representation as a symbolic beast.** The political arm of atheism emerged and grew, as men such as Karl Marx in the nineteenth century, and later Lenin studied the French Revolution. By 1917, Communism, political atheism, the spirit which had been troubling Europe throughout the nineteenth century, seized power; in Russia. It spread rapidly to Eastern Europe, Asia, South America, the Caribbean, Central A-America and Africa. Communism became a mighty worldwide force against the true church of God.

“But the sixth head was not to be the last. Its power was to cease, for there was to be one final head, the seventh.” *Standish, Russell & Colin, TB14P, 52-54.*

“It was not the historic monarchy of France, the eldest son of the Church, which brought about the downfall of the Papacy in 1798. It was what *The Great Controversy*, page 269, calls ‘**a new manifestation of satanic power**,’ what Revelation calls **the beast from the bottomless pit**, or the abyss. **The Directory is the name given to the group of five men who ruled from 1795 to 1799; it was they who sent Berthier to take the pope prisoner and bring him to France.** And it was the fanatical, organized atheism which they represented that brought about the overthrow of every Catholic government throughout the world at that time or soon after-ward. In our day it is *this same beast from the bottomless pit*, outwardly toned down and more polite and showing less outward fanaticism, that still keeps the deadly wound from being healed.

“Please do not misunderstand me. The complete separation of church and state is a wise, good policy. Civil and religious liberty are both good. **But the French Revolutionists stole these heavenly ideas from the Americans of a previous generation, and used them to camouflage their propaganda of anti-God and anti-Bible which spread so universally at that time.** And the Biblical higher criticism, or the liberalism

of our day, the evolution philosophy, or the modern anti-Genesis apostasy now **so universal throughout the Occidental world**, are just the same manifestation of satanic power, though in a style of the twentieth century. It was new in 1798, but today we have grown so accustomed to it that we take it for granted.

“And this ...is what is meant by No. 6 of the seven heads. Without doubt this is what brought about the deadly wound in 1798. At that time it could correctly be described as a new manifestation of satanic power, for nothing like it had been known before in the history of the nations. But from that day to this, under various changes and disguises, **it has become the dominant intellectual power throughout the Occidental world.** **It is this anti-Genesis apostasy which still keeps the deadly wound from being healed**, which indicates that it is the prophetic successor of No. 5 of the series of the seven heads, and hence **must qualify as No. 6.**” *Price, Time of the End, 42-44.*

“When God’s work became international in extent, Satan’s organized opposition also became more universal. Hence the symbolic beasts which represent Satan’s work during our day, the time of the end, must necessarily represent more universal or ideological influences, rather than mere national or political groups.” *Price, Time of the End, 46.*

“The beast from the bottomless pit which made deadly war upon the Bible at the time of the French Revolution ...has reappeared several times since. **We have named it organized atheism, infidelity on a national scale.** It reappeared briefly in most of Europe in 1848; then it gained Russia in 1917. In a slightly camouflaged disguise it showed itself in Germany in 1933, where it held out for about a dozen years. More recently it has taken over the rule of China, from which it is reaching out to overrun more of the Orient. Many do not realize that the scientific philosophy of **evolution** is merely a more polite and disguised form of the same power, which we have named the modern anti-Genesis apostasy and have listed it as **No. 6** of the series of the seven heads. It has not yet taken over the government of America and the other Occidental countries, and perhaps will be stymied from doing this in a formal way by some upsurge of the power of Babylon the Great.” *Price, Time of the End, 55,56.*

“The beast from the abyss is not a nation; it is an ideology, international in extent. Even the modern Catholic Church, though exemplified by the Vatican in Rome, is not limited by any national boundaries; it is an ideology that pervades the entire world. The work of God is global, and the opposition to it is also worldwide. **Thus the change which came over the world a century and a half ago was fundamental change of ideas.** France was the concrete agent which initiated the change; but it was the ideology then dominating the Directory, the ruling power in Paris, which was behind the change. ...Since they did not like the

lenient way that their general, young Bonaparte, was dealing with the pope and the Church of Rome, they sent Berthier down to Italy with specific orders of what to do. This was why the sick, aged pontiff was seized with studied disrespect and brought as a prisoner to France.

“One of the cardinal ideas of the Revolution which these leaders of France were determined to spread by force to the rest of the world was **the complete separation of church and state. They were constantly prating about civil and religious liberty**, the same two lamblike ideas which had been incorporated into the American Constitution a quarter of a century previously.

“...These ideas, without possible contradiction, are the real cause of the deadly wound, and the continuing cause of its still remaining unhealed.” *Price, Time of the End, 67,68,70.*

“Nearly two centuries have elapsed [since 1798]. Inasmuch as the series of heads must follow one another with no interregnum, No. 6 must have been reigning since 1798, the time of the end, the period of the deadly wound. And **this No. 6, as we have seen, must be the beast from the abyss, which gave the death stroke to No. 5 and is presently ruling half the world, with its doctrines and ideology infiltrating and perverting all the rest.**

“In the early days of the world the Bible dwelt much on the replacement of one nation by another. But in the sight of Heaven the spread of ideas is much more important than the shift of national boundary lines. And since the work of God and its opposition have both become global in extent, the prophecies of the last days ignore national distinctions and deal with the spread of doctrines or ideologies. Hence we should train ourselves to think of the entire world of our day as divided into just three groups: The dragon, the leopard beast, and the false prophet. **This threefold classification of the world during the time of the end must ignore nationalities and deal with doctrines and ideas.**

“On this basis, the dragon (here used as synonymous with the beast from the abyss) would be larger and more inclusive than Marxian communism....” *Price, Time of the End, 81,82.*



“Our modern time may be described as characterized by the two freedoms, civil and religious, as already explained. These have culminated in the anti-Genesis apostasy here in America, **while via the French they have culminated in the communism now dominant throughout so much of the rest of the world.** ...It is the present-day spirit of toleration by the reigning ‘head’ which keeps the deadly wound of the ‘beast’ from healing.” *Price, Time of the End, 102,103.*

“The Jacobins, with a background worse than paganism, set the world an example of what human beings are capable of when they throw off all restraint and come under the complete control of demons from the bottomless pit.

“In its sporadic, unorganized form atheism or infidelity has always existed. **But in 1793 it was organized and gained control of one of the leading nations of Europe, and with fanatical zeal it set out to subdue or at least propagandize all the rest of the world.** In that particular form and manner its day was brief. In 1848, in the form of Marxian communism, it seemed on the point of gaining power again. Then in 1917 it captured Russia, and a little later China; and from these centers it has spread out over more than half of the world’s population.

“This is its organized, or national, form. **But we must not forget that every college and university throughout Europe and America, every newspaper, and every other source of publicity or entertainment has for more than two generations been engaged in a far more subtle but no less effective campaign against the Bible doctrine of creation, and thus against every other truth of revealed religion, of which creation is the logical and indispensable foundation.** This is the beast’s infiltration method, his fifth column. **Throughout all of the so-called ‘free’ peoples of the Western World, the philosophy of development or evolution during a thousand million years is almost universally taught and believed**, with its corollary that man has grown up from some lower animal ancestors instead of having been created sinless and with no bias toward evil. Logically following the evolution theory is the conclusion that it is not man’s fault but his misfortune that he is a sinner and subject to disease and death; hence if any being is responsible for the evil and misery in the world, it must be God Himself, who made the human race by this strange process of development from animal ancestors by the survival of the strongest and most ruthless.” *Price, Time of the End, 150.*

“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 [#5]. **But here is brought to view a new manifestation of satanic power [#6].**

“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—[#6] the beast from the bottomless pit—was to arise to make open, avowed war upon the word of God." *Great Controversy*, 268,269.

"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." *Great Controversy*, 273.

"While a student at school, Gaußen had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century; and when he entered the ministry he was not only ignorant of true faith, but inclined to skepticism." *Great Controversy*, 364.

"And at the time of the end shall the king of the south [Egypt = atheism =#6] push at him [king of the north= the Papacy =#5]." Daniel 11:40.

"Millions in Catholic countries turn in disappointment from the deceptions of Rome and become Communists. The high percentage of Communists in such Catholic countries as Italy, Spain, Cuba and all of Latin America bears this out. Thus Catholicism produces millions of Communists. These two giants, both subjects of Divine prediction, are preparing the world for its final Armageddon." *Burnside, RWU*, 195.

"One of the principles of understanding the seven heads of Rev. 17 is that the present head always conquers the previous head. (This is true in every case even when Pagan Rome gave Papal Rome its power—a spiritual conquest.)

"Who conquered the Papacy in 1798? Dan. 11:40 says that at "the time of the end" (around 1798) the "King of the South" (Egypt, which is symbolic of organized Atheism in the NT period, see Rev. 11:7) gave "the King of the North" (the Papacy) a "push"—a DEADLY wound. This was fulfilled in the French Revolution of 1793-98. Here, organized Atheism (the King of the South) is called a 'kingdom'.

"Organized Atheism is also described in Rev. 11:7 as the beast arising out of the bottomless pit in the French Revolution just before 1798 to make war against the two witnesses (and those that live by these two witnesses.) This beast power is again, the power of organized atheism, communism, evolutionism, etc.

"Thus, Organized Atheism gave the deadly wound to the papacy AT THE SAME TIME that the symbol of the U.S. is introduced in Rev. 13—1798. It is introduced in prophecy AT THE SAME TIME AS THE USA is introduced, but in 1798 America was a power that was providing religious liberty for all its citizens,

even the Catholics in the colony of Maryland. The United States from 1798 till the present, has been a haven for religious liberty.

In contrast the 6th head must be Atheism because it is the power since 1798 that has been a persecutor of God's people. Its philosophies have overrun the world, even America. One of Atheism's chief doctrines, Evolutionism, completely conquered the U.S. and the world's educational systems. Even the Papacy has accepted Evolution. The 6th head's 'God is Dead' movement also swept through US theological circles in the 60's.

Revelation chapter 13 plainly shows that the LAST TWO POWERS ON EARTH AT THE END OF TIME that persecute God's church are apostate Protestantism (USA) and the Papacy. Thus, they must be the 7th (USA) HEAD and the 8th (Revived Papacy) HEAD. Yes, the 8th head comes up only as fast as the 7th head falls into the depths of apostasy—FROM BEING A PROTECTOR OF GOD'S CHURCH TO A PERSECUTOR.

"Who conquers Atheism? It is the USA-Papal Alliance, the 7th and 8th heads. They continue to wage war against the global forces of Atheism which are still existent. The battle of Creationism vs. Evolutionism in the U.S. is part of that war in which the 7th head is battling and conquering the 6th.

"The United States (Apostate Protestantism) cannot be the 6th head because it has not persecuted God's church, and won't till the 6th head is conquered. Then it becomes the 7th head and a persecutor of God's church." PJ

The Sixth Head is Still Dominant Today.—

"In 1903 seventeen persons came together and structured the coming [Russian] revolution. They had neither guns nor planes, ships nor tanks. They had no arsenal of military weapons. But they had an arsenal of ideas. These ideas they exploded in the minds of peasants and villagers.

"In the next fourteen years, from 1903 to 1917, that 17 became 40,000. And with 40,000 they took over Russia! During the next twenty years, from 1917 to 1937, that 40,000 extended their control until they numbered 167 million. Then in the next twenty years, from 1937 to 1957, the 167 million became 963 million. With that in mind, Dr. Fred Schwarz challenges us as Christians by claiming that this philosophy has conquered more people in twenty years than Christians have ever told about Christ and His salvation during nearly 2,000 years!

"What is the inspiration behind such growth? Mao Tse-Tung declares in his Red Book, the bible of 850,000,000 people, 'Our weapons are not machine-guns, but the ideas of Marxism-Leninism.' Yes, these ideas are the background of the ideological war between atheism and theism. Battle after battle is being fought and won, not so much for geographical territory as for the minds and souls of men. Arnold Toynbee expressed it well in Religion in Life when he

said, ‘**The fundamental conflict is not political but religious.**’—Cited in *God Still Speaks in the Space Age*, p.60.

“...It is both sobering and challenging to realize that for every person who reads the Bible as the Word of God there are five studying the ideas of Marx and Lenin. Many more millions of mothers are telling their children that God *does not* exist than those who tell them He *does* exist., and that Jesus Christ is the Saviour of mankind.” *Anderson, UDP, 169.* [Written 1975.]

Seventh Head.—

“Only in its second phase, after it abandons these two guiding principles [civil and religious liberty] and begins to speak ‘as a dragon,’ does it [America] become like the others, and thus one of the series of the seven heads [the 7th].” *Price, Time of the End, 81.*

“When the time comes that America speaks as a dragon she will be instrumental in causing the whole world to worship the first beast. **In causing the first beast to live, America will bring back the beast of intolerance or persecution. So the dragon phase of the two-horned beast would then become the seventh head.** She would then be in opposition to God and His people and would lead out in causing the whole world to follow in her footsteps.” *Metcalf, GPDR, 151.*



Time Magazine: Feb. 24, 1992.
The 7th and 8th heads battle the 6th.

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. **This power, the last that is to**

wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” *Signs, 2/8/1910.*

“What about the two-horned beast, or false prophet, which we Adventists for a hundred years have been teaching means **the United States, making it No. 7 of the series?** The prophecy describes it as having ‘two horns like a lamb,’ which *The Great Controversy* says ‘fitly’ represents the character of this country in its early days, ‘when presented to the prophet as ‘coming up’ in 1798.’ (P.441.) Certainly this character of gentleness and harmlessness is still a truthful characterization of America in the matter of civil and religious liberty. This would seem to indicate that at this stage of its career America cannot qualify as one of the seven heads, for they are the opponents of God and the people of God.

“Yet after this first statement about having two horns like a lamb, every single statement about this two-horned beast is bad, terribly bad. It is pictured as a clever but tricky deceiver, the most accomplished and dangerous deceiver of all human history. At the climax of its evil career it will speak ‘as a dragon’; but the detailed charge against it gives a list of some of the spectacular deceptions with which it induces the people into making an image to the leopard beast (No. 5 of the series), and then gets everybody to pay homage to this first beast, **in this way bringing it back to life again—healing its deadly wound.** This, of course, is in effect bringing the beast of intolerance, or religious persecution, back from the bottomless pit, the state of death, as foretold in Rev. 17:8.

“When God deals with the situation, this two-horned beast is ‘cast alive’ into the first lake of fire at the second coming of Christ.

“This astonishing transformation in character and conduct from the lamblike horns to the dragon voice will be considered later. Here we are merely concerned with correctly understanding and identifying the series of the seven heads.

“A recent translation of Revelation 17:11 clears up some features of the problem. ‘The beast which was and is no more is an eighth by count, though actually one of the seven previous to him—he it is that goes away to destruction.’—John Wick Bowman, *The Drama of the Revelation*, p. 114.

“This makes it clear that **the rejuvenated Papacy would be No. 8 of the series, and strongly suggests that the image of the beast (the dragon phase of the two-horned beast) must be No. 7**, with the anti-Genesis apostasy of our time as No. 6.” *Price, Time of the End, 44-46.*

“The late Jesuit scholar Malachi Martin, ...in his popular book, *The Keys of This Blood* [page 15], observed that ‘we are all involved in an all-out, no-holds-barred, **three-way global competition**’ between

Roman Catholicism [the papacy], Marxist Communism [the Soviet Union], and Western Capitalism [the United States] to ‘establish the first one-world system of government that has ever existed in the society of nations.’” Swearingen, *TOOTN*, 73.

Shall Continue a Short Space.—

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and **the final movements will be rapid ones.**” *9Testimonies*, 11.

“And now for a **little space** grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.” Ezra 9:8.



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.

Eight, the Number of Resurrection

“The first day of the week is mentioned 8 times in the New Testament; reminding us of the resurrection of Christ (see Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19; Acts 20:7; 1 Cor. 16:2.” *Anonymous Tract*

The Eighth Head.—

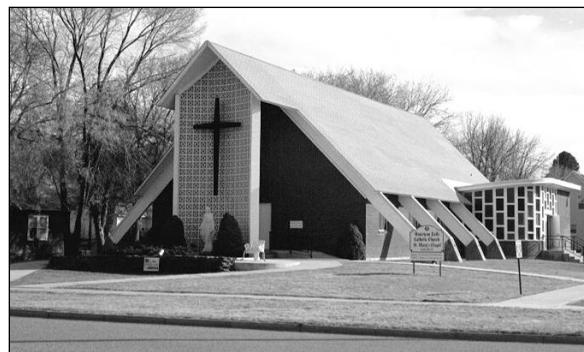
This is the beast [the Roman Catholic church system] **in its revived state**, in the ‘yet is’ period following its ascent out of the ‘bottomless pit.’” *7SDA Bible Commentary*, 856.

“How do we know that this 8th head was the fifth head? Because of Rev. 13:3—**the beast (Papal Rome—the fifth head) receives a deadly wound that is later HEALED!** In Revelation 13:1,3, there are seven heads on the beast, one head [the 5th] receives a deadly wound. This death-wound is healed, and thus it is ‘resurrected’

here in Rev. 17:11 as the 8th head, which is of the 7 (the fifth).” PJ

“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 remarkably similar statement is made in ch. 13:3,8 (cf. v. 4), of 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.’” *7SDA Bible Commentary*, 851.

“A recent translation of Revelation 17:11 clears up some features of the problem [of identifying the series of the seven heads]. ‘The beast which was and is no more is an eighth by count, **though actually one of the seven previous to him**—he it is that goes away to destruction.’—John Wick Bowman, *The Drama of the Book of Revelation*, p. 114. **This makes it clear that the rejuvenated Papacy would be No. 8 of the series....**” Price, *Time of the End*, 45.



Since 1929, the neighborhood Catholic church represents, not only a church, but a foreign country opposed to the U.S. constitution. Since 1984, the U.S., renouncing her Protestant heritage, has sent an ambassador to this church/state.

“Since we have already shown that papal Rome grew out of and succeeded pagan Rome, we must conclude that **the eighth head, which was of the seven and ultimately exercised their power, represents the papacy**, with all its mixture of so-called Christian doctrines with pagan superstitions and observances.” Smith, *DR*, 711.

The 7th and 8th Heads Clearly Predicted.—

“The last half of Revelation 13 plainly shows the last two powers that control planet Earth. **The 7th head, the U.S.A. (apostate Protestantism) causes all the world to worship (obey) the 8th head, the revived papacy.** (See Rev. 13:12 for more comments.)” PJ

Goeth Into Perdition.—

"Gr. *apoleia*, 'utter destruction,' '**annihilation**.' This indicates the utter end of the beast (cf. Rev. 17:11)." 7SDA Bible Commentary, 854.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, **the son of perdition**." 2 Th. 2:3.

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, **and his body destroyed, and given to the burning flame**." Daniel 7:11.

REVELATION 17:12

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Time Period.—

"Although the 17th chapter of Revelation seems to be covering the same ground as the 13th, the indications are that **many points are dealing more with modern Babylon than with ancient**. The 12th verse rather indicates that the ten horns are the re-instituted ten kingdoms in modern times; it says that they will receive power as kings one hour with the beast, and **this is just before they finally give their power and strength to the beast, preceding the time when the beast will be destroyed**." Straw, SR, 109.

Ten Horns Which Have Received No Kingdom.—

"The Powers of Western Europe today are as definitely pointed out by the prophecy as they could be without specifically naming them.

"...Some are very powerful, such as Britain, France, and Germany; while others are weak, such as Switzerland, Spain, and Portugal; while Italy stands, as it were, between strong and weak. So these seven of the original ten stand just where Daniel, from the dream that was given to Nebuchadnezzar, said they would stand. Dan. 2:40-43. They stand there in precisely the condition in which that prophecy said they would stand—**'partly strong, and partly broken'**, or weak. Britain, France, and Germany **have spread their power over the whole world; and have so intertwined themselves in the affairs of the whole world that what touches the world touches them, and what touches them touches the world**.

"Thus the first effect of the first four of the Seven Trumpets was the blotting out of the Western Empire of Rome; and the second effect was the planting of the modern nations of Western Europe, and among them the great nations of today. Dan. 7:7, 24. They are referred to later, in the book of Revelation, in the description of the dragon, and also of the Beast having '**seven heads and ten horns**.'" Jones, GNOT, 32,33.

"It is interesting to note that **the Council of Europe has chosen as its symbol of representation a picture of the tower of Babel with the motto, 'Europe—Many Tongues, One Voice.'** The Papacy, too, desires such a unity. 'What we need to seek today is a common tongue,' said the Pope, 'and a fresh understanding, destroying all the walls which separate people and nations and mobilizing all the spiritual and moral forces for life in the third millennium.'

"This EC emblem, and this 'common tongue,' is nothing new to the Bible. The builders of the literal tower of Babel sought to unite together as one-world power and build a city that reached to heaven. (See Genesis 11:1-6.) The Bible says that these people had one tongue and one purpose, and they sought to make a 'name' for themselves. It also states that the Lord scattered them and confounded their language.

"Looking forward to the present day, **God used the symbol of Babylon in His prophetic word to identify those today who are seeking to build and end time 'new world order.'** He revealed in His Word that world leaders would seek to make a name for themselves and disregard His commandments.

"...Daniel, chapters two and three, describe the characteristics of ancient Babylon as: (1) pagan in its worship, though it professed to believe in God, (2) it ultimately exalted itself above God, and (3) **sought to force others to worship its own interpretation of God's Word (4) on pain of death**. (See Daniel 2:47; 3:1-20.) [Editor's note: (5) Babylon focused on building an earthly kingdom.]

"...Any religious power or church that seeks to compel the conscience by force, actually works for the eternal loss of souls. That is why the warning given by God in Revelation 14 is spoken against an **end-time religious-political power called Babylon**, which makes, 'causes' or 'compels,' men to 'worship' according to the dictates of men. (See Revelation 14:8; 13:16). That is also why the great city of Babylon, used in Bible prophecy as a symbol of a last-day power upon this earth, **is fallen**—'Because she **made all nations** drink of the wine of the wrath of her fornication [Editor: **fornication = union of church and state**]' Revelation 14:8." Rafferty, PI, 90,91,112.

"The ten kings are said in verse 12 to have '**not yet received royal power**.' But in verses 1 and 2 they have already as kings gone to bed with the harlot. '**I will show you ...the great harlot**,' says the angel, '**with whom the kings of the earth have committed fornication**.' So they once did have royal power. In chapter 13 we saw them wearing their crowns during the 1260 years. In a little while from now they're going to get '**authority as kings**' again (no doubt as **totalitarian states**) and rule with the beast for an '**hour**' (verse 12), during which they will '**make war on the Lamb**' (verse 14) and turn against the harlot (verse 16).

"...The '**ten horns**,' which once represented the

intolerant kingdoms of Europe and which are now more-or-less tolerant democracies, **will momentarily become harshly intolerant totalitarian entities.**

“When we first met the ten horns in Daniel 7 they stood for the nations of Europe. ... But in Revelation 17:12 they appear in the end time to represent the ‘**the kings of the whole world,**’ as in Revelation 16:14. Once [the papacy], too, was confined to Europe. In our day it has been spread very widely.

“Before the 1798 era—before the industrial revolution, before the American and French revolutions, before the worldwide distribution of Western ideas, and so on—the appropriate prophecies of Daniel and Revelation applied largely to Europe and the Middle East. **But now the appropriate prophecies are universal in their application.**

“...Bible prophecy tends to select for mention those religious and political entities which exist where God’s people live, because prophecy frequently concerns itself with the persecution of God’s people and because God’s people possess Scripture and can benefit from the inspired instruction. **In the end time the gospel goes to all the world, God’s people are found in every nation, and Bible prophecy speaks of all the world’s nations.**” Maxwell, *God Cares*, 474,475,477,478.

“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.*” Rev. 16:14.



Time Magazine, December 9, 1991. Picture of Woman Riding a Beast—the European Union. (Notice how 12 stars surround the woman’s head as if it is the woman in Rev. 12:1.)

(See Rev. 12:3, 13:1, and 17:3 for more comments on the ten horns.)

“Since the dragon, the leopard beast, and the scarlet beast all have the same seven heads and ten horns, it seems feasible that they must be closely related in meaning, **if not in some ways identical.** ... **The ten horns of the scarlet beast of chapter 17 have no crowns upon them suggesting that this vision applies at a later period.** After the ten horns have ceased to do the bidding of the Papacy, a fact further suggested by the statement that these ten kings ‘**have not yet received royal power,’ or the power to oppress or lord it over the minds and lives of men; ‘but they are to receive authority as kings for one hour, together with the beast.**’ (Rev. 17:12, RSV). In other words, at the time here spoken of intolerance and persecution had ceased for the time being, but would again be revived, along with the power of the beast from the abyss, the bottomless pit. **And how accurately this describes our own times, when the power to persecute has been quiescent for nearly two centuries, but when the ominous signs of the revival of intolerance are visible to all!**” Price, *Time of the End*, 32,33.

“The dragon or serpent power in Rev. 12 continues down through the Christian era to the last days. Therefore the **dragon involves more than pagan Rome.** In prophecy, a beast represents a political power (Dan. 7:17), therefore **the dragon** (which is a beast) **must represent political powers that are used by Satan to oppose the cause of God.** What political powers were used by Satan to oppose His people after the fall of pagan Rome? **Rome’s territory was occupied by the Gothic barbarians who formed themselves into the ten kingdoms of Western Europe.** Most of these powers of Europe at various times were effective agents of Satan in opposing God’s people. In Rev. 12:3, the dragon is described as having ‘**ten horns.**’ These represent the ten divisions of Western Rome (Dan. 7:24). Whenever one reads of the ten horns in Daniel or revelation, they always represent, at least, or initially, **the ten kingdoms of Western Europe.** Thus the original kingdoms of Western Europe are clearly a part of the dragon power. The same author quoted above [Ellen G. White] lays down a principle as to what constitutes the dragon power:

“Kings, rulers and governors have placed upon themselves the brand of antichrist and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” Testimonies to Ministers, 39.

“If the dragon of Rev. 12:3-4 was pagan Rome and in Rev. 12:4-16 was the ten kingdoms of Western Europe, who then comprises the dragon in verse 17 in the end time? The answer is ‘**kings, rulers and governors (who) have placed themselves under the brand of antichrist.**’ The earthly antichrist is the Papacy. The dragon [**and the ten horns**], therefore, of [Rev. 12] verse 17 **represents the political powers who in the last days, place themselves under the brand of the Papacy and make war on God’s people.**” Cooke,

#26-UR, 7,8.

Ten Horns (Church/State Systems) Receive Power As Kings.—

“Many of the Protestant churches are following Rome’s example of iniquitous connection with ‘the kings of the earth’—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world.” *Great Controversy*, 383.

“...The ‘ten horns,’ which once represented the intolerant kingdoms of Europe and which are now more-or-less tolerant democracies, **will momentarily become harshly intolerant totalitarian entities.**” *Maxwell, God Cares*, 475.

One Hour.—

“Some interpret the expression ‘**one hour**’ as an actual measurement of time, an hour being 1/24 part of a day; and 1/24 of a prophetic day or a literal year would be **fifteen days.**” *Anderson, UR*, 179.

“This word, one hour comes from the Greek *hora* which primarily is equivalent to one hour. But it cannot be translated in that literal sense in every instance; rather, the following places where it is used show that it means a **short or brief period of time**. See Rev. 18:10, 14:6,7; John 5:35; 1 Thess. 2:17; Phil. 15; 2 Cor. 7:8.” *Straw, SR*, 109.

“When I was daily with you in the temple, ye stretched forth no hands against me: but this is **your hour, and the power of darkness.**” *Luke 22:53*.

“The brief ‘hour’ of ch. 17:12 witnesses the 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.**” *7SDA Bible Commentary*, 857.

Ten Horns as Kings With the Beast.—

“During the Dark Ages, these ‘ten kings’ were contemporaneous with the papacy and gave her their political strength and military power so that she could exercise control over European affairs. These ‘ten’ future ‘kings’ will also follow in a similar pattern by once again lending their political and military power to the ‘beast’ in a global alliance to enforce Sunday worship. Yet, even though this alliance will ‘make war with the Lamb,’ the ‘Lamb shall overcome them’ as the ‘King of kings’ and ‘Lord of lords.’” *Swearingen, TOOTN*, 86.

REVELATION 17:13,14

These have one mind, and shall give their power and strength unto the beast.

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.

These Have One Mind.—

“The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved.... **‘These have one mind, and shall give their power and strength unto the beast.’**

“There will be a **universal bond of union, one great harmony, a confederacy of Satan’s forces.**” (*Manuscript 24, 1891. Selected Messages, Vol. 3*, 392).

“John in the Revelation writes of **the unity** of those living on the earth to make void the law of God: **‘These have one mind, and shall give their power and strength unto the beast. 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’** (Rev. 17:13, 14). **‘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 false prophet.’** (Rev. 16:13).

“All who will exalt and worship the idol Sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use.” *Manuscript Releases, Vol. 8*, 344.

“Isaiah 8:9-15 is an Old Testament prophecy foretelling this same worldwide combination of the nations in the last of the last days. **The ‘confederacy’ here spoken of is exactly equivalent to the statement about the ten kings having ‘one mind.’** And both are parallel to the passage in chapter 16 about the three unclean spirits **gathering** the kings of the entire world **‘to the battle [war] of that great day of God Almighty.’** (Revelation 16:13,14.)” *Price, Time of the End*, 108.

‘Micah 4:1-5 is a prophecy of the last-day ecumenical movement. Micah 4: 1 says that ‘In the last days it shall come to pass, that the mountain of **the house of the LORD** [church] shall be established **in the top of the mountains** [governments], and it shall be **exalted above the hills;** and people [Euphrates River] shall flow unto it.

Notice who gives the message of verses 2-4: ‘And **many nations** [**the U.N., not God**] shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.’ In verse 3 and 4, a false earthly peace is described.

Finally, vs. 5 describes the effect of this ecumenical movement: ‘**For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God** for ever and ever.’” PJ.

“In three separate passages *The Great Controversy* makes it plain that the end of human probation will come, not amid the excitement and confusion of another world war, but ‘**when religious leaders are magnifying the world’s progress and enlightenment, and the people are lulled in a false security**’ (p. 38), ‘when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity’ (p. 338; see also p. 491).” Price, *Time of the End*, 161.

“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. 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.” Rev. 16:13,14.

Shall Give Their Power and Strength to the Beast.—

[Rev. 17:13 quoted.] Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to re-fuse to conform with the religious rites and ceremonies of Romanists.” *Selected Messages*, Vol. 3, 392.

“They surrender their power to the beast, an evidence of the confidence in this restored kingdom.” Anderson, *UR*, 179.

“In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]

“Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. ‘Upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.’

“What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” (*Letter* 232, 1899). 7BC, 983.

“The prophecy of Rev. 17 focuses the spotlight upon the time when the beast is rising to power, and the growth of its power is such that it awes earth’s multitudes, stupefies democratic forces, and eventually, through deception, receives their support in the supposedly beneficial plan of Sunday enforcement for the salvation of the world from the forces of materialism.” Were, *WATB*, 63.

These Shall Make War With The Lamb.—

“That is, join battle. With the world united under the leadership of the ‘beast’ of vs. 3,8,11, the final stage of the agelong warfare against Christ and His people now begins. This stage of the conflict, termed ‘the battle of that great day of God Almighty’ (ch. 16:14), is described more fully in ch. 19:11-21. Under the sixth plague preparations are made for the battle, which is fought under the seventh.” *7SDA Bible Commentary*, 857.

“(Rev. 17:14 quoted.) No one can fail to notice the identical language here that is used in Revelation 19, and both are equivalent to the Armageddon passage. All three mean the same last conflict between good and evil, when the Son of God goes forth to make a full end of all human and satanic opposition, the war of the ‘great day of God Almighty.’” Price, *Time of the End*, 165.

[Rev. 17:14 quoted.] ‘**These have one mind.**’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘**And shall give their power and strength unto the beast.**’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“**In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue,** for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth.” (*Manuscript* 24, 1891). *Selected Messages*, Vol. 3, 392,393.

“Observe the relationship between ‘**the kings of the earth and of the whole world**’ united to make war against God in that ‘**battle of that great day of God Almighty**’, described in Rev. 16:12-16, and the enlargement of that conflict which is described in Rev. 17:12-17. In Rev. 16 ‘**the kings of the earth and of the whole world**’ make war against God; in Rev. 17:12-14 the ‘**kings**’ ‘**shall make war with the Lamb**’. In Rev. 16:14,16 the ‘**kings**’ meet their doom at ‘**Armageddon**’—that word in the Hebrew, to which our

attention is directed (Rev. 16:16), means ‘the mountain of slaughter’—and in Rev. 17:14 we read that **‘the Lamb shall overcome them: for He is Lord of lords and King of kings.’** This glorious title here mentioned in connection with the Lamb overcoming these ‘kings’ is also brought to view in the Lamb overcoming these ‘kings’ is also brought to view in **Rev. 19:11-21** where occurs a further enlargement upon this picture of the destruction of the ‘kings’ in connection with the ‘war’ **‘the King of kings’** makes upon the armies of earth.

“...Thus we perceive that the ‘war’ or ‘battle’ is the same in Rev. 16:12-16 and also in Rev. 17:14 and again in Rev. 19:11-21.” *Were, WATB, 88,89.*

“Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, **they will not yield the last great final contest without a desperate struggle.** All the world will be on one side or the other of the question. **The battle of Armageddon will be fought, and that day must find none of us sleeping.** Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

“The power of the Holy Ghost must be upon us, and the Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle.” (*Letter 112, 1890.*) *7BC, 982.*

The Battle Against Lamb Is Against the Church.—

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.” *Acts 9:4,5.* [Saul was persecuting God’s people.]

“And 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.” **Rev. 12:17.**

“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, declared by inspiration, **‘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.’** In the near future we shall see these words fulfilled, as **the Protestant churches unite with the world and with the papal power against commandment-keepers.** The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. **Church and state are now making preparations for the last great conflict.”** *Review & Herald, 1/23/1908.*

“This is the battle between two universal empires—The revived Papal Rome (with assistance from the U.S.A.) and Christ’s 5th kingdom (seen visibly in the remnant church, but with heavenly assistance). *PJ*

“Two great opposing powers are revealed in the last great battle. **On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands.** On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion.” (*Review & Herald, 5/7/1901.*) *7BC, 982,983.*

“The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth **‘unto the kings of the earth and of the whole world,’** to gather them under his banner, to be trained for ‘the battle of that great day of God Almighty.’ **Satan is to make most powerful efforts for the mastery in the last great conflict.** Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. **The faith of individual members of the church will be tested as though there were not another person in the world.”** (*Manuscript 1a, 1890.*) *7BC, 983.*

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.** This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth **he will work to divide and scatter its advocates. Jealousy, evil surmising, evil speaking, are instigated by him to produce discord and dissension.”** *7 Testimonies, 182.*

The Army of Christ on Earth.—

“The army of the Lord must include all who engage in the warfare with Babylon and the dragon and the beast and the false prophet, just as **‘the host of heaven’** include **‘the saints of the most High’** in Dan. 7:25; 8:10-12. **In Eph. 6:10-17 all Christians are pictured as soldiers clothed in ‘the armour of God’ fighting against ‘wicked spirits in high places.’** The army of Christ must include all of **‘the called, and chosen, and faithful’** who share in His conflicts and triumph. See. Rev. 17:14. ...The robe of Christ’s righteousness is not only the wedding garment of the church; it is also the armour and uniform of the soldiers of the cross. **‘Clad in the armour of Christ’s righteousness, the church is to enter upon her final conflict’** (*Prophets & Kings, p.725.*)” *Bunch, TR, 267.*

The Lamb Shall Overcome Them.—

“God’s faithful people, who have suffered so long at the hands of their enemies, **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.** Christ intervenes at the moment the forces of evil launch their attack on the saints, at the opening of the seventh plague.” 7SDA Bible Commentary, 857.

“(Rev. 17:14; 19:11,14-16,19 quoted). This progressive revelation not only intends to prevent the church from giving way to confusion and fear, but also to reassure her that **Christ is in supreme control and will lead His people to certain victory.**” Biblical Research Inst., 2SOR, 378.

“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.” Daniel 12:1.

“The Lord cometh out of His place to **punish the inhabitants of the earth for their iniquity**: the earth also shall disclose her blood, and shall no more cover her slain.’ Isaiah 26:21. ‘And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.’ Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God’s unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. ‘**And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth:** they shall not be lamented, neither gathered, nor buried.’ Jeremiah 25:33.” Great Controversy, 656.

“I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude. **For he shall stand at the right hand of the poor, to save him from those that condemn his soul.**” Psalm 109:30,31.

Lord of lords.—

“The title ‘**Lord of lords, and King 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.**” 7SDA Bible Commentary, 857,858.

“Which in his times he shall shew, *who is* the blessed and only Potentate, the **King of kings, and Lord of lords.**” 1 Timothy 6:15.

“And he hath on *his* vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**” Rev. 19:16.

With Him Are the Called, Chosen, and Faithful.—

“**The heart of the true minister is filled with an intense longing to save souls.** Time and strength are spent, toilsome effort is not shunned; for others must hear the truths that brought to his own soul such gladness and peace and joy. The Spirit of Christ rests upon him. He watches for souls as one that must give an account. With his eyes fixed on the cross of Calvary, beholding the uplifted Saviour, relying on His grace, believing that He will be with him until the end, as his shield, his strength, his efficiency, he works for God. **With invitations and pleadings, mingled with the assurances of God’s love, he seeks to win souls to Jesus, and in heaven he is numbered among those who are ‘called, and chosen, and faithful.’** Rev. 17:14.” Acts of the Apostles, 371.

“**Communion with Christ—how unspeakably precious!** Such communion it is our privilege to enjoy if we will seek it, if we will make any sacrifice to secure it. When the early disciples heard the words of Christ, they felt their need of Him. They sought, they found, they followed Him. They were with Him in the house, at the table, in the closet, in the field. They were with Him as pupils with a teacher, daily receiving from His lips lessons of holy truth. They looked to Him as servants to their master, to learn their duty. They served Him cheerfully, gladly. They followed Him, as soldiers follow their commander, fighting the good fight of faith. ‘**And they that are with Him are called, and chosen, and faithful.**’ 5 Testimonies, 223.

Chosen.—

“The sealing is a pledge from God of perfect security to His chosen ones (Ex. 31:13-17). **Sealing indicates you are God’s chosen.** He has appropriated you to Himself. As the sealed of God we are Christ’s purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. ‘**I will write upon him the name of My God, and the name of the city of My God.**’ (Rev. 3:12).” Manuscript Releases, Vol.15, 225.

“And he said, **The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.**” Acts 22:14.

“But God hath **chosen the foolish things** of the world to confound the wise; and God hath **chosen the weak things** of the world to confound the things which are mighty.” 1Corinthians 1:27.

“Hearken, my beloved brethren, **Hath not God chosen the poor of this world rich in faith,** and heirs of the kingdom which he hath promised to them that love

him?" James 2:5.

"**Blessed is the man whom thou choosest,** and causest to approach unto thee, **that he may dwell in thy courts.**" Psalm 65:4.

"The guests at the marriage feast were inspected by the king. **Only those were accepted who had obeyed his requirements and put on the wedding garment.** So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and **only those are received who have put on the robe of Christ's righteousness.**" *Christ's Object Lessons*, 312.

Faithful.—

"**The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried.** The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. **All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded.** Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

"**Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience.** And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement." *Great Controversy*, 621,622.

REVELATION 17:15

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Where the Whore Sitteth.—

"That is, exercising despotic power over many 'peoples' and 'nations.' ...Modern Babylon is represented as sitting upon, or oppressing, the peoples of earth." *7SDA Bible Commentary*, 850.

Peoples, Multitudes, Nations, and Tongues.—

"O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the

measure of thy covetousness." **Jeremiah 51:13.**

REVELATION 17:16

And the ten horns which thou 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.

The Ten Horns Upon the Beast.—

"The ten horns which thou sawest **AND the beast.**" [The KJV reads 'upon the beast'. In the Greek, it is 'AND the beast.']

"The most devoted and staunchest supporters of the woman will be the ones who will finally turn on her and destroy her. In their fierce rage at being duped and thereby losing eternal life, they are symbolized as taking four actions against the woman. **Four denotes universality—embracing the whole world. It will involve not just the Vatican, but the religious leaders, world-wide.**" Cooke, #29-UR, 36.

These Shall Hate the Whore and Make Her Desolate and Naked.—

"And the sixth angel poured out his vial upon the great river Euphrates; and **the water [people] thereof was dried up**, that the way of the kings of the east might be prepared." **Revelation 16:12.**

"The drying up of the Euphrates could only mean that when God pours out His vial of judgment in the 6th plague **those people who had previously been obedient to the wishes and designs of the Babylonian whore now refuse any longer to execute her nefarious designs;** but, instead, turn upon her to destroy her. This is not merely a matter of logic, for the angel, after explaining the meaning of the waters of the river Euphrates to refer to the nations and people doing the bidding of the Babylonian whore, **immediately proceeds to state what the drying up of the waters of the Euphrates refers to.** He says: 'And the ten horns which thou 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.' Were, WATB, 88.

A revulsion sets in. Revelation 17:16 says that the horns (the nations of the whole world) will turn against the harlot (the great city Babylon); 'they will make her desolate and naked, and devour her flesh and burn her up with fire.' Now notice verse 17, '**For God has put it into their hearts (the hearts of the nations) to carry out his purpose.**' We are at once reminded that the drying up of the river Euphrates in the sixth plague proceeds from God. And angel of God dries up the Euphrates. **At the moment when millions and millions of people around the world suddenly see through the hypocrisy of their spiritual leaders and loath the clergy in whom they have reposed their**

confidence, God claims to have had a part in bringing about their new insight. [Rev. 17:17.] His angel pours out the new enlightenment. The resulting sense of disillusionment is an overwhelming ‘plague’ indeed.” *Maxwell, God Cares*, 442.

“Revelation 17:16 predicts a repeat of the French Revolution. However, instead of one horn involved, it will involve all ten horns.

“Notice the following quotation from *Education*, p. 228:

“Multitudes are led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

“With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom?

“At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power;** the vast combinations for the enriching of the few at the expense of the many; the **combinations of the poorer classes** for the defense of their interests and claims; **the spirit** of unrest, of riot and bloodshed; **the world-wide dissemination of the same teachings** that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.” PJ.

“Not only will God’s judgments fall [upon] and destroy [the] Papal Power, **Western Europe will turn on her similar to [the] French Revolution when French masses turned on [the] Vatican regime.**” *Michaelson, Write the Vision, Vol. I*, 345.

“**The people see that they have been deluded.** They accuse one another of having led them to destruction; **but all unite in heaping their bitterest condemnation upon the ministers.** Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, **these teachers confess before the world their work of deception.** The multitudes are filled with fury. ‘We are lost!’ they cry, ‘and you are the cause of our ruin;’ and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. **The swords which were to slay God’s people are now employed to destroy their enemies.** Everywhere there is strife and bloodshed.” *Great Controversy*, 655,656.

Desolate.—

“**Desolate**’ is from the same word as ‘wilder-ness’ of verse 3. It means to be made an outcast. The religious leaders become outcasts. They are universally

scorned and damned.” *Cooke, #29-UR*, 36

Make Her Desolate.—

“The ‘ten horns’ and the ‘beast’ are authorized by God to execute the divine ‘judgment,’ or ‘sentence,’ passed upon ‘Babylon’ for her crimes. Accordingly, Rev. 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 v. 1. All else is preparatory to, and explanatory of, this account of the fate of ‘**Babylon the great.**’ Verse 2-6 provide a catalogue of her crimes, and thus an explanation of *why* the sentence has been pronounced upon her, whereas vs. 8-18 set forth the means by which, or *how*, the sentence will be executed. This sentence will be meted out to Babylon under the seventh plague.” *7SDA Bible Commentary*, 858.

“For a more complete description of **the harlot’s desolate state** see ch. 18:22,23: ‘And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

“And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.’” **Rev. 18:22,23.**

Naked.—

“This means to strip her of her gaudy and splendid apparel, to tear away her cloak of pretended piety and religious fraud. **Her real character is made public.** She is seen as the arch-hypocrite, the great satanic counterfeit, the source of all woe upon mankind.” *Cooke, #29-UR*, 36.

“That is, **deprived of her gorgeous attire** (vs. 3,4), and thus left in embarrassment and shame.” *7SDA Bible Commentary*, 858.

“And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies.)” **Exodus 32:25.**

Eat Her Flesh.—

“This denotes the consuming of her spoil. The Greek suggests ‘eating masses of flesh’. **The imagery is borrowed from the Old Testament description of the fate of Jezebel, of whom ‘the whore’ is the great anti-type.** When Jehu went to bury Jezebel he found no more of her than her skull, her feet and the palms of her hands—in fulfillment of the prediction of Elijah: ‘**the dogs shall eat the flesh of Jezebel.**’ **2 Kings 9:35,36.** The figure in Rev. 17:16 means to despoil, to be violently and pitilessly destroyed.” *Cooke, #29-UR*, 36.

Burn Her With Fire.—

“The daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.” Leviticus 21:9.

“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.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” 2 Thess. 1:7,8.

REVELATION 17:17

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

God Hath Put In Their Hearts.—

“Upon first glance, it would appear that this passage is inferring that God will manipulate the nations in order to ‘predestine’ certain events and select certain people for eternal damnation. While it is true that God has ordained that certain events are to transpire within the context of redemptive history, these events do not override the free will of human beings to choose their eternal destiny. Redemptive history is a delicate combination of free human will exercised within the larger context of God’s sovereign purposes. Therefore, ‘predestination’ is essentially God’s divine foreknowledge of every person’s choice in advance and the resulting consequences of those specific choices (Romans 8:29). God will use all the events of human history that come as a result of man’s free choice (whether good or evil) to further a larger, eternal purpose that will ultimately accomplish His sovereign will in the cosmic plan of redemption.” Swearingen, TOOTN, 87.

Give Their Kingdom Unto the Beast.—

“Both kings (civil powers) and church systems will surrender their kingdoms to the beast.” PJ.

“What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” (Letter 232, 1899). 7BC, 983.

REVELATION 17:18

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The Woman is That Great City.—

“There was only one city that ruled when Revelation was being written. That city was Rome.

“A ‘Woman’ in symbolic prophecy is a Church. (See Rev. 12:1). There is only one church that is called after a city—the Church of Rome—the Roman Catholic Church.” Burnside, RWU, 193,194.

“Babylon is pictured under two symbols. In Revelation 17, she is portrayed as an immoral **woman**, and in Revelation 18, as a dominating **city**. These symbols are combined in Rev. 17:18 to show that they represent one and the same power. What is the purpose of these two symbols? The **harlot** depicts Babylon’s corruption and her ripeness for destruction. The **city** depicts Babylon’s oppressive power, and how she will be totally and eternally destroyed. Both symbols represent a powerful religious organization.” Cooke, #29-UR, 1.

“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. 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.” 7SDA Bible Commentary, 859.

The Woman Reigns Over the Kings of the Earth.—

“‘**Babylon the great**’ in the book of Revelation designates, in a special sense, the united apostate religions at the close of time. ...[It] is the name by which Inspiration refers to the great threefold religious union of the papacy, apostate Protestantism, and spiritism. The term ‘**Babylon**’ refers to the organizations themselves and to their leaders, not so much to the members as such. The latter are referred to as ‘many waters’ (Rev. 17:1,15) and as the ‘inhabitants of the earth’ (vs. 2; cf. v.8).” 7SDA Bible Commentary, 851,852.



President George W. Bush Bowing to the Pope

"In all pagan nations the religion is under the government, and the gods are worshiped because the government so ordains. This was true in all the heathen kingdoms, Babylon, Persia, Greece, and Rome, until after the birth of Christ. ...When at the crucifixion of Christ, Satan was cast from the council of the representatives of worlds, knowing that his time was short, **he revolutionized his former methods, and made governments subject to the religious organization.** This revolution was a slow process."

Haskell, SSP, 294,295.



King Albert II of Belgium Bows to Pope

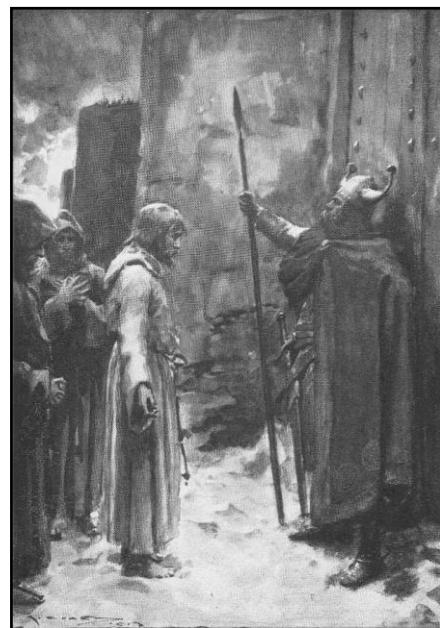
An Example From History.—

"A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not

until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings." *Great Controversy*, 57,58.

"Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control." *Great Controversy*, 60.

"The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome." *Great Controversy*, 382.



German Emperor, Henry IV, Submits to Pope.

REVELATION 18

REVELATION 18: 1-24

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice 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.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled full to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 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.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of Ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he* be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in

thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

INTRODUCTION TO CHAPTER 18.—

“The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth.” *Life Sketches*, 412.

“Revelation 18 is an enlargement of Revelation 17 especially verse 16 where it says: ‘**The ten horns and [Greek] the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.**’” *Cooke*, #30-UR, 3.

“**The destruction of Babylon, as described in Rev. 18, takes place under the seventh vial;** for it is under that vial that she comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, Rev. 16:17-21. The people of God are called out of her just before the seven last plagues are poured out.” *Andrews*, TAM, 62.

“The heaven-sent message that calls God’s people out of Babylon is a parenthetical prophecy to show that none of the righteous will be engulfed in the doom of Babylon.” *Bunch*, TR, 250.

THE FOURTH ANGEL

REVELATION 18:1

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

After These Things.—

“This expression denotes that it is a new vision. The term ‘after’ does not mean after the events of chapter 17, but after that vision. Revelation 18 is a second vision concerning the fall of Babylon. Once more we have the principle that is prevalent throughout scripture of repetition and enlargement.” *Cooke*, #30-UR, 2.

Come Down From Heaven.—

“The message described here is of divine origin. It is a message from the God of heaven.” *Bunch*, TR, 250.

Angel.—Gr. *Aggelo* = messenger.

I Saw Another Angel.—

“The previous angel was one of the plague-angels, (ch. 17:1). **This angel is distinctly superior** in authority and in his message. Three features reveal this.

“1. Having **great power or authority**. He commands attention and respect.

“2. The earth was lightened with his glory indicating that his message is worldwide.

“3. He cried mightily with a strong voice. **It has a powerful effect**. There is no escape from it. When we compare this message with the message of Revelation 10 there are similarities:

| REVELATION 10 | REVELATION 18 |
|----------------------------------------------------|-------------------------------------------|
| 1. ‘Another mighty angel’ | ‘Another angel...having great power.’ |
| 2. ‘His face as the sun’ | ‘The earth was lightened with his glory.’ |
| 3. ‘Cried with a loud voice as when a lion roars.’ | ‘Cried mightily with a strong voice.’ |

“The similarities suggest a similar type of message. The message of Revelation 10 was the First Angel’s message of Revelation 14:6,7. It was fulfilled in the Great Second Advent Movement of 1833-1844. A second angel’s message followed the first angel’s message of Revelation 14 proclaiming the fall of Babylon. The similarities between the second angel’s message of Revelation 14:8 and the message of Revelation 18:1,2 indicate that **Revelation 18:1,2 is a repetition of the Second Angel’s message of Revelation 14:8, which also commenced in 1844.**

| REVELATION 14:8 | REVELATION 18:1-3 |
|---------------------------------------------------------------------|---------------------------------------------------------------|
| 1. ‘Babylon is fallen, is fallen’ | ‘Babylon the Great is fallen, is fallen.’ Vs. 2. |
| 2. ‘That great city’ | ‘the Great’ Vs.2 |
| 3. ‘All nations drink of the wine of the wrath of her fornication.’ | ‘All nations have drunk of the wine of her fornication.’ Vs.3 |

From: Cooke, #30-UR, 3,4.

“The message of the Revelation 18:1-4 also is similar to the Third Angel’s message of Revelation 14:9-12. The third angel warns the world that those who worship the beast and his image, and receive the mark of the beast ‘shall drink of the wine of the wrath of God, which is poured out without mixture.’ Rev. 14:9,10. The identical message is given in the call of Rev. 18:4 for God’s people to come out of Babylon so that they ‘receive not of her plagues.’

“Thus, the angel of Revelation 18 gives a mighty repeat of the Three Angel’s messages of Revelation 14:6-12.” PJ

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of

God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; **but these are to be exceeded by the mighty movement under the last warning of the third angel.**” *Great Controversy*, 611.

“As the time comes for it [the Third Angel’s Message] to be given with **greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service**. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. **Men of faith and prayer** will be constrained to go forth with holy zeal, declaring the words which God gives them.” *Great Controversy*, 606.

“It is to the thirsting soul that the fountain of living waters is open. God declares: **‘I will pour water upon him that is thirsty, and floods upon the dry ground.’** To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy word, to such alone light will be given. **It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.**” *5 Testimonies*, 729.

Having Great Power.—

“The message of verses 1 and 2 of this chapter is to be given in connection with the now current threefold message [Rev. 14:6-12]. An idea of its extent and power may be gathered from the description of the angel there given. The first angel’s message is said to go with a ‘loud voice.’ The same is also said of the third message, but this angel, instead of simply flying ‘in the midst of heaven’ like the others, is said to ‘come down from heaven.’ He comes with a message more pointed and direct. **He has ‘great power,’ and the earth is ‘lightened with his glory.’** No such description of a message from heaven to man is elsewhere to be found in all the Bible. This is the last; and as is meet, it comes with surpassing glory and unwonted power. **It is an awful hour when a world’s destiny is to be decided—a most solemn crisis when an entire contemporaneous generation of the human family is to pass the bounds of probation, as the last note of mercy is sounded.**” *Smith, DR*, 724.

“‘Great power’ is the power of the gospel. ‘For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.’ **Romans 1:16,17.** The fourth angel’s message will be a most powerful proclamation of the everlasting gospel—a repeat of the first angel’s message that has the ‘everlasting gospel.’ This will be the final call to repent.” PJ

“**Great power, or ‘great authority,’ R.S.V..** Jesus spoke ‘with authority.’ Our authority is the Word of God.” *Burnside, RWU, 206.*

“The life of Christ that gives life to the world is in His word. **It was by His word** that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that **His word was with power**. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. **When His visible presence should be withdrawn, the word must be their source of power.** Like their Master, they were to live ‘by every word that proceedeth out of the mouth of God.’ Matt. 4:4.” *Desire of Ages*, 390.

Lightened.—

“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.**” (*Review & Herald*, 11/22/1892). 7BC, 984.

“**Despite satanic efforts to shroud the earth in darkness,** God now sets it ablaze with the glorious light of saving truth.” *7SDA Bible Commentary*, 860.

“**In him was life; and the life was the light of men.** And the light shineth in darkness; and the darkness comprehended it not. *That was the true Light, which lighteth every man that cometh into the world.*” **John 1:4,5,9**

“The entrance of **Thy words giveth light;** it giveth understanding unto the simple.” Ps. 119:130.

Glory.—

“The ‘glory’ may be thought of as **representing the character of God** (cf. Ex. 33:18,19; 34:6,7), here particularly as revealed in the plan of salvation.” *7SDA Bible Commentary*, 860.

The Earth.—

“**The gospel invitation is to be given to all the world.** ...It is to reach all classes of men, rich and poor, high and low. ‘**Go out into the highways and hedges,**’ Christ says, ‘**and compel them to come in, that My house may be filled.**’ *Christ’s Object Lessons*, 228.

Was Lightened With His Glory.—

“Today God is still using His church to make known His purpose in the earth. Today the heralds of the cross are going from **city to city, and from land to land**, preparing the way for the second advent of Christ. **The standard of God’s law is being exalted.** The Spirit of the Almighty is moving upon men’s hearts, and

those who respond to its influence become witnesses for God and His truth. **In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ.** And as they continue to let their light shine, as did those who were baptized with the Spirit on the Day of Pentecost, they receive more and still more of the Spirit’s power. **Thus the earth is to be lightened with the glory of God.**” *Acts of the Apostles*, 53.

“Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, **and the court was full of the brightness of the LORD’S glory.**” **Ezekiel 10:4.** [The court of the heavenly sanctuary is planet earth.]

“And behold, **the glory of the God of Israel came from the way of the east:** His voice was like the noise of many waters: and **the earth shined with his glory.**” **Ezekiel 43:2.**

“The great outpouring of the Spirit of God, which lightens the whole earth with His glory, **will not come until we have an enlightened people that know by experience what it means to be laborers together with God.** When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.” *Last Day Events*, 193.

Pentecost Will Be Repeated.—

“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.

“**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.**” (*Review & Herald*, 7/20/1886). 6BC 1055.

“**The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory.** A work of worldwide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the

power of God; the first angel's message was carried to every missionary station in the world, and in some countries **there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century;** but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. **'Then shall we know, if we follow on to know the Lord:** His going forth is prepared as the morning; **and He shall come unto us as the rain, as the latter and former rain unto the earth.'** Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: **for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.'** Joel 2:23. **'In the last days, saith God, I will pour out of My Spirit upon all flesh.'** 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. **The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close.** Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: '**Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.**' Acts 3:19, 20." *The Great Controversy*, 611, 612

Despise Not the Day of Small Things.—

"The third angel was seen flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. The message loses none of its power in its onward flight. **John saw the work increasing until the whole earth was filled with the glory of God.** With intensified zeal and energy we are to carry forward the work of the Lord till the close of time." *Counsels to Parents, Teachers, and Students*, 548.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. **God cannot pour out His Spirit when selfishness and self-indulgence are so manifest;** when a spirit prevails that, if put into words, would express that answer of Cain, '**Am I my brother's keeper?**'" *Counsels on Stewardship*, 52.

"During the loud cry, the church, aided **by the providential interpositions of her exalted Lord,** will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. **The earth will be filled with the knowledge of salvation.** So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that **the light of present truth will be seen flashing everywhere.**" (*Review & Herald*, 10/13/1904). *Evangelism*, 694.

"The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. **The law of God is to be magnified;** its claims must be presented in their true, sacred character that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. **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 closes the work of the third angel.**" 6 *Testimonies*, 19.

"Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: '**That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.**' John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. **Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.**" 6 *Testimonies*, 401.

"And in a large degree **through our publishing houses** is to be accomplished the work of that other angel who comes down from heaven with great power and **who lightens the earth with his glory.**" 7 *Testimonies*, 140.

"In the future the earth is to be lightened with the glory of God. A holy influence is to go forth to the world **from those who are sanctified through the truth.** **The earth is to be encircled with an atmosphere of grace.** The Holy Spirit is to work on human hearts, taking the things of God and showing them to men." 9 *Testimonies*, 40.

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, **but in every stage of its growth the experience represented in the parable is repeated.** For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the childlike and humble. **It calls for self-sacrifice. It has battles to fight and victories to win.**

At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, **standing alone** to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. **How obscure, how hopeless seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi.** See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the master-piece of the world’s wisdom. **See him holding fast God’s word against emperor and pope,** declaring, ‘Here I take my stand; I can not do otherwise. God be my help.’ See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ’s message of love. Hear the response of ecclesiasticism: ‘Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.’

“**The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago.** Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.’ **John 9:29.** As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.

“For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise;** and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are’ (**1 Cor. 1:26-28**); ‘that your faith should not stand in the wisdom of men, but in the power of God’ (**1 Cor. 2:5**).

“And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to ‘**every nation and kindred and tongue**’ (**Rev. 14:6-14**), ‘to take out of them a people for His name’ (**Acts 15:14**; **Rev. 18:1**). **And the earth shall be lightened with His glory.**” *Christ’s Object Lessons*, 78,79.

Court Trials Lighten Thousands.—

“**As the movement for Sunday enforcement becomes more bold and decided,** the law will be invoked against commandment keepers. They will be

threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. **Those who are arraigned before the courts make a strong vindication of the truth,** and some who hear them are led to take their stand to keep all the commandments of God. **Thus light will be brought before thousands who otherwise would know nothing of these truths.”** *Great Controversy*, 607.

The Earth Lightened—Two Visions.—

“I was in vision taken to heaven, and the angel said to me, ‘Look!’ **I looked to the world as it was in dense darkness.** The agony that came over me was indescribable as I saw this darkness.

“Again the word came, ‘Look ye.’ And again I looked intensely over the world, and I **began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing.** And the angel said, ‘These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God’s law.’ **I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world.**

“Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. **And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it.** Then there was rejoicing in heaven. **I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world.”** *Selected Messages*, Vol. I, 76.

“(Rev. 18:1 quoted.) ...**The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments and presenting the glad tidings of salvation through our Lord Jesus Christ.** The standard of righteousness is to be exalted. The Spirit of God is moving upon men’s hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. **And as they let their light shine, they receive more and more of the Spirit’s power. The earth is lighted with the glory of God.**

“This message will close with power and strength far exceeding the midnight cry. Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went

forth to proclaim the message from heaven.

"Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence." *My Life Today*, 63.

The Light From Heaven Resisted.—

"What is the message to be given at this time? It is the third angel's message. But that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you treat it. **Take off the shoes off your feet; for you are on holy ground.** Beware how you indulge the attributes of Satan, and pour contempt upon the manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent." *Testimonies to Ministers*, 89.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis [1888] against the **Lord's message through Brethren (E.J.) Waggoner and (A.T.) Jones.** By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**" *Selected Messages*, Vol. 1, 234,235.

Contrary To Any Human Planning.—

"We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad. Unless those who can help in ____ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. **Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.** There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.

God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by **the simple means** that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300.

REVELATION 18:2

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

He Cried Mightily With a Strong Voice.—

"This phase of God's last message to the world is called '**the loud cry.**' The appeal is so strong that all must hear and decide for or against it. No longer can men and women continue to '**halt between two opinions**' or '**go limping between two sides**' (1 Kings 18:21, R.V.). Because it is proclaimed in a time of overwhelming apostasy similar to that of the days of Elijah, **this last phase of the last message is called 'the Elijah message.'** It is given '**in the spirit and power of Elijah.**' See Mal. 4:5,6; Luke 1:13-17." *Bunch, TR*, 250.

"Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. **But the Spirit of God came upon them as it came upon Elijah,** moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. **They were impelled to zealously declare the truth and the danger which threatened souls.** The words which the Lord gave them they uttered, **fearless of consequences**, and the people were compelled to hear the warning. **Thus the message of the third angel will be proclaimed.**" *Great Controversy*, 606.

Babylon the Great.—

"**Babylon is a term which embraces** not only paganism and the Roman Catholic Church, but religious bodies which have withdrawn from that church, but bringing many of her errors and traditions with them." *Smith, DR*, 715.

" '**Babylon the great**' includes **both the mother and the family of daughters.** The entire Babylonian system of false and apostate religion becomes corrupt and the corrupter of kings and nations, and the source of wealth for the merchant princes of the earth." *Bunch, TR*, 251.

“The existing confusion of **conflicting creeds and sects is fitly represented by the term ‘Babylon,’** which prophecy (Revelation 14:8; 18:2) applies to the **world-loving churches of the last days.**” *Patriarchs & Prophets*, 124.

“No church has a right to consider itself apostolic **while it violates the commandments of God.** So long as a church does this, **the stain of apostasy is upon her,** and in this respect she is Babylonian rather than apostolic.” *Testimonies to Ministers*, 71.

Babylon the Great Is Fallen, Is Fallen.—

“The churches, represented by Babylon, are represented as having **fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ.**” *Testimonies to Ministers*, 117.

“The whole chapter shows that **Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angels' messages.** They refused the truth and accepted a lie. They refused the messages of truth.” *Selected Messages*, Vol. 2, 68.

“This scripture (Rev. 18:1,2,4) points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), **is to be repeated,** with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. **A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood.** In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. **Christ is set at nought in the contempt placed upon His word and His people.**” *Great Controversy*, 603.

“I saw that since the second angel proclaimed the **fall of the churches, they have been growing more and more corrupt.** They bear the name of being Christ's followers; yet it is **impossible to distinguish them from the world.** Ministers take their texts from the Word of God, but preach smooth things.” *Early Writings*, 273.

“Babylon need not have fallen, but might have been healed (Jer.51:9) by receiving the truth, but she rejected it. **In not accepting the truth of the second coming of Christ and in rejecting the first angel's message, the churches failed to walk in the advanced light shining on their pathway from the throne of God.** As a result, confusion and dissensions still reign within her borders.

Worldliness and pride are fast choking out every plant of heavenly growth.” *Smith, DR*, 716,717.

“The second verse indicates that this fall is a moral fall. This is in harmony with Jer. 5:27, and because of this God calls His people out of her midst so that they will not partake of her **sins and hence be saved from her plagues.** This we understand is the loud cry of the 3rd Angel's Message.” *Straw, SR*, 111.

“The heaven-sent announcement that '**Babylon the great is fallen, is fallen,**' indicates that mother Babylon and her harlot daughters were at one time **on a higher spiritual plain,** and that they have experienced a moral and spiritual devolution.” *Bunch, TR*, 254.

Time of This Fall.—

“**The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States,** where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. **But the message of the second angel did not reach its complete fulfillment in 1844.** The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that '**Babylon is fallen, ...because she made all nations drink of the wine of the wrath of her fornication.**' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. **But the work of apostasy has not yet reached its culmination.**

“The Bible declares that before the coming of the Lord, Satan will work '**with all power and signs and lying wonders, and with all deceivableness of unrighteousness;**' and they that '**received not the love of the truth, that they might be saved,**' will be left to receive '**strong delusion, that they should believe a lie.**' *2 Thess. 2:9-11.* Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, **will the fall of Babylon be complete.** The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is **yet future.**” *Great Controversy*, 389,390.

“The fall of Babylon described in verse 2 is a moral fall. **The fall is a progressive one.** It began in 1844, and is completed when the **image of the beast is made and a national Sunday law is enacted in Protestant America.** This law will enforce a human tradition above the word of God. Those who obey the law receive the

mark of the beast. Babylon's destruction is soon afterward, described in Rev. 18: 8,21." *PJ.*

Fall of Babylon Does Not Mean Her Destruction.—

"The fall of Babylon here spoken of cannot be literal destruction, for there are events to take place in Babylon after her fall which utterly forbid this idea. For instance, **the people of God are there after her fall, and are called out in order that they may not receive of her plagues, which include her literal destruction.** The fall is therefore a spiritual one, for the result of it is that **Babylon becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.** These are terrible descriptions of apostasy, showing that, as a consequence of her fall, she piles up an accumulation of sins even to the heavens, and becomes subject to the judgments of God, which can no longer be delayed." *Smith, DR, 715.*

"Babylon is to be thrown down with violence, as a millstone is cast into the great deep, and she is to be utterly burned with fire. If this utter destruction were her '**fall**', there would be no need of the second angel's proclamation to announce the fact; for her destruction is to be witnessed by the kings and merchants, and by every shipmaster, and by all the company in ships, and by sailors, and by as many as trade by sea. **This is conclusive proof that the fall and destruction of Babylon are not the same, and that Babylon itself is not a literal city;** for its destruction causes results that the destruction of no city on the globe could cause." *Andrews, TAM, 63.*

Habitation of Devils.—

"Habitation means dwelling place or residence. This word is used only twice in the New Testament. Paul declared of believers, '**In whom [Christ] you also are builded together, for an habitation of God through the Spirit.**' Eph. 2:22. The Christian church is to be the habitation of God, the dwelling place of God the Holy Spirit, but **if the church disobeys or apostatizes and grieves away the Holy Spirit, His place is taken by another spirit, 'the spirits of devils.'** This will be the situation with the churches of Babylon. What a warning to all churches and individual Christians. Christian bodies that were once the habitation of God are now fast becoming the habitation of devils. What is true of a church, may also be true of an individual." *Cooke, #30, 6.*

"Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD." *Jeremiah 7:11.*

"And he taught, saying unto them, Is it not written, **My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**" *Mark 11:17.*

The Hold of Every Foul Spirit.—

"As the teachings of spiritualism are accepted by

the churches, the restraint imposed upon the carnal heart is removed, and **the profession of religion will become a cloak to conceal the basest iniquity.** A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus **the influence of evil angels will be felt in the churches.**" *Great Controversy, 603.*

"The latter phase of the work brought to view in verse 2 is in process of accomplishment, and will soon be completed, by the work of spiritism. What are called in Revelation 16:14 '**spirits of devils, working miracles,**' are secretly but rapidly working their way into the religious denominations above referred to. Their creeds have been formulated under the influence of the wine (errors) of Babylon, **one of which is that the spirits of our dead friends, conscious, intelligent, and active, are all about us.**

"A significant feature in the work of spiritism, just now, is the religious garb it is assuming. Keeping in the background its grosser principles, which it has heretofore carried so largely in the front, it now assumes to appear as respectably religious in some quarters as any other denomination in the land. It talks of sin, repentance, the atonement, salvation through Christ, in almost as orthodox language as do genuine Christians. Under the guise of this profession, what is to hinder it from entrenching itself in almost every denomination in Christendom? **We have shown that the basis of spiritism, the immortality of the soul, is a fundamental dogma in the creeds of almost all the churches.** What, then, can save Christendom from its seductive influence?

"Herein is seen another sad result of rejecting the truths offered to the world by the messages of Revelation 14. Had the churches received these messages, they would have been shielded against this delusion; for among the great truths developed by the religious movement in the time of the great advent awakening, is the important doctrine that **the soul of man is not naturally immortal;** that eternal life is a gift of Jesus Christ, and can be obtained only through Him; that **the dead are unconscious;** and that the rewards and punishments of the future world lie beyond the resurrection and the day of judgment.

"These truths strike a deathblow to the first and vital claim of spiritism. What foothold can that doctrine secure in any mind **fortified** by such truth? The spirit comes, and claims to be the disembodied soul, or spirit, of a dead man. It is met with the fact that that is not the kind of soul, or spirit, which man possesses; that the '**dead know not anything;**' that this, its first pretension, is a lie, and that the credentials it offers, show it to belong to the synagogue of Satan. Thus it is at once rejected, and the evil it would do is effectually prevented. **But the great mass of religionists stand opposed to the truth which would thus shield them, and thereby expose themselves to this last manifestation of Satanic cunning.**" *Smith, DR, 718,719.*

"We understand that the fall of Babylon is her rejection by God, that the Holy Spirit leaves her in consequence of her alienation from God and her union with the world, and that **thus she is left to the spirits of devils.**" *Testimonies to Ministers*, 50,51.

"The nominal churches are filled with **fornication and adultery, crime and murder, the result of base, lustful passion; but these things are kept covered.** Ministers in high places are guilty; yet a cloak of godliness covers their dark deeds, and they pass on from year to year in their course of hypocrisy. **The sins of the nominal churches have reached unto heaven, and the honest in heart will be brought to the light and come out of them.**" *2 Testimonies*, 449.

"The world must not be introduced into the church, and married to the church, forming a bond of unity. **Through this means the church will become indeed corrupt, and as stated in Revelation, 'a cage of every unclean and hateful bird.'**" *Testimonies to Ministers*, 265.

Cage of Every Unclean and Hateful Bird.—

"The sins of the popular churches are white-washed over. Many of the members indulge in the grossest vices and are steeped in iniquity. **Babylon is fallen and has become the cage of every foul and hateful bird!** **The most revolting sins of the age find shelter beneath the cloak of Christianity.** Many proclaim the law of God abolished, and surely their lives are in keeping with their faith. **If there is no law, then there is no transgression, and therefore no sin; for sin is the transgression of the law.**" *4 Testimonies*, 13.

Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things—all those holy affections and noble desires that link men with the heavenly world—are consumed in the fires of lust. **The soul becomes a blackened and desolate waste, the habitation of the evil spirits, and the 'cage of every unclean and hateful bird.'** Beings formed in the image of God are dragged down to a level with the brutes." *Patriarchs & Prophets*, 458.

REVELATION 18:3

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of

the earth are waxed rich through the abundance of her delicacies.

All Nations Have Drunk Wine of Her Fornication.—

"Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the **nations have drunken of her wine;** therefore the nations are mad." *Jer. 51:7.*

"Babylon is fallen, is fallen, that great city, because she made **all nations drink of the wine of the wrath of her fornication.**" *Revelation 14:8.*

"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." *Revelation 13:14.*

"God appointed the church to be the light of the world, and at the same time ordained that His Word should be the light of the church. But when the church becomes unfaithful to her trust, **and corrupts the pure doctrines of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine.** That the nations of the earth are in such a condition at the present time, is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. **But the world seems hopelessly drunken with the wine of Babylon.**" *Andrews, TAM*, 53.

(See more comments on *Revelation 14:8.*)

Drunk of the Wine.—

"**What is that wine?—Her false doctrines.** She has given to the world a **false sabbath** instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—**the natural immortality of the soul.** Many kindred errors she has spread far and wide, '**teaching for doctrines the commandments of men**' (*Matt. 15:9.*)" *Selected Messages*, Vol. 2, 118.

Examples of False Doctrines Served.—

"1—Tradition. 2—Infant Baptism. 3—Auricular Confession. 4—Penance. 5—The Mass. 6—Omission of the Cup. 7—Masses and Purgatory. 8—Peter and the Rock. 9—Peter and the Keys. 10—The Immaculate Conception. 11—Invocation of the Saints. 12—Immortality of the Soul. 13—Eternal Torment in Hell. 14—Extreme Unction. 15—Sunday Observance." *Walsh, TWORB, Table of Contents.*

"The churches of the New Testament were composed of those only who repented of their sins, believed on the Lord Jesus Christ, and were buried with him in baptism. But the churches which compose the Romish apostasy are organized on a plan essentially different from that of the apostles. **By means of infant baptism, the entire population is brought into the church; the church and the world are no longer distinct, and the church becomes an assembly of unconverted men.** This confusion of the world and the church is one of the essential errors which made a Babylon of the Catholic church.... **The unlawful union of Church and State is the natural consequence of the prevalence of infant baptism; for that human ordinance made the terms church and world two names for one thing.** This shows how appropriate is the term Babylon as the name for this city of confusion." Andrews, TAM, 67,68.

Wrath.—

"It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, **they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath,** and lead men to trample underfoot God's memorial." *Testimonies to Ministers*, 62.

Her Fornication.—

"Her fornication was her **unlawful union with the kings of the earth.**" Andrews, TAM, 51.

Abundance.—

"Gr. *dunamis*, 'power,' here, probably in the sense of 'influence.'" 7SDA Bible Commentary, 861.

The Merchants of the Earth Are Waxed Rich Through the Abundance of Her Delicacies.—

"Undoubtedly, it [this verse] has a literal application in the enrichment of financiers, multinationals, etc., through their co-operation with spiritual Babylon. Avro Manhatten has declared:

"**The Catholic church is the biggest financial power, wealth accumulator and property owner in existence.** She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust government, or state, of the whole globe. The Pope as the visible ruler of this immense amassment of wealth, is consequently the richest individual of the 20th century. No one can realistically assess how much he is worth in terms of billions of dollars.' The Vatican Billions, p.197.

"The Church of Rome is the largest multi-national in the world. **Her tentacles spread through nearly all other multi-nationals as a result of clever financial investment.** This means that she influences much or most of the finance of the world. By their co-operation with Babylon, the world's merchants will be enriched and in this way, Babylon will be able to boycott all who do not comply with her policies as predicted in Rev.

13:17." Cooke, #30-UR,9.

"Who take the lead in all the extravagances of the age? Who load their tables with the richest and choicest viands? Who are foremost in extravagance in dress, and all costly attire? Who are the very personification of pride and arrogance? **Are they not church members in the very forefront of those who seek after the material and prideful things of life?" Smith, DR, 723.**

"Apostate Christianity is in **financial prosperity and big business.**" Burnside, RWU, 207.

"It is not large, expensive buildings, it is not rich furniture, it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is the atmosphere of grace that surrounds the believer, the Holy Spirit working upon the mind and heart, that makes him a savor of life unto life and enables God to bless his work." *Counsels of Health*, 278.

Timing of the Message of Revelation 18.—

"1. It is in the end time, **prior to the close of probation and the outpouring of the seven last plagues.**

"2. It is when **spiritual Babylon is supreme—receiving universal support.**

"3. It is when Christendom is enveloped in dense spiritual darkness, **when satanic powers are in full control of religious bodies.**" Cooke, #30-UR, 9,10.

"4. It is when the Three Angels' Messages become present realities: The hour of God's judgment (for the living) is come. **Babylon has fully fallen. The image of the beast has been made. And the mark of the beast is enforced.**" PJ

"COME OUT OF HER, MY PEOPLE"

REVELATION 18:4

And I heard another voice 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.

Another Voice From Heaven.—

"The voice coming from heaven denotes that it is a message of power attended with heavenly glory. ...**This voice from heaven is called 'another' voice, showing that a new agency is here introduced.** ...The angel of verse 1 here enters upon his mission, as conditions call for his work. The divine call from heaven to come out of Babylon takes place in connection with his work." Smith, DR, 724.

"The 'voice from heaven' is doubtless the voice of Christ, the author of truth and the Saviour of men." *Bunch, TR, 252.*

"This is the voice of the Lamb. It calls 'my people' to come out of Babylon." *Maxwell, God Cares, 464.*

Come Out of Her, My People.—

Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompence.

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD." **Jeremiah 51:6, 45.**

"Furthermore, in the eighteenth chapter of the Revelation **the people of God are called upon to come out of Babylon.** According to this scripture, many of God's people must still be in Babylon. **And in what religious bodies are the greater part of the followers of Christ now to be found?** Without doubt, in the various churches professing the Protestant faith. At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: 'Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.' **But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly.** 'Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.' **Ezekiel 16:14, 15.**" *Great Controversy, 383.*

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. **At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word.** Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming." *Great Controversy, 464.*

"God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, **that they partake not of her sins and 'receive not of her plagues.'** Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In

connection with his message the call is heard: 'Come out of her, My people.' These announcements, uniting with the third angel's message, **constitute the final warning to be given to the inhabitants of the earth."** *Great Controversy, 604.*

"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' (Rev. 14:8). 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' (Rev. 18:4, 5)." *Review & Herald, 12/6/1892.*

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' which hath 'made all nations drink of the wine of the wrath of her fornication;' and to spiritual Israel is given the message, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

Verse 8; 18:4. As the captive exiles heeded the message, '**Flee out of the midst of Babylon**' (**Jeremiah 51:6**), and were restored to the Land of Promise, **so those who fear God today are heeding the message to withdraw from spiritual Babylon,** and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan." *Prophets & Kings, 715.*

"Before its destruction the call is to be given from heaven, '**Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.**' Rev. 18:4. As in the days of Noah and Lot, **there must be a marked separation from sin and sinners.** There can be no compromise between God and the world, no turning back to secure earthly treasures. **'Ye cannot serve God and mammon.'** Mt. 6:24." *Patriarchs & Prophets, 167.*

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, **the great body of Christ's true followers are still to be found in their communion.** There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. **As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation.** The time will come

when those who love God supremely can no longer remain in connection with such as are ‘**lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.**’

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that ‘**believed not the truth, but had pleasure in unrighteousness**’ (2 Thess. 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and **all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’** (Revelation 18:4).” *Great Controversy*, 390.

“But to leave Babylon it is not enough to separate from the communion of those who sustain her errors. It is necessary to renounce these errors by receiving the truth of God, and it is necessary, also, to renounce the sins of Babylon by true repentance. If the Protestants returned to the purity and simplicity of the New Testament, then they ceased to be a part of Babylon; but if they retained a considerable number of the essential errors and sins of Babylon, and contented themselves to preserve their part of the old city, after a partial purification, instead of building anew after the divine model, then they have never ceased to be a part of Babylon.” *Andrews, TAM*, 67.

“My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.” **Jeremiah 51:45.**

“The call out of Babylon is typified in the Old Testament by the **call of Lot and his family out of Sodom**. [That is, **Sodom is a symbol of the today’s doomed churches**. See Early Writings, p.279.]” *Cooke, #30-UR*, 16

When This Call Is Given.—

“It is an interesting fact that **the judgment on the great harlot, which is so fully described in Rev. 18, is shown to John by one of the seven angels having the seven vials filled with the wrath of God**. Rev. 17:1. From chap. 16:17-21, we learn that the judgment on the harlot Babylon is inflicted by the angel having the seventh vial. Hence we may justly conclude that the angel who shows John the judgment of Babylon, is that one of the seven who has her judgment to inflict; in other words, it is the angel who has the seventh vial. It is agreed on all hands that the seventh angel of Rev. 16 is yet future. **It follows, therefore, that Rev. 18, which describes the judgment on Babylon and gives the call to come out of her, belongs to the future.** It is manifest that Babylon is rapidly becoming the hold of

foul spirits, and of unclean and hateful birds. **The call to come out of her is made while her plagues are immediately impending.**” *Andrews, TAM*, 62.

“Almost till the very close of time, apparently, some—perhaps many—of God’s people have not heard the call to come out of mystical Babylon. ... **As God’s people formerly came out of literal Babylon in order that they might return to Jerusalem, so His people today are called out of mystical Babylon in order that they may be accounted worthy to enter the New Jerusalem.**” *7SDA Bible Commentary*, 861.

Her Sins.—

“And in her was found the **blood of prophets, and of saints**, and of all that were slain upon the earth.” **Rev. 18:24.**

Why Come Out? That Ye Partake Not of Her Sins.—

“Those who partake of the sins of Babylon obviously have a **share of responsibility for them**.” *7SDA Bible Commentary*, 861.

“**Why must they be called out?** The answer is given in verse 4, ‘**That ye be not partakers of her sins.**’ **A man who is aware of Babylon’s sins and remains there becomes a partaker of Babylon’s sins.** He is judged as sharing the responsibility for those sins. This is why God has called his people out of apostasy through the years. **One’s example influences others.** If a **man remains in Babylon and supports it, he is publicly declaring that he believes in that organization, whereas by his coming out of it, he declares that he rejects that organization.** He bears witness for Christ to his fellow men. This call of God flies in the face of the natural trend in our world today. The calls that are sounding tell us to unite, to drop our differences, to find accord. Union is the order of the day and this is apparent in almost every sphere of modern life. But God’s call is the opposite: ‘**Come out,**’ separate, divide, polarize. Instead of fellowshipping together, separation. **Instead of forgetting our differences, cherish them if they are Biblical.** Instead of unity in error, it must be unity only in truth. Instead of sentimental love, it must be love as a principle.” *Cooke, #30-UR*, 14.

“**If we would not partake of her sins**, and thus share in the plagues that are about to be poured out upon her, **we must heed the voice from heaven, ‘Come out of her, My people.’**” *Andrews, TAM*, 64.

“As God called the children of Israel out of Egypt, that they might keep His Sabbath, **so He calls His people out of Babylon, that they may not worship the beast or his image.**” (*Review & Herald*, 12/13/1892). *7BC*, 984.

That Ye Receive Not of Her Plagues.—

“Most of ch. 18 consists of a graphic but highly

figurative and indirect description of these ‘plagues.’ Whereas the first five of the seven last plagues are poured out primarily upon those who collaborate with Babylon—the rulers and the inhabitants of earth (ch. 17:1,2,8,12)—**the punishment of Babylon, the united apostate religious organizations of earth, takes place under the seventh plague** (see on chs. 16:19; 17:1,5,16). The sixth plague prepares the way for that punishment.” *7SDA Bible Commentary, 861.*

“[Revelation 18:1-8 quoted.] This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God’s commandments.” *TBC 985.*

Parallels Between the Two Pentecosts.—

| FIRST PENTECOST | FINAL PENTECOST |
|----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Fulfilled at commencement of the Christian era. | Will be fulfilled at the conclusion of the Christian era. |
| 2. The Holy Spirit was likened to early rain of natural world. | The Holy Spirit is likened to the latter rain of the natural world. |
| 3. The Holy Spirit fell upon a purified people . | Latter Rain will fall upon a purified people . |
| 4. The Holy Spirit manifested Himself in spiritual glory in the lives of believers. | The Spirit will manifest Himself in spiritual glory in the lives of the remnant. |
| 5. The gospel was proclaimed with power and speed to the Jews and the world of that day— multitudes converted to Christ. | The final gospel message will also be proclaimed with power and speed to the whole world— multitudes converted to Christ |
| 6. The believers sold or shared their possessions. | Believers’ possessions will be sold and shared . |
| 7. Wonders and miracles were wrought among the people by the power of the Spirit. | Wonders and miracles will be wrought among the people under the power of the Spirit. |
| 8. Fierce persecution fell upon believers. | Fierce persecution will come to true believers in reaction to the power of the Latter Rain. |
| 9. The Gospel among the Jewish people was completed . | The ‘everlasting gospel’ to the world will be completed . |
| 10. The probation of the Jewish nation closed . | The probation of the world will close . |
| 11. The judgments of God fell upon and ended the Jewish nation that had rejected Christ. | The judgments of God will fall upon and end the civilization of this world which has rejected Christ. |

From: *Cooke, #30-UR, 11,12.*

Descriptions of The Loud Cry of Rev. 18:1-4.—

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘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.’ This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.

“The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, **obeyed the call and left the fallen churches**. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A **compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them**. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, **fearless of consequences**, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

“Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. **Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction**. God’s people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, ‘**Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**’” *Early Writings, 277-279.*

“As the time comes for it to be given with greatest

power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them.** The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, **the stealthy but rapid progress of the papal power—all will be unmasksed.** By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. **In amazement they hear the testimony that Babylon is the church,** fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened con-science. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields and **the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it.** The clergy will put forth almost super-human efforts to shut away the light lest it should shine upon their flocks. **By every means at their command they will endeavor to suppress the discussion of these vital questions.** The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. **Thus light will be brought before thousands who otherwise would know nothing of these truths.**” *Great Controversy*, 606,607.

“**Servants of God, with their faces lighted up and shining with holy consecration,** will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13:13. Thus the inhabitants of the earth will be brought to take

their stand.

“The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the **honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides.** Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord’s side.” *Great Controversy*, 611-612.

JUDGMENT OF BABYLON

REVELATION 18:5

For her sins have reached unto heaven, and God hath remembered her iniquities.

Her Sins Have Reached Unto Heaven.—

“The sins of Babylon are depicted as a mountainous mass reaching upward, compact and glued together. ... As the figurative mountain pierces the sky, so the criminal career of ‘Babylon the great’ (see on ch. 17:6) arises before God, calling for retribution.” *7SDA Bible Commentary*, 861,862.

“**For her judgment reacheth unto heaven,** and is lifted up even to the skies.

“**Though Babylon should mount up to heaven,** and though she should fortify the height of her strength, yet from me shall spoilers unto her, saith the Lord.” *Jeremiah 51:9,53.*

“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but **when the figures reach a certain amount which God has fixed, the ministry of His wrath commences.** The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.” *5 Testimonies*, 208.

“Like the ancient Babel builders, whose efforts to build a tower whose top would reach up to heaven were thwarted, and who were scattered by a divine hand, **so this modern Babylonian structure, whose ‘sins have reached unto heaven’ (verse 5), will also collapse.**” *Anderson, UR*, 182.

“**They build up Zion with blood, and Jerusalem with iniquity.**” *Micah 3:10.*

“And it shall come to pass in the last days, *that the mountain of the LORD’s house shall be established in the top of the mountains*, and shall be exalted above the hills; and all nations shall flow unto it.” **Isaiah 2:2.**

“I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. **I saw great iniquity and vileness in the churches; yet their members profess to be Christians.** Their profession, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, ‘God will not smell in their assemblies. Selfishness, fraud, and deceit are practiced by them without the reproofs of conscience. And over all these evil traits they throw the cloak of religion.’ I was shown the pride of the nominal churches. God is not in their thoughts; their carnal minds dwell upon themselves; they decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. Jesus and the angels look upon them in anger. Said the angel, **‘Their sins and pride have reached unto heaven.** Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. **Vengeance is Mine, I will repay, saith the Lord.**’ The fearful threatenings of the third angel are to be realized, and all the wicked are to drink of the wrath of God. **An innumerable host of evil angels are spreading over the whole land and crowding the churches.** These agents of Satan look upon the religious bodies with exultation, for the cloak of religion covers the greatest crime and iniquity.” *Early Writings*, 274.

“Men who claim to be Christians may now defraud and oppress the poor; they may rob the widow and fatherless; they may indulge their Satanic hatred because they cannot control the consciences of God’s people; but for all this God will bring them into judgment. **They ‘shall have judgment without mercy’ that have ‘showed no mercy.’** (James 2:13.) Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage. **They may now indulge in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death;** but for every pang of anguish, every tear shed, they must answer. God will reward them double for their sins. Concerning Babylon, the symbol of the apostate church, He says to His ministers of judgment, **‘Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.’** Rev. 18:5, 6.” *Christ’s Object Lessons*, 178.

When do her sins reach unto heaven?—

“It is time for thee, LORD, to work: for they have made void thy law.” Psalm 119:126.

“**The sins of the world will have reached unto heaven when the law of God is made void;** when the Sabbath of the Lord is trampled in the dust, and **men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land.** In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse his sign or seal.” *Review & Herald*, 11/5/1889.

“**When the law of God is finally made void by legislation. Then the extremity of God’s people is his opportunity to show who is the governor of heaven and earth.** As a Satanic power is stirring up the elements from beneath, God will send light and power to his people, that the message of truth may be proclaimed to all the world.” *Signs*, 6/12/1893.

God Hath Remembered Her Iniquities.—

“Of Babylon, at the time brought to view in this prophecy, it is declared: **‘Her sins have reached unto heaven, and God hath remembered her iniquities.’** Rev. 18:5. She has filled up the measure of her guilt, and **destruction is about to fall upon her.**” *Great Controversy*, 604.

“Remember this, *that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.*” Psalm 74:18.

“God’s longsuffering is about to end and His judgment upon mystical Babylon about to be executed. As applied to God, the word ‘remembered’ commonly denotes that He is on the point of rewarding men for a particular course of action, whether good or evil (see Gen. 8:1; Ex. 2:24; Ps. 105:42; etc.).” *7SDA Bible Commentary*, 862.

REVELATION 18:6

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Reward Her Even As She Rewarded You.—

“The expression, ‘Reward her even as she rewarded you,’ seems to show that the time for this message to reach its climax, and for the saints to be finally called out, will be **when she begins to raise against them the arm of oppression.** As she fills up the cup of persecution to the saints, so the angel of the Lord will persecute her. (Ps.35:6.) Judgments from on high will bring upon her in a twofold degree (**‘double unto her double’**), the evil which she thought to bring upon the humble servants of the Lord.” *Smith, DR*, 726.

“Literally, ‘according to her deeds.’ Her reward will be paid in kind. ...Her treatment of others is to be

the norm, or standard, by which God will deal with her.”
7SDA Bible Commentary, 862.

“(Rev. 18:6 quoted). **The multitudes** she let loose upon God’s people **will then turn upon her.**” Were, WATB, 95,96.

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord’s vengeance; **he will render unto her a recompence.**” Jeremiah 51:6.

“And **I will render unto Babylon** and to all the inhabitants of Chaldea **all their evil that they have done in Zion in your sight,** saith the LORD.” Jer. 51:24.

“The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea shall Jerusalem say.” Jeremiah 51:35.

“Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, **Inasmuch as ye did it not to one of the least of these, ye did it not to me.**” Matthew 25:44,45

Double to Her Double According to Her Works.—

“The double punishment includes **first the seven last plagues, and then the second death.** The wording also reflects the fact that **the papacy had lived twice.**” PJ

“Men who claim to be Christians may now defraud and oppress the poor; they may rob the widow and fatherless; they may indulge their Satanic hatred because they cannot control the consciences of God’s people; but for all this God will bring them into judgment. They ‘shall have judgment without mercy’ that have ‘showed no mercy.’ (James 2:13.) Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of His heritage. **They may now indulge in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. God will reward them double for their sins.** Concerning Babylon, the symbol of the apostate church, He says to His ministers of judgment, ‘Her sins have reached unto heaven, and God hath remembered her iniquities. **Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.**’ Rev. 18:5, 6.” Christ’s Object Lessons, 178,179.

“These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those

who think and speak thus are at the same time holding human beings in slavery. **And this is not all; they sever the ties of nature and cruelly oppress their fellow men.** They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ’s followers. Said the angel, ‘It will be more tolerable for the heathen and for papists in the day of the execution of God’s judgment than for such men.’ The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, ‘The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. **God’s anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double.**’

“I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and **the sins of the slave will be visited upon the master.** God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master’s lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while **the master must endure the seven last plagues and then come up in the second resurrection and suffer the second, most awful death.** Then the justice of God will be satisfied.” Early Writings, 275,276.

REVELATION 18:7

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

How Much She Hath Glorified Herself.—

“For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; **who opposeth and exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” 2 Thess. 2:2.

And Lived Deliciously.—

“Therefore hear now this, **thou that art given to pleasures, that dwellest carelessly,** that sayest in thine heart, I am, and none else beside me.” Isa. 47:8.

“Luxury. ...She lives in pompous palaces, pleasantly situated, plentifully furnished.” Feyerabend, RVBV, 170.

So Much Torment and Sorrow Give Her.—

“Verses 6 and 7 are a prophetic declaration that she will be rewarded or punished according to her works.” *Smith, DR, 726.*

For She Saith in Her Heart.—

“Or, ‘is saying in her mind,’ that is, at the time the angel of v. 4 delivers his message of warning, prior to the close of probation, and later, during the sixth plague (see on ch. 17:1). Inordinate conceit has spawned utter confidence in her evil scheme to rule the world. **The attempt to deceive others has resulted in absolute self-deception. Not only has she made others ‘drunk,’ she herself is in a state of intoxication.**” *7SDA Bible Commentary, 862.*

I Sit a Queen, And Am No Widow.—

“In the Old Testament Babylon was called ‘**the lady of kingdoms**’ (*Isa. 47:5*) denoting that she was the best, she was supreme. **‘I shall be a lady forever.’ Is. 47:7.** Her aim was to rule forever. This has always been the spirit of Babylon. **‘I am, and none else beside me, I shall not sit as a widow, neither shall I know the loss of children.’ Vs. 8.** This portrays Babylon’s intentions, and reveals her arrogance, pride and ambition. In Revelation, the same picture is presented of modern Babylon. Little does the world dream of the aims of the apostate religious system that will be led by the Papacy.” *Cooke, #27-UR, 6.*

“Note the present tense. The true church is represented in Scripture as a ‘chaste virgin,’ Christ’s bride. **The great harlot impersonates Christ’s bride before the inhabitants of earth, over whom she claims dominion in His name. But she is a counterfeit ‘queen’.** She is a harlot who has never had a legal husband, yet is able to boast of her conquests. Do not the ‘kings’ and ‘great men’ of the earth wait upon her (*Rev. 18:9,23*)? Are they not captive to her will and dedicated instruments of her nefarious schemes?” *7SDA Bible Commentary, 862.*

“Bear in mind that this testimony applies to that part of Babylon which is subject to a moral fall. As already pointed out, **it must apply especially to the ‘daughters,’ the denominations who persist in clinging to the personal traits of the ‘mother,’** and keeping up the family resemblance. These, as pointed out on a previous page, are to attempt a sweeping persecution against the truth and the people of God. **By these the ‘image of the beast’ is to be formed. These are to have what will be to them a new experience—the use of the civil arm to enforce their dogmas.**

“It is doubtless this first intoxication of power that leads this branch of Babylon to cherish in her heart the boast, **‘I sit a queen, and am no widow;**’ that is, I am no longer, ‘**one bereaved,**’ or destitute of power, as I have been. She declares, Now I rule like a queen; I shall see no sorrow. With blasphemy she boasts God is

in the Constitution, the church is enthroned, and will henceforth bear sway.” *Smith, DR, 726.*

“The thought of Babylon is much like that of Laodicea: ‘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.’ **Revelation 3:17.**” *PJ.*

And Shall See No Sorrow.—

“What she least expects is **certain to come upon her.**” *7SDA Bible Commentary, 862.*

“Therefore shall **evil come upon thee;** thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and **desolation shall come upon thee suddenly, which thou shalt not know.**” *Isaiah 47:11.*

“From the crest of Olivet, **Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before Him.** It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims’ tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel’s capital. **The daughter of Zion seemed in her pride to say, I sit a queen and shall see no sorrow; as lovely then, and deeming herself as secure in Heaven’s favor,** as when, ages before, the royal minstrel sang: **‘Beautiful for situation, the joy of the whole earth, is Mount Zion, ...the city of the great King.’** *Psalm 48:2.*” *Great Controversy, 17.*

REVELATION 18:8

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.

Therefore Shall Her Plagues Come in One Day.—

“**Fallen angels upon earth form confederations with evil men.** 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.’**” *Testimonies to Ministers, 62.*

“Some take this to be prophetic time, and thus to represent one literal year. Others consider that the angel

here either stresses the suddenness and unexpectedness of the ‘**plagues**’ upon mystical Babylon, particularly in view of her false sense of security (vs. 7), or speaks of an indefinite period of time. In view of the fact that the same event is also said to take place in ‘**one hour**’ (vs. 10,17,19), the second explanation appears preferable. Furthermore, the Greek form of the words here translated ‘**day**’ and ‘**hour**’ (Rev. 18:10) suggest a point—rather than a period—of time, and thus appear to stress **suddenness and unexpectedness rather than duration.** Compare Isa. 47:9,11; Jer. 50:31; 51:8.” 7SDA Bible Commentary, 863.

Famine.—

“It will be a literal famine caused by a spiritual famine.” PJ

“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, **not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:** And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.” Amos 8:11,12.

Fire.—

“And **the ten horns** which thou 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.**” Revelation 17:16.

“Behold, **I am against thee, O thou most proud, saith the Lord God of hosts:** for thy day is come, the time that I will visit thee. **And the most proud shall stumble and fall,** and none shall raise him up: **and I will kindle a fire in his cities, and it shall devour all round about him.**” Jer. 50:31,32.

For Strong is the Lord Who Judgeth Her.—

“Those who love God need not be surprised if those who claim to be Christians are filled with hatred because they cannot force the consciences of God’s people. Not long hence they will stand before the Judge of all the earth, to render an account for the pain they have caused to the bodies and souls of God’s heritage. **They may indulge in false accusations now, they may deride those whom God has appointed to do his work, they may consign his believing ones to prison, to the chain-gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned with fire, they will receive punishment. God will reward them double for their sins.** They have drunk the blood of the saints, and have become intoxicated with exultation. God says to his ministers of judgment: (**Rev. 18:6-8 quoted.**)” Review & Herald, 12/28/97.

“**Their Redeemer is strong: the Lord of hosts is his name:** he shall thoroughly plead their cause, that he

may give rest to the land, and **disquiet the inhabitants of Babylon.**” Jeremiah 50:34.

REVELATION 18:9

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

The Kings of the Earth Shall Bewail Her.—

“Or, ‘mourn for her,’ ‘sob on account of her,’ in **loud, unrestrained wailing.** Anticipating their own impending fate, the hapless ‘kings’ and ‘merchants’ (vs. 11) of earth join in a dirge of death for haughty Babylon, now in torment upon her blazing funeral pyre. The dramatic effect of vs. 9-20, which describe the inexorable doom of the great harlot, is heightened by their exotic Oriental literary form—poetic diffuseness highlighted by graphic imagery. The appeal of ch. 18 is primarily emotional, but that appeal is reinforced by incisive logic: For those who respond to God’s call to flee from the wrath to come (vs. 4) there is still respite from her impending doom.

“...In ch. 17:16 it is the kings of the earth (cf. on v. 12) who set Babylon afire. **Here, they are pictured mourning the results of that deed, perhaps in the sad realization that they must soon share Babylon’s fate** (cf. Isa. 47: 13-15).” 7SDA Bible Commentary, 863.

“**The wicked are filled with regret,** not because of their sinful neglect of God and their fellow men, **but because God has conquered.** They lament that the result is what it is; but **they do not repent of their wickedness.** They would leave no means untried to conquer if they could....

“The minister who has sacrificed truth to gain the favor of men now discerns the character and influence of his teachings. It is apparent that the omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

“Saith the Lord: ‘They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace.’ ‘With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.’ Jeremiah 8:11; Ezekiel 13:22.

“‘Woe be unto the pastors that destroy and scatter the sheep of My pasture!Behold, I will visit upon you the evil of your doings.’ ‘Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for your days for slaughter and of your dispersions

are accomplished;... and the shepherds shall have no way to flee, nor the principal of the flock to escape.' Jeremiah 23:1, 2; 25:34, 35, margin.

"Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever—eternal life. **Men whom the world has worshiped for their talents and eloquence now see these things in their true light.** They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them [Rev. 3:9].

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. **Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury.** 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.

"'A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.' Jeremiah 25:31. For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God." *Great Controversy*, 654-656.

"Perhaps the chief reason for the mourning of kings when Babylon receives her punishment is that they are punished at the same time. See Rev. 2:21-23. **Fornication always brings its retribution to all who share in its guilt.**" *Bunch, TR*, 255.

"And I gave her space to repent of her fornication; and she repented not.

"Behold, **I will cast her into a bed, and them that commit adultery with her into great tribulation,** except they repent of their deeds." *Rev. 2:21-23.*

"They are lamenting, **but they are not lamenting her sins or their own guilt as her accomplices.** The

kings lament the suddenness of her judgment.... Not one king, merchant, or seafarer has anything to say about her crimes and demons or about the '**blood of prophets and of saints, and of all who have been slain on earth.**' Verse 24." *Maxwell, God Cares*, 465,466.

When They Shall See the Smoke of Her Burning.—

"It is manifest that the destruction of Babylon begins before the great battle takes place; **for the kings are spared to witness her destruction (Rev. 18); but in the great battle they are all destroyed. Rev. 19.** While the saints eat the marriage supper, they behold the smoke of her burning; and in response to the call of Rev. 18:20, they rejoice over her. Rev. 19:1-9." *Andrews, TAM*, 63.



"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, **shall be as when God overthrew Sodom and Gomorrah.**" *Isaiah 13:19.*

Like Sodom.—

"And Abraham gat up early in the morning to the place where he stood before the Lord: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, **lo, the smoke of the country went up as the smoke of a furnace.**" *Genesis 19:27,28.*

REVELATION 18:10

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

Standing Afar Off For the Fear of Her Torment.—

"The question may arise how persons involved in the same calamity can stand *afar off* and lament. It must be remembered that this desolation is brought to view under a figure, and the figure is that of a city visited with destruction. **Should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city if they had opportunity, and standing afar off, lament its fall. Just in proportion to their terror and amazement at the evil impending, would be the distance at which they would stand from their devoted city.** Now the figure the apostle uses would not

be complete without a feature of this kind, and he uses it, not to imply that people would literally flee from the symbolic city, which would be impossible, **but to denote their terror and amazement at the descending judgments.**" Smith, DR, 727.

Alas, Alas.—

"They had expected to 'receive power' permanently with their paramour, mystical Babylon. She had assured them that she was enthroned a 'queen' forever and that, should they cast their lot with her, they too would enjoy endless dominion. **Realizing, too late, the futility of such a scheme, they now give way to utter remorse.**" 7SDA Bible Commentary, 863,864.

That Great City, That Mighty City.—

"In the Greek the ascription of former greatness and power to mystical Babylon is most emphatic. **The emptiness of her claims in now full apparent, for 'strong is the Lord God who judgeth her'** (vs.8)." 7SDA Bible Commentary, 864.

"During the Middle ages the rich rivaled each other in leaving their estates to the Church, and the poor gave out of their poverty till **the Church became the richest landowner in every country.** In several countries the Church own one-half of the land and one-third of all the invested funds. It built great cathedrals and bishop's palaces and left the poor to live in huts and shanties." Burnside, RWU, 211.

In One Hour.—

"It is for just '**one hour**' that the powers of the world reign with her (Revelation 17:12); in '**one hour**' her judgment comes (Revelation 18:10); in '**one hour**' her riches come to nought (verse 17); in '**one hour**' she is made desolate (verse 19)." Anderson, UR, 181,182.

"This '**hour**' for the destruction of Babylon can be **no more than 'a number of days'**—that is, when the entire length of time taken to completely destroy Babylon, from the time of the 6th plague until the coming of Christ, is considered. The use of the word hour may also be intended to convey the **suddenness with which disaster overtakes Babylon.**" Were, WATB, 222.

Is Thy Judgment Come.—

"**For when they shall say, Peace and safety; then sudden destruction cometh upon them,** as travail upon a woman with child; and they shall not escape." 1Thess. 5:3.

"Whereas ch. 17 deals primarily with the *sentence* against Babylon, **ch. 18 is concerned with the execution of that sentence.**" 7SDA Bible Commentary, 864.

REVELATION 18:11

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

Merchants.—

"...These 'merchants' are the **literal commercial and business leaders of earth**, whose financial and material support have contributed so much to the luxury, splendor, and success of Babylon the great. ...In ch. 18:23 these 'merchants' are said to be '**the great men of the earth.**'" 7SDA Bible Commentary, 864.

Merchants of the Earth Shall Weep and Mourn.—

"The infliction of the first plague must result in a complete suspension of traffic in those articles of luxury for which Babylon is noted. When the merchants of these things, who are to a great extent citizens of this symbolic city, and who have been made rich by their traffic in these things, suddenly find themselves and their neighbors smitten with putrefying sores, their traffic suspended, and vast stores of merchandise on hand, but none to buy them, they lift up their voices in lamentation for the fate of this great city. **If there is anything which will draw from the men of this generation a sincere cry of distress, it is that which touches their treasures.** There is a fitness in this retribution. **They who but a short time before had issued a decree that the saints of God should neither buy nor sell, now find themselves put under the same restriction in a far more effectual way.**" Smith, DR, 727.

"The merchants and seafarers lament the destruction of such vast stores of merchandise, **because they 'gained wealth from her' and 'grew rich by her wealth.'** Verses 15,19." Maxwell, God Cares, 466.

"When the voice of God turns the captivity of His people [7th plague], there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued they were blinded by Satan's deceptions, and they justified their course of sin. **The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God.** They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures. **Now they are stripped of all that made them great and are left destitute and defense-less.** They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. **The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of**

their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.” *Great Controversy*, 654.

“What a picture of disappointment and distress is expressed in those who have put their trust in the final organizations of men and who put their trust in the beast. The merchants of earth and great men of earth, those who were interested in material things and commerce, gave their power and authority to the beast, thinking she might bring about peace. But at that juncture the seven last plagues began to fall. Traffic was then cut off because of the plagues and commerce ceased. Some of these plagues were turned especially upon the beast and its seat. As they see the fourth and fifth plagues applied to the beast they weep and wail, for this had been their last hope. Now it has failed. To what can they then turn? Nothing. It is now too late. Probation has closed.” *Straw, SR, 111.*

No Man Buyeth Their Merchandise Any More.—

“Babylon the great has not only ruled over kings and nations, but has also largely controlled world commerce. The church festivals have been so commercialized that they constitute one of the chief sources of revenue for the merchants of earth. In verse 3 we are told that ‘the merchants of the earth are rich as the result of her ability to indulge.’ (*Concordant*).” *Bunch, TR, 256.*

REVELATION 18:12

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

Babylon's Merchandise.—

“Babylon's merchants trade with her in 30 items (6X5) commencing with gold the highest value in her sight, and concluding with the item of lowest value in her sight, ‘the souls of men.’ (18:12-14). ...This description is drawn from Ezekiel's prediction of the destruction of ancient Tyre. See Eze. 27:3-25,33. [The merchants of Babylon trade in 30 of the commodities listed in ancient Tyre's 36 items.]” *Cooke, #20-UR, 29; #30-UR, 22.*

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.” *Daniel 11:43.*

“In these verses is pictured the dainties, personal adornments, expensive furniture, and the luxuries of the modern church and society. The inhabitants of the

earth are the slaves of both religion and business. Both the bodies and the souls of men are enslaved by the universal acceptance of modern business maxims and practices which involve a fearful trifling with the conscience.” *Bunch, TR, 256.*

“Here we see the Church in finance and business. Babylon will say, ‘You cannot buy or sell unless you receive my Mark.’ Rev. 13:17. This is quickly followed by their own financial collapse. The present inflation, industrial unrest and increasing business perplexity, is but the gathering clouds of the coming storm.” *Burnside, RWU, 208.*

“This list of merchandise in Rev. 18 are articles used by God in building temples:

“Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

“And this is the offering which ye shall take of them; **gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair,**

And rams' skins dyed red, and badgers' skins, and shittim wood, **Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate.**

“**And let them make me a sanctuary; that I may dwell among them.**” Exodus 25:2-8.

“Now I have prepared with all my might for the house of the my God **the gold** for things to be made of gold, and **the silver** for things of silver, and **the brass** for things of brass, **the iron** for things of iron, and **wood** for things of wood; **onyx stones**, and stones to be set, glistening stones, and of divers colours, and all manner of **precious stones**, and **marble** stones in abundance.” 1 Chron. 29:2.

God's people give these materials as a free-will offering from the heart. In Babylon these materials are bought and sold. Babylon has a form of godliness, but denies the power thereof.” *PJ*

Thyne Wood.—

“Literally, ‘scented wood,’ that is, odoriferous wood used for incense.” *7SDA Bible Commentary, 864.*

REVELATION 18:13

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

And Slaves and Souls of Men.—

“The declaration concerning ‘slaves and souls of men’ may pertain more particularly to the spiritual domain, and have reference to **slavery of conscience by the creeds of these bodies, which in some cases is more oppressive than physical bondage.**” *Smith, DR,*

728.

"The doctrine of purgatory has sometimes been referred to as 'the gold mine of the priesthood' since it is the source of such lucrative income. The Roman Church might well say, 'By this craft we have our wealth.'

"In general it is held that **the period of suffering in purgatory can be shortened** by gifts of money, prayers by the priest, and masses, which gifts, prayers, and masses can be provided by the person before death or by relatives and friends after death.

"Every year millions of dollars are paid to obtain relief from this imagined suffering. ...It is due in no small measure to this doctrine of purgatory that the Roman Catholic Church has been able to draw in large sums of money and to build magnificent cathedrals, monasteries, and convents, even in regions where the people are poor. This has been particularly true in the Latin American countries. It is a common experience in Mexico, for instance, to find in almost every town an impressive Roman Catholic church surrounded by the miserable huts of the natives.

"We charge in the strongest terms that the practice of saying mass for souls in purgatory is **a gigantic hoax and fraud**, a taking of money under false pretenses, because **it purports to get people out of purgatory when actually no such place exists.**

"Purgatory has been called "a gigantic fraud," and "a colossal racket," for it deprives the poor of their last pennies and extorts large funds from the rich **in exchange for nothing.**" Burnside, RWU, 210,211.

"Babylon is represented as trafficking in the souls of men. Look at the Church of England. **There the vacant parishes are in some cases even set up for sale**, and the highest bidder becomes the possessor of its revenue and the pastor of its people! To come nearer home, let us look at the various religious de-nominations in every place where they have sufficient wealth and strength to become popular. **They must erect a splendid house of worship and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life.** Then they must have an eloquent man to preach smooth things to fashionable ears. **The church which can outdo the others in these particulars will succeed in securing the fashionable sinners of the place as permanent members of the congregation.**" Andrews, TAM, 47.

"This prophecy also has its fulfillment in the demand made on non-Catholics before marriage to sign away the destiny of their unborn children. **No person has the right to sign away his own religious liberty, let alone the liberty of his own children.**" Burnside, RWU, 208.

"Shortly after the Portuguese began the European slave trade by raiding for blacks on the African coast, Prince Henry asked the Pope to approve more raids.

The Pope's reply granted "to all of those who shall be engaged in the said war, complete forgiveness of all their sins." In 1455 a papal bull, or declaration, authorized Portugal to reduce to servitude all non-Christian peoples.

"The Church did its best to keep Christians from becoming the slaves of infidels (non-Christians). But this ban did not extend to unbelievers. They were thought not to deserve freedom. If infidels were enslaved by Christians, new souls would be procured for the Church to convert. **So slavery was seen as a weapon to extend Christianity, and as a deserved punishment for pagans and heretics.**

"In the New World colonies established by Spain and Portugal **the clergy themselves owned thousands of slaves. That, to many minds, made the African slave trade legitimate.**

"In a way, this was like the rationale some Africans gave themselves when they chose not to enslave people of their own community, but only those so-called "strangers," or "outsiders." **But merchants—European or African—who handled thousands of slaves, could not have cared less about the religion or origin of their commodities.** Meltzer, *They Came in Chains*, 31.



Currently more than 27 million people are enslaved.

"I am instructed to say to our people throughout the cities of the South, Let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed. **Satan is doing his best to block the way to the progress of the message. He is putting forth efforts to bring about the enactment of a Sunday law, which [if enacted] will result in slavery in the Southern field and will close the door to the observance of the true Sabbath, which God has given to men to keep holy.**" [1909] *Manuscript Releases, Vol. 20, 395.*

"Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of **the liquor**

seller's work. Like the mystic Babylon of the Apocalypse, he is dealing in ‘slaves, and souls of men.’ Behind the liquor seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power.” *Ministry of Healing*, 338.

“Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. **They that make haste to be rich pervert justice and oppress the poor, and ‘slaves and souls of men’ are still bought and sold.** Fraud and bribery and theft stalk unrebuked in high places and in low.” *Patriarchs & Prophets*, 101,102.

“Javan, Tubal, and Meshech, they were thy [Tyre’s] merchants: **they traded the persons of men** and vessels of brass in thy market.” *Ezekiel 27:13*.

REVELATION 18:14

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

Fruits That Thy Soul Lusted After.—

“They did not seek after spiritual fruit: ‘Set your affection on things above, not on things on the earth.’ *Colossians 3:2*.



Thou Shalt Find Them No More At All.—

“The finality of the fate that has overtaken Babylon is repeated in similar words six times in vs. 21-23.” *7SDA Bible Commentary*, 865.

REVELATION 18:15,16

The merchants of these things, which were made rich by her, shall stand afar off

for the fear of her torment, weeping and wailing,

And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Were Made Rich By Her.—

“Partnership with Babylon had been mutually beneficial [for the merchants, not the people] (cf. Eze. 27:33).” *7SDA Bible Commentary*, 865.

Emotions of the Wicked.—

“The reader can readily imagine the cause of this universal voice of mourning, lamentation, and woe. Imagine the plague of sores preying upon men, the rivers turned to blood, the sea like the blood of a dead man, the sun scorching men with fire, their traffic gone, and their silver and gold unable to deliver them, and we need not wonder at their exclamations of distress, nor that shipmasters and sailors join in the general wail.” *Smith, DR*, 728,729.

That Great City That Was Clothed In Fine Linen, and Purple, and Scarlet.—

“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.” *Revelation 17:4*.

“The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. **The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome.**” *Great Controversy*, 382.

REVELATION 18:17,18

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

In One Hour So Great Riches Is Come to Nought.—

“The picture here is of a worldwide commercial depression or business panic which brings lamentation and weeping on the part of the merchant princes of the earth. The destruction of Babylon is symbolized by the destruction of a great and wealthy city whose extravagance and luxury made the merchants rich. ...James 5:1-6 is doubtless a picture of the same time.” *Bunch, TR*, 256.

"Go to now, **ye rich men, weep and howl for your miseries that shall come upon you.** Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. **Ye have heaped treasure together for the last days.** Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. **Ye have lived in pleasure on the earth, and been wanton;** ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." **James 5:1-6.**

"(Rev. 18:15-17 quoted). Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. **She has filled up the measure of her iniquity;** her time has come; she is ripe for destruction.

"When the voice of God turns the captivity of His people, **there is a terrible awakening of those** who have lost all in the great conflict of life. While probation continued they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures. Now they are stripped of all that made them great and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. **The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.**

"**The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is;** but they do not repent of their wickedness. They would leave no means untried to conquer if they could." *Great Controversy*, 653,654.

Every Shipmaster, All Sailors, All Trade.—

"This is a global collapse of business." *PJ.*

The Smoke of Her Burning.—

"The Lord calls for His people to locate away from the cities, **for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities.** Proportionate to their sins will be their visitation.

When one city is destroyed, let not our people regard this matter as a light affair, and think that they may, if favorable opportunity offers, build themselves homes in that same destroyed city....

"Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. **Read also the scenes portrayed in the eighteenth chapter of the same book.**" *Manuscript Releases, Vol. 21, 92. Last Day Events*, 95.

"And Abraham gat up early in the morning to the place where he stood before the LORD: **And he looked toward Sodom and Gomorrah,** and toward all the land of the plain, **and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.**" *Genesis 19:28.*



San Francisco Earthquake—1906

What City Is Like Unto This Great City.—

"And in their **wailing** they shall take up a lamentation for thee, and lament over thee, *saying, What city is like Tyrus*, like the destroyed in the midst of the sea?" *Ezekiel 27:32.*

This Great City.—

"Though the account of the judgment upon Babylon in Rev. 18 speaks of Babylon as if she were one city, yet we learn from Rev. 16:19 that **Babylon will be divided into three parts before she receives her punishment. This seems to indicate that these three parts are not alike guilty**, and that God makes this division that he may punish each part according to the light which it has had, and the crimes which it has committed. It is therefore not unreasonable to conclude that Babylon is now composed of three grand sections, which are culpable in different degrees, and that God will judge each according to its deserts." *Andrews, TAM, 71.*

REVELATION 18:19

And they cast dust on their heads, and

cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Wherein Were Made Rich.—

“**Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.**” **James 5:1-3.**

(See vs. 15).

By Reason of Her Costliness.—

“Literally, ‘from her expensiveness.’ Babylon’s extravagant requirements brought wealth to those who traded in the goods in which she was interested.” **7SDA Bible Commentary, 865.**

For In One Hour Is She Made Desolate.—

“Babylon is a symbol of the world at large. When its doom was made certain, its kings and officers seemed to be as men insane, and their own course hastened its destiny. **When the doom of a nation is fixed, it seems that all the energy, wisdom, and discretion of its former time of prosperity, deserts its men of position, and they hasten the evil they would avert.** Outside enemies are not the greatest peril to an individual or a nation. The overthrow of a nation results, under the providence of God, from some unwise or evil course of its own. But the people who fear God, who are loyal to his laws, who carry out the principles of righteousness in their lives, have a sure defense; God will be the refuge of those who trust in him.” *Signs, 12/29/1890.*

“And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.” **Jer. 51:37.**

“Then shalt thou say, O Lord, thou hast spoken against this place, **to cut it off, that none shall remain in it,** neither man nor beast, but that **it shall be desolate for ever.**” **Jer. 51:62.**

REVELATION 18:20

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

A Dramatic Description of Babylon’s Destruction.—

“In this dramatic description [vs. 20-24], **the Revelator draws from the Old Testament descriptions of four different cities.** These were all destroyed for their persistent rebellion against Heaven:

| REV. 18 | CITY | DESTROYED |
|-----------------------------|------------------|-----------------------------------------------|
| 1.Vs. 20,21, 24. | Babylon. | Jer. 51:28; Isa. 44:23; Jer. 51:63,64; 49. |
| 2. Vs. 22. | Jerusalem | Jer. 25:10. |
| 3. Vs. 22,23 | Tyre | Ezek. 26:13; Isa. 23:8. |
| 4. Vs. 23. | Nineveh | Nahum 3:4,7. |

Cooke, #30-UR, 24.

Emotions of the Righteous.—

“The apostles and prophets are here called upon to rejoice over great Babylon in her destruction, as it is **in close connection with this destruction that they will all be delivered** from the power of death and the grave by the first resurrection.” *Smith, DR, 729.*

“Verse 20 expresses the exultation and joy of God’s people, maybe not just because Babylon has gotten her just deserts, **but that they are now free and safe, vindicated by their God.**” *Biblical Research Inst., 2SOR, 285.*

“When ancient Babylon was captured and destroyed the Hebrew captives and the remnant of Israel in Palestine were jubilant. They knew from the prophecies of Isaiah and Jeremiah that the destruction was a judgment from God. **All the nations that had been oppressed by Babylon also rejoiced.** See **Jer. 51:48.** Likewise there will be great rejoicing in heaven and on earth when modern Babylon that had so long ruled and oppressed the world is destroyed.” *Bunch, TR, 257.*

Heaven.—

“The inhabitants of heaven are **first to rejoice** in the triumph of Christ and His church.” **7SDA Bible Commentary, 865.**

Apostles and Prophets.—

“The most active for God are the most persecuted.” *PJ.*

For God Hath Avenged You on Her.—

“A literal translation says, ‘**God has judged her judgment against you.**’ The meaning is that Babylon for centuries has falsely condemned God’s saints, apostles, and prophets. She has excommunicated the saints and turned them over to the state for execution. She has borne false witness against the prophets and apostles, forbidding common people to read the Bible, and holding opinions of theologians and church councils as more authoritative than the Scriptures. **She has judged and falsely condemned saints and apostles and prophets.**

“But in 1844 commenced the first, pre-advent, phase of the final judgment. Babylon—the ‘little horn’ of Daniel 7, the ‘man of lawlessness’ of 2 Thessalonians 2—and the true saints as well, all who in every age have claimed to worship God, have by the time of this

announcement in John's vision been investigated. And where Babylon has been found to have wrongfully condemned the saints, apostles, and prophets, **God has judged the judgment oppressive, condemned the condemnation, and ruled against the oppressor in favor of the oppressed. The sentence which the false witnesses imposed on God's people, God now imposes on the false witnesses.**

"The Old Testament established such a principle. Scholars refer to the '**law of malicious witness**' in **Deuteronomy 19:16-19**. When someone accused another person, both were to be brought to trial, and if the accuser was found to have made a false, malicious accusation, the judge was required to '**do to him as he had meant to do to his brother.**'" *Maxwell, God Cares, 466.*

"Thus, **God answers the prayer of the righteous souls under the altar of the 5th seal:** 'How long, O Lord, holy and true, **dost thou not judge and avenge our blood** on them that dwell on the earth?'" *PJ*

"So they hanged Haman **on the gallows that he had prepared for Mordecai.** Then was the king's wrath pacified." *Esther 7:10.*

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." **Rev 18:6.**

"For even hereunto were ye called: **because Christ also suffered for us, leaving us an example,** that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; **but committed himself to him that judgeth righteously.**" **1Peter 2:21-23.**

"Let everyone bear in mind that God delights to listen to the supplications of His people; for **the prevailing iniquity calls for more earnest prayer, and God has promised that He will avenge His own elect,** who cry day and night unto Him, though He bear long with them." *Selected Messages, Vol. 2, 372.*

REVELATION 18:21,22

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of

a millstone shall be heard no more at all in thee.

A Great Millstone Cast Into the Sea.—

"When thou hast made an end of reading this book, that **thou shalt bind a stone to it, and cast it into the midst of Euphrates.** And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her..." **Jeremiah 51:63,64.**

"The same illustration was used in fore-telling the fate of ancient Babylon. See **Jer. 51: 63,64.** The city was never to be rebuilt or inhabited again. See Isa. 26:2. **Modern Babylon sinks to rise no more just as Pharaoh and his army 'sank unto the bottom' of the Red Sea 'as a stone' and 'as lead in the mighty waters'** (**Ex. 15:4,5,10**). The destruction of the Egyptians in the Red Sea was typical of the final destruction of Babylon. For that reason the song of Moses will be repeated by those who escape from Babylon and then witness her destruction." *Bunch, TR, 257.*

"And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors **thou threwest into the deeps, as a stone into the mighty waters.**" *Nehemiah 9:11.*

"The doom pronounced in this verse coincides with the doom Jesus threatened upon anyone who would cause His children to fall. '**Whoso shall offend [hurt] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea.**' **Matt. 18:6.**" *Cooke #30-UR, 25.*

"Like a millstone, she had ground and oppressed the church of God. Here ruin would be violent, irrecoverable, and irreparable.... The casting of a stone into the sea was anciently **the emblem of everlasting forgetfulness.**" *Feyerabend, RVBV, 172.*

No More At All.—

"The expression '**no more at all**', in verses 21-23, is employed six times. Six is Babylon's number. Like a funeral knell this expression is repeated over the departed greatness of Babylon." *Cooke, #30-UR, 25.*

Heard No More At All.—

"Like a great millstone, Babylon sinks to rise no more. The various arts and crafts that have been employed in her midst, and have ministered to her desires, shall be practiced no more. The pompous music that has been employed in her imposing but formal and lifeless service, dies away forever. The scenes of festivity and gladness, when the bridegroom and the bride have been led before her altars, shall be witnessed no more." *Smith, DR, 729.*

“Their ‘music unsurpassed’ will be heard ‘**no more at all.**’” *Burnside, RWU, 209.*

“The arts and **merrymaking have ceased.**” *7SDA Bible Commentary, 866.*

Craftsman.—

“They have hired the **world’s best ‘craftsmen, but this does not save.’**” *Burnside, RWU, 209.*

“The artisans, mechanics, and skilled workmen have all gone. **Manufacture has ceased.**” *7SDA Bible Commentary, 866.*

REVELATION 18:23

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Candle.—

“Literally, ‘**lamp**.’” *7SDA Bible Commentary, 866.*

“The word is a lamp unto my feet, and a light unto my path.” “The entrance of **thy words giveth light;** it giveth understanding unto the simple.” **Psalm 119:105,130.**

“If thy whole [church] body therefore be full of light, having no part dark, the whole shall be **full of light**, as when the bright shining of a candle doth give thee light.” **Luke 11:36.**

Candle Shall Shine No More At All In Thee.—

“The light from the lamp of God’s Word will no more shine in her.” *PJ.*

“Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonish-ment; and these nations shall serve the king of Babylon seventy years.” **Jeremiah 25:10,11.**

Voice of Bridegroom and Bride Heard No More.—

“Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, **the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.**” **Jeremiah 7:34.**

“He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, **rejoiceth greatly because of the bridegroom’s**

voice: this my joy therefore is fulfilled.” **John 3:29.**

“And the **Spirit and the bride say, Come.**” **Rev. 22:17.**

“No more is the voice of Jesus, or the voice of Jesus’s bride found inside the churches of fallen Babylon. **God’s people have all left, having been called out in vs. 4.**” *PJ*

No means of propagation of mankind by marriage. The usual human activities and festivities, such as weddings, will no longer resound in the houses and streets. Babylon will become a dead city.” *Feyerabend, RVBV, 173.*

“All social and family life **have come to an end.**” *7SDA Bible Commentary, 866.*

Thy Merchants Were the Great Men of the Earth.—

“Jesus was the poorest of the poor. For our sakes He became poor, but **apostate Christendom has become the richest of the rich, ‘the wealthiest institution on earth.’** *Vatican Billions*, p. 15, by Avro Manhattan. She controls ‘at least one-third of all the sources of wealth of the western world.’ *Ibid.* p. 212. ‘She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, government, or state of the whole globe.’ *Ibid.* p. 197.” *Burnside, RWU, 209.*

“Tyre the crowning city, whose merchants are princes, **whose traffickers [merchants] are the honorable of the earth.**” **Isa. 23:8.**

For By Thy Sorceries.—

“Gr. *pharmakoi*, ‘practicers of magical arts.’ Basically, 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.” *7SDA Bible Commentary, 891.*

“Ancient Babylon was the birthplace of sorcery and magic. See Isa. 47:13-15. ...**Sorcery and magic in the form of modern spiritism has its headquarters in modern Babylon.** See Rev. 16:13; 18:2.” *Bunch, TR, 258.*

“What is sorcery? It is from the Greek, ‘**pharmakeia**’ from which we derive our word **pharmacy or pharmaceutical.** According to Dr. Yond it means, ‘Enchantment with drugs.’ This probably refers to the use of drugs by the pagan priests to prepare their minds for communication with the powers of the occult. There is evidence that the use of drugs in many instances is involved with the occult today. **By paralyzing the mental faculties,** people are being manipulated by the invisible powers of evil. Sorcery is the occult. It is the practice of consulting and using Satanic powers. **This has been the diabolical secret of Babylon’s phenomenal success through history.** It is a repetition of the prediction of

Revelation 16:13,14.” Cooke, #30-UR, 26,27.

“Her sorceries constitute her leading crime, and sorcery is a practice which is involved in the **spiritism of today.**” Smith, DR, 729.

“The conversion of the Ephesians was attended with the results that always follow genuine conversion. **When convinced that their magical books were false and pernicious, they were unwilling to sell them and thus place temptation in the way of others. They promptly burned the records of divination, at a great personal sacrifice.** The power of truth triumphed over men's prejudices, favorite pursuits, and love of money.

“Those magical books contained rules and forms of communication with evil spirits. They were, in fact, the regulations of the worship of Satan; directions for soliciting his help, and obtaining information from him. The system of magic or sorcery then extant was in reality **the same as that which is now known as modern Spiritualism. Many were deceived in Paul's day by this Satanic delusion, and many are deceived today by the same power.** ‘Magical books’ were not confined to the apostolic age, or to nations that are called heathen. The sorcerers of our time are taking advantage of the freedom of the press to spread abroad their baleful literature. **Could all the productions of modern Spiritualism be treated as were the magical books of the Ephesians, one of Satan's most successful avenues to destroy the souls of men would be cut off.**” Signs, 5/18/1882.

Were All Nations Deceived.—

“By the false doctrines of this apostate system, the nations have been deceived instead of led to the light of Christ. This eventually brings her doom. ... **False doctrines and pretended miracles have been her tools of trade to deceive.**” Burnside, RWU, 209.

“If men would consent to follow the Lord fully, if they were not confused with the wine of Babylon, they would see that **to tamper with the Lord's standard, to depart from his commandments, is the worst species of rebellion.** This is well represented as the wine of the wrath of the abomination of Babylon, the cup which she has presented to all nations to drink. Were it not for this, thousands, yes, **millions, would be found in the path cast up for the ransomed of the Lord to walk in.**” Signs, 11/14/1895.

“Cities, nations—a world, are ignorant of the truth; they are **deceived and deluded by false shepherds.**” Gen. Conf. Bulletin, 4/1/1895.

REVELATION 18:24

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

“In a general sense Babylon may be said to be ‘drunken’ with the blood of the martyrs of all ages (cf. ch. 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** (see Great Controversy, 628).” 7SDA Bible Commentary, 852.

“As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.”
Jer. 51:49.

“It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. Reference to Matt.23:34, 35; 1John 3:15, will explain. **These scriptures show that guilt attaches to motive no less than to action. No generation ever formed a more determined purpose to devote the saints to indiscriminate slaughter than the present generation will, not far in the future.** (See chapter 12:17; 13:15.) In motive and purpose, they do shed the blood of saints and prophets, and are every whit as guilty as if they were able to carry out their wicked intentions.” Smith, DR, 689,690.

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **That upon you may come all the righteous blood shed upon the earth,** from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.” Matt. 23:34,35.

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” 1John 3:15.

“The blood of all the slain, is laid by our Lord at the door of Babylon—the great deceiver and counterfeiter. She is not only a persecuting, but also a war-mongering power. **She has planned wars for power and gain.** Persecutions, confiscations and wars have been her weapons and now she is ‘**no more at all.**’” Burnside, RWU, 209.

REVELATION 19

REVELATION 19: 1-21

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:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

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.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

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.

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.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

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 doth judge and make war.

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.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

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.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

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;

18 That ye 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.

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.

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.

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.

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 the judgment on Babylon, that is **after the Plagues and our Lord’s return.** [See Rev. 18:8.]” *Burnside, RWU, 214.*

“‘After...’ doubtless refers to the events previously described. After the prophet was shown the defeat and destruction of Babylon, the church of Satan, he was given a view of the church triumphant on the sea of glass celebrating their triumph. Several times in the Apocalypse, after the darkest scenes, we are given visions of the final triumph of Zion over her rival, Babylon the great. See Zeph. 3:13-17. To Zion the assurance is given, ‘**He hath cast out thine enemy.**’ The enemy and rival of Zion down through the ages has been Babylon. See Zech. 2:7.” *Bunch, TR, 259.*

“That is, after witnessing the scenes of chs. 17 and 18 (see on ch. 18:1). Those of ch. 19 were presented to John immediately, without interruption. From vs. 2 it is apparent that **this song is sung after judgment has been executed upon the ‘great whore,’ an event that takes place under the seventh plague...,** and thus after the scene described in chs. 17:16,17; 18:4-23.” *7SDA Bible Commentary, 871.*

I Heard a Great Voice.—

“**Voice** is in the singular indicating perfect unity and harmony on the part of those who celebrate.” *Bunch, TR, 259.*

I Heard a Great Voice of Much People in Heaven.—

“According to Rev. 8:1 during the events of the Second Advent **‘there is silence in heaven.’** This is because all the heavenly hosts escort Christ at his return to this world and witness the final destruction of Babylon. **But after the Second Advent, the heavenly hosts with the translated saints return to heaven.** The saints are the guests at the marriage supper of the Lamb (ch. 19:9), and this is the fulfillment of Jesus’ promise: ‘**In my father’s house are many mansions; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.**’ *John 14:1-3.*” *Cooke, #30-UR, 29,30.*

“This refutes two popular errors:

"1. Some have taught that Christ sets up His Kingdom on earth and that the redeemed never go to heaven, **but this Scripture shows that people do go to heaven at Christ's return.** A thousand years later they inherit the earth. The fact that the redeemed go to heaven before inhabiting the New Earth is confirmed by many Scriptures.

"Rev. 5:10. This Scripture describes people in heaven who have been redeemed from all nations (vs.9), and **who look forward to the time when they 'shall reign on the earth.'**

"2 Kings 2:11. Elijah was translated 'into heaven.'

"Rev. 15:2. The victorious saints are seen 'on the sea of glass.' Rev. 5:6 states this is before the throne, which is in heaven, vs. 2.

"John 13:36. The disciples could not go to heaven with Christ at His ascension, but **Jesus promised 'thou shalt follow Me afterwards.'**

"Matt. 5:12. 'Rejoice and be exceeding glad: for great is your reward in heaven.' Revelation now confirms the fulfillment of these promises.

"2. Not merely the 144,000, but 'much people in heaven,' is the assurance of God's unerring Word. 'A vast throng,' N.E.B.

"Rev. 7:9. 'A great multitude which no man can number of all nations ... stood before the throne.' This is the throne of God, vs. 10. Thus again the clear light of God's Word wipes out the darkness of man's erring statements. This 'great host in heaven' are responding to the call in Rev. 18:20 to praise our God for His justice and mercy in destroying Babylon, '**the great whore.**'" *Burnside, RWU, 214,215.*

"Continuing the subject of Revelation 18, the apostle here introduces the song of triumph which the redeemed saints strike up on their harps when they behold the complete destruction of the system of great Babylon, which is in opposition to God and His true worship. This destruction takes place and this song is sung in connection with the second coming of Christ **at the beginning of the thousand years.**" *Smith, DR, 731.*

"The fall of Babylon in chapter 18 has been fixed, finished and declared to be fatal. Here the saints answer to the call of their Lord in triumph to 'Rejoice over her, thou heaven, and ye holy apostles and prophets.' [rev. 18:20] **Their prayers now turn into praise and their songs into Halleluiyahs.** The thankfulness is because of the truthfulness of His Word and the wonderfulness of His leading and especially in the ruin of Babylon which has been the mother, nurse and nest of deception and falsehood." *Burnside, RWU, 214.*

Alleluia.—

"Gr. *Alleluouia*, a transliteration of the Heb. *Halelu-Yah*, 'Praise ye Jehovah,' from *halal*, 'to shine,' 'to boast,' 'to celebrate,' 'to praise,' and *Yah*, a shortened form of *Yah-weh*, Jehovah." *7SDA Bible Commentary,*

871.

"**'Alleluia,'—'Praise ye the Lord,'** is repeated four times in Rev. 19:1-6. **It is used nowhere else in the New Testament.**" *Burnside, RWU, 215.*

"**The term is borrowed from the Psalms, fifteen of which begin and end with 'hallelujah.'** Psalms 104-109 were sung chiefly during the feasts of the Passover and Tabernacles and together were known as the 'Great Hallel.' **Most of the hallelujah psalms have to do with the triumph of the Israelites** over the Egyptians, or to the culmination of this earth's history when modern Israel triumphs over all her enemies. How beautiful and thrilling will be this great alleluia chorus after the woeful lamentations which immediately precede it." *Bunch, TR, 259.*

Two Anthems and Two Responses.—

"Verse 1-7 constitute an antiphonal choral arrangement **composed of two anthems and two responses:** (1) In vs. 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 v. 4 the 'beasts' and the 'elders' respond in affirmation. (3) In v. 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 vs. 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 ch. 18:10-19.**

"The motif of this antiphonal hymn of praise is **similar to that of Ps. 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 (*Patriarchs & Prophets, 708*), and centuries later at the resurrection (*Early Writings, 187*) and the ascension (*Desire of Ages, 833; Early Writings, 190,191*)." *7SDA Bible Commentary, 871.*

Salvation.—

"Literally, 'the salvation.' In the Greek each of the virtues here ascribed to God is preceded by the definite article. This suggests the fullness, the sum total, of each attribute. **The 'salvation' of ch. 12:10 is specifically salvation from 'the accuser of our brethren'; here, it is salvation from mystical Babylon.** The one refers to what was accomplished at the first advent, **the other, to what is to be accomplished at the second.**" *7SDA Bible Commentary, 871.*

REVELATION 19:2

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of

his servants at her hand.

For True and Righteous Are His Judgments.—

“The redeemed have now seen the whole program of God fulfilled and they unite in proclaiming our God as just and His judgments righteous. **If we could see the whole conflict and the end of it all, we too would agree to all of God’s acts. ‘Vengeance is Mine,’ saith the Lord. He has repaid.”** *Burnside, RWU, 215,216.*

“And I heard the angel of the waters say, **Thou art righteous, O Lord**, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, **true and righteous are thy judgments.**” *Rev 16:5-7.*

Judgments.—

“**The seven last plagues in general** and the judgment of mystical Babylon in particular.” *7SDA Bible Commentary, 871.*

Which Corrupted the Earth With Her Fornication.—

“The union of church and state (spiritual fornication) corrupts the earth because the influence of that corporate action starts a chain reaction. Union with the state causes the church system to lower the Bible standards. Doctrines are watered down and re-defined. The world then floods into the church. Sin is allowed. Thus, society is corrupted. Families are destroyed. Souls are lost.” *PJ.*

And Hath Avenged.—

“Or, ‘in that he hath avenged.’ **The judging is the avenging.**” *7SDA Bible Commentary, 871.*

“Praise is given to God for answering the prayer of Rev. 6:10.” *PJ*

REVELATION 19:3

And again they said, Alleluia And her smoke rose up for ever and ever.

Alleluia.—

“God is pleased to have us rejoice at the eradication of evil. God would much rather have sinners repent than be punished. He has ‘no pleasure in the death of the wicked.’ *Ezekiel 33:11.* He is ‘not wishing that nay should perish, but that all should reach repentance.’ *2 Peter 3:9.*” *Maxwell, God Cares, 468.*

For Ever and Ever.—

“But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: **they shall consume; into smoke shall they consume away.**

“For yet a little while, and **the wicked shall not be:**

yea, thou shalt diligently consider his place, and it shall not be.” *Psalm 37: 20,10.*

“**This expression is taken from the Old Testament,** and to gain a correct understanding of it, we must go back to its first introduction, and consider its import as there used. In *Isaiah 34* will be found the language from which, in all probability, such expressions as these are drawn. Under the figure of Idumea, a certain destruction is brought to view. It is said of that land that its streams should be turned into pitch, its dust into brimstone, that it should become burning pitch, and not be quenched night nor day, but that its smoke should go up forever. This language is spoken, as all must concede, of one of two things, either of the particular country called Idumea, or of the whole earth under that name. **In either case it is evident that this phrase, ‘forever and ever,’ must be limited in its application.** Probably the whole earth is meant, from the fact that the chapter opens with an address to the earth ‘**and all that is therein; the world, and all that come forth of it;**’ and ‘**the indignation of the Lord**’ is declared to be upon all nations.

“Whether this refers to the depopulation and desolation of the earth at the second advent, or to the purifying fires that shall purge it of the effects of the curse at the end of the thousand years, **the expression must still be limited; for after all this, a renovated earth is to come forth, to be the abode of the nations of the saved throughout eternity.** Three times in the Bible smoke is spoken of as going up forever: once here in *Isaiah 34*, of the land of Idumea as a figure of the earth; in *Revelation 14*, of the worshipers of the beast and his image; and again in the chapter we are now considering, in regard to the destruction of great Babylon. **All these apply to the very same time, and describe the same scenes, namely, the destruction visited upon this earth, the worshipers of the beast, and all the pomp of great Babylon, at the second advent of our Lord and Saviour.”** *Smith, DR, 731,732.*

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.

The Four and Twenty Elders.—

“The elders are often found in an attitude of prostration and praise. **It is before these heavenly beings that the 144,000 sing a new song (14:3).** As witnesses to God’s works in favor of the redeemed, they adore the Creator (4:10-11) and Saviour (5:8-10) and give their approval (‘amen’) to the invitation to praise God for His judgment on the great prostitute (19:4).” *Biblical Research Inst., 2SOR, 212.*

“Notice how the 24 elders are here again noticed with the four living creatures, and not with the

“great multitude” of the redeemed in verse 6. The 24 elders are a class of commanding angels.” *PJ*.

Fell Down and Worshipped God.—

“Considering the meaning that we attributed to the word ‘amen,’ it can be understood that the elders not only join the first narrator’s voice, **but also commit themselves to the realization of the invitation to praise by assuming the appropriate attitude—they bow down and worship.”** *Biblical Research Inst., 2SOR, 212.*

“O come, let us worship and bow down: **let us kneel before the LORD our maker.”** *Psalm 95:6.*

“In these perilous times, those who profess to be God’s commandment-keeping people should **guard against the tendency to lose the spirit of reverence and godly fear.** The Scriptures teach men how to approach their Maker—with humility and awe, through faith in a divine Mediator. Let man come on **bended knee**, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator.

“Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to Him. Jesus, our example, ‘kneeled down, and prayed.’ And of His disciples it is recorded that they, too, ‘kneeled down, and prayed.’ Stephen ‘kneeled.’ Paul declared: ‘I bow my knees unto the Father of our Lord Jesus Christ’ (*Eph. 3:14*). In confessing before God the sins of Israel, Ezra knelt. Daniel ‘kneeled upon his knees three times a day, and prayed, and gave thanks before his God’ (*Dan. 6:10*). And the invitation of the psalmist is: ‘O come, let us worship and bow down: let us kneel before the Lord our Maker’ (*Ps. 95:6*).” *Review & Herald, 11/30/1905.*

“I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. **Where have our brethren obtained the idea that they should stand upon their feet when praying to God?...**

“[Luke 22:41; Acts 9:40; 7:59, 60; 20:36; 21:5; Ezra 9:5, 6; Ps. 95:6; Eph. 3:14 quoted.]...

“Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God.... [2 Chron. 6:1-13 quoted.]...

“**Is it possible** that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to **stand erect** in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?...

“We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of

final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. **Do not stand up in your Phariseeism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him.**

“And when you assemble to worship God, **be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth.** Who have searched the Word closely for examples and direction in this respect?...

“Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in the words of thanksgiving and praise for these unmerited favors.

“The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. **The king knelt in the humble position of a petitioner.**

“Herein is a lesson for God’s people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer.” *Review & Herald, 11/30/1905.*

“I spoke to the people.... I felt the deep movings of the Spirit of God upon me. Brother Lacey, a young man, stood up before the people to pray. That act so pained my heart I said, ‘**Brother Lacey, get down upon your knees,** which he did. I knew if any human being knew whom he was addressing—the great and holy God, who dwelleth in light inapproachable, before whom angels veil their faces and cry, ‘Holy, holy, holy’—he would not stand erect before his students and present his petitions to God.” *Manuscript 174, 1897.*

Amen.—

“The ‘Amen’ of the twenty-four elders indicates that **the reign of sin is over** and their mediatorial mission as assistant priests is finished.” *Bunch, TR, 260.*

REVELATION 19:5

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

A Voice From the Throne.—

“And there **came a voice** out of the cloud, saying, This is my beloved Son: hear him.” *Luke 9:35.*

“And again, when he bringeth in the first-begotten into the world, **he saith, And let all the angels of God worship him.” Hebrews 1:6.**

Praise Our God.—

“The sinner could not be happy in the

companionship of the saints in light, with Jesus, with the Lord of hosts; **for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son.** A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, (**Rev. 19:2,4-7 quoted.**) It is impossible for the sinner to enjoy the bliss of heaven.” *Review & Herald*, 2/17/1891.

All Ye His Servants.—

“And I fell at his feet to worship him. And he [an angel] said unto me, See thou do it not: **I am thy fellowservant**, and of thy brethren that have the testimony of Jesus.” **Rev. 19:10.**

Both Small and Great.—

“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....**” **Rev. 11:15-18.**

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.

Great Multitude.—

“Therefore sprang there even of one [Abraham], and him as good as dead, **so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.**” **Hebrews 11:12.**

“This great host must represent **the redeemed of all past ages; the resurrected gospel harvest.**” *Bunch, TR*, 260.

Voice of Great Multitude, Many Waters, and Mighty Thunderings.—

“The hallelujah chorus of the redeemed swells to a fitting climax when **every voice joins in a song of praise that rolls through the universe with the majesty and sound of ‘many waters’ and of ‘mighty thunderings.’**” *Bunch, TR*, 261.

“When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by **the voice of a great multitude, as the voice of many waters**, saying, ‘Alleluia: for the Lord God omnipotent reigneth.’ **Rev. 19:6.**” *Desire of Ages*, 48.

The Lord God Omnipotent Reigneth.—

“When the last vial of God’s wrath is poured out, they [the plague angels] return and lay their emptied vials at the feet of the Lord.

“And the next scene is recorded, ‘**After these things... 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.**’” *Testimonies to Ministers*, 432.

“No one born into the world, not even the most gifted of God’s children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang His praises over the hills and plains of Bethlehem. ‘**Glory to God in the highest,’ they sang, ‘and on earth peace, good will toward men**’ (Luke 2:14). O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. **When the Sun of Righteousness shall arise with healing in His wings, the song then started in the hills of Bethlehem will be reechoed by the voice of a great multitude, as the voice of many waters, saying, ‘Alleluia: for the Lord God omnipotent reigneth’** (Rev. 19:6).” *Selected Messages, Vol. 1*, 250.

“Satan’s work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. ‘**The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.**’ *Isaiah 14:7.* And a shout of praise and triumph ascends from the whole loyal universe. ‘**The voice of a great multitude,’ ‘as the voice of many waters, and as the voice of mighty thunderings,’ is heard, saying: ‘Alleluia: for the Lord God omnipotent reigneth.**’ *Revelation 19:6.*” *Great Controversy*, 673.

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 hath made herself ready.

Be Glad.—

“**The inward experience of the heart.**” *7SDA Bible Commentary*, 872.

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. ch. 18:20).” *7SDA Bible Commentary*, 872.

The Marriage of the Lamb.—

"The Lamb's wife is the New Jerusalem which is above. This will be noticed more fully in Revelation 21. The marriage of the Lamb is His reception of this city. When He receives this city, He receives it as the glory and metropolis of His kingdom; hence with it He receives His kingdom, and the throne of His father David. This may well be the event designated by the marriage of the Lamb.

"That the marriage relation is often taken to illustrate the union between Christ and His people, is granted, but the marriage of the Lamb here spoken of is a definite event to take place at a definite time. If the declaration that Christ is the head of the church as the husband is the head of the wife (Ephesians 5:23), proves that the church is now the Lamb's wife, **then the marriage of the Lamb took place long ago. But that cannot be, according to this scripture, which locates it in the future.** Paul told his Corinthian converts that he had espoused them to one husband, even Christ. This is true of all converts. But while this figure is used to denote the relation that they then assumed to Christ, was it a fact that the marriage of the Lamb took place in Corinth in Paul's day, and that it has been going on for the past nineteen hundred years?

"...But if the city is the bride, it may be asked how it can be said that she made *herself* ready. We answer, **By the figure of personification, which attributes life and action to inanimate objects.** (See a notable example in Psalm 114.)" *Smith, DR, 732,733.*

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of Days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

"In the summer and autumn of 1844 the proclamation, '**Behold, the Bridegroom cometh,**' was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, '**they that were ready went in with him to the marriage.**' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. **The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.'** Said the angel to John: '**Come hither, I will show thee the bride, the Lamb's wife.**' '**He carried me away in the spirit,**' says the prophet, '**and showed me that great city, the holy Jerusalem,**

descending out of heaven from God.' Revelation 21:9,

10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. **In the Revelation the people of God are said to be the guests at the marriage supper.** Rev. 19:9. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, '**dominion, and glory, and a kingdom;**' He will receive the New Jerusalem, the capital of His kingdom, '**prepared as a bride adorned for her husband.**' *Daniel 7:14; Revelation 21:2.* Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to '**sit down with Abraham, and Isaac, and Jacob,**' at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

"The proclamation, '**Behold, the Bridegroom cometh,**' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, **to the marriage, the reception of His kingdom.** '**They that were ready went in with Him to the marriage: and the door was shut.**' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to '**wait for their Lord, when He will return from the wedding.**' *Luke 12:36.* **But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.**' *Great Controversy, 426,427.*

There are Two Marriages.—

"There are two marriages in the plan of salvation as well as two brides. There is a spiritual bride, a spiritual marriage, with a spiritual marriage supper. There is also a literal bride, a literal marriage, and a literal supper.

"**The spiritual** bride is the Christian church—God's chosen people. [Ephesians 5:23,25,31,32; Isaiah 62:5, quoted.] The spiritual marriage takes place at conversion. After the believer is wooed by the Holy Spirit, he yields his heart to Christ and is joined to Him in a spiritual union, or marriage. The believer takes the husband's name—Christian. The husband provides the food—the Word of God—and also the clothing for His wife. This is the robe of Christ's own righteousness. At the same time the spiritual marriage supper is celebrated. [Rev. 3:20 quoted.]

"**The literal** marriage is of Christ to the New Jerusalem. This concept is based on an Old Testament practice of a ruler involving his son in the rule of the kingdom. This was initiated by a ceremony of marrying the son to a leading city of the kingdom. Likewise, God the Father, at an appointed time, conducts the ceremony in which He marries His Son to the leading city of the kingdom, the New Jerusalem. This city is the literal bride of Christ. [Rev. 21:9,10 quoted.]

"This marriage of Christ to the New Jerusalem is

being conducted during the pre-advent, or investigative judgment, which the book of Daniel reveals commenced in 1844 and concludes at the Close of Probation of the human race. In this period, the kingdoms of this world become the kingdom of Christ. [Daniel 7:9,10,13,14 quoted.]” *Cooke #31-UR, 1-3.*

When the Marriage Takes Place.—

“**Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the sanctuary and make a special atonement for Israel.** Jesus told the angels that all who found Him would understand the work which He was to perform. **I saw that while Jesus was in the most holy place He would be married to the New Jerusalem;** and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return.” *Early Writings, 251.*

“Then He [Jesus] raised His right arm, and we heard His lovely voice saying, ‘Wait here; **I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.**’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat.” *Early Writings, 55.*

“While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. **Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated.** And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.” *Early Writings, 280.*

“The kingdom is the ‘Bride’ and the ‘holy city.’ New Jerusalem stands for Christ’s human kingdom in the same way that London stands for Great Britain and Canberra for Australia. Individual believers, who have homes in the city, are called ‘guests’ at the wedding.” *Maxwell, God Cares, 470.*

“The wedding here referred to **consists of the reception of 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.” *7SDA Bible Commentary, 872.*

Is Come.—

“Or, ‘has [finally] come,’ that is, **the event has already taken place when this announcement is made.**” *7SDA Bible Commentary, 872.*

His Wife.—

“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 shew thee the bride, the Lamb’s wife.** And he carried me away in the spirit to a great and high mountain, and **shewed me that great city, the holy Jerusalem,** descending out of heaven from God.” **Revelation 21:9,10.**

“We could say that the term ‘bride/wife’ expresses the communal character of the church. The ‘guests’ or the ‘friends’ are those who individually have responded to the call of Christ.” *Biblical Research Inst., 2SOR, 216.*

“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and **they shall call thee; The city of the LORD, The Zion of the Holy One of Israel.**” **Isaiah 60:14.**

“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.” **Revelation 3:12.**

“God is the husband of His church. **The church is the bride, the Lamb’s wife. Every true believer is a part of the body of Christ.** Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ’s body.” (*Letter 39, 1902.*) *7BC, 985,986.*

“The church is the bride, **the Lamb’s wife.** She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within.” (*Letter 177, 1901.*) *7BC, 986.*

New Jerusalem Also Represented as the Mother.—

“‘But Jerusalem which is above is free, which is the mother of us all.’ Gal. 4:26. Christ is represented (Isa. 9:6), as the ‘everlasting Father’ of His people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. **And beyond all doubt, the resurrection of the just is represented by birth.** How appropriate, then, is the view that **the marriage of the Lamb takes place in Heaven before the Lord come,** and before the children of the great family of Heaven are brought forth at the resurrection of the just.” *White, James, Life, 204,205.*

His Wife Hath Made Herself Ready.—

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isa. 60:1. To

those who go out to meet the Bridegroom is this message given. Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. He is coming with all the holy angels with Him. **While all the world is plunged in darkness, there will be light in every dwelling of the saints.** They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee from His presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said, '**Whom I shall see for myself, and mine eyes shall behold, and not a stranger.**' Job 19:27, margin. To His faithful followers Christ has been a daily companion and familiar friend. **They have lived in close contact, in constant communion with God.** Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. **They are prepared for the communion of heaven; for they have heaven in their hearts.**

"With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, '**Lo, this is our God; we have waited for Him, and He will save us.**' Isa. 25:9. [Rev. 19:6-9 quoted.]" *Christ's Object Lessons*, 420,421.

"From those who have rejected truth, the light of God has departed. They did not heed the message of the True Witness, '[Rev. 3:18 quoted]'. But that message will do its work, and a people will be prepared to stand without fault before God.

"John beheld this company, and he says, [Rev. 19:7, 8 quoted.]" *Manuscript Releases*, Vol. 17, 18.

"It is the acceptance of the Laodicean message which proclaims the glorious truth of righteousness by faith which clothes the church of Christ in the wedding garments that are 'without spot, or wrinkle, or any such thing.' See Rev. 3:18; Eph. 5:25-27." *Bunch, TR*, 263.

"And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:5.

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.—

"**'And to her** [the church who are obeying a 'Thus saith the Lord'] **was granted that she should be arrayed in fine linen, clean and white; for the fine**

linen is the righteousness of saints.'" *Gen. Conf. Bulletin*, 4/6/1899.

"It may be that in a special sense the 144,000 make up the bride here pictured as they are to '**follow the Lamb whithersoever He goeth**' (Rev. 14:4)." *Bunch, TR*, 264.

To Her Was Granted.—

"**'To her was granted'** indicates that the bride makes herself ready by permitting Christ to make her ready. That the wedding is not made or prepared by the bride is also evident from the fact that she is to buy it of Christ "without money and without price." See Rev. 3:18. Without Christ the Church could not make herself ready, and without her love and consent Christ could not make her ready. She works out her own salvation by permitting Christ to work in her '**both to will and to do of his good pleasure**' (Phil. 2:12,13). A Christian can only work out in conduct what Christ has worked into the character. Adam and Eve attempted to make fig-leaf garments that would cover their nakedness, but the 'girdles' or 'aprons' were not sufficient to cover their sins in the presence of God. He then provided garments to cover them. 'No fig-leaf garment, no worldly citizen-dress can be worn by those who sit down with Christ and his angels at the marriage supper of the lamb. Only the covering which Christ himself has provided can make us meet to appear in God's presence. **This covering, the robe of his own righteousness, Christ will put on every repenting, believing soul....** This robe, woven in the loom of heaven, has in it not one thread of human devising. **Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.**" *Christ's Object Lessons*, 311." *Bunch, TR*, 263.

That She Should Be Arrayed.—

NEW JERUSALEM: "In what way is the holy city arrayed in fine linen? In a symbolic sense. The fine linen represents the righteousness or the righteous deeds of the saints. In what way is the holy city arrayed or adorned by the righteousness of the saints? We suggest that this will occur when the saints, resurrected and translated, at the Second Advent, in perfection of character and body, enter into the holy city and dwell there. This will be the union of the spiritual bride and literal bride. They become one. The chief adornment of a city is its citizens. Thus, when the saints on reaching heaven are welcomed into the New Jerusalem, that city will literally be arrayed or adorned with the righteousness of the saints. What adornment?" *Cooke, #31-UR*, 4.

"The query may arise on verse 8, **how a city can be arrayed in the righteousness of the saints**, but if we consider that a city without inhabitants would be but a dreary and cheerless place, we see at once how this is. Reference is had to the countless number of its glorified inhabitants in their shining apparel. The raiment was

granted to her. What is granted to her? Isaiah 54 and Galatians 4:21-31 will explain. **To the new-covenant city are granted many more children than to the old.** These are her glory and rejoicing. **The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones who walk its golden streets.**" Smith, DR, 733,734.

"Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. **As I live, saith the LORD, thou shalt surely clothe thee with them all**, as with an ornament, and bind them *on thee, as a bride doeth.*" **Isaiah 49:18.**

GOD'S PEOPLE: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, **Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.** And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by." **Zech. 3:3-5.**

"Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. **'Are these,' he says, 'the people who are to take my place in heaven, and the place of the angels who united with me?** They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them."

"But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: **'The Lord rebuke thee, O Satan.** I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.'

"The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; **but Jesus will bring them forth as**

gold tried in the fire. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed.

"At times the Lord may seem to have forgotten the perils of His church and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan's temptations. He will punish those who misrepresent Him, but He will be gracious to all who sincerely repent. To those who call upon Him for strength for the development of Christian character, He will give all needed help.

"In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. **It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin.** Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross.

"God's faithful, praying ones are, as it were, shut in with Him. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could the eyes of God's children be opened as were the eyes of Elisha's servant at Dothan, they would see angels of God encamped about them, holding in check the hosts of darkness.

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A 'fair miter' is set upon their heads.

"While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and

four thousand which were redeemed from the earth. ‘These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.’ Rev. 14:4, 5.” Prophets & Kings, 588-591.

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” **Isaiah 61:10.**

Fine Linen.—

“The white raiment is the **righteousness of Christ**, the wedding garment which Christ alone can give.” (*Review & Herald*, 4/1/1890). 7BC, 965.

“The ‘**fine linen**’ was used in the curtains of the sanctuary and to make garments for the high priest for his daily duties. They were ‘garments of glory and beauty.’ **But the choicest of all was the very fine linen which was glistening white and of dazzling appearance.** This was worn by the kings and high priests on important occasions. It was symbolic of great joy and triumph. It was worn by David when the ark was brought to Jerusalem; and by the priests and Levites on the occasion of the dedication of the temple. See 1 Chron. 15:27; 2 Chron. 5:12.” *Bunch, TR*, 264.

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 Rev. 22:16.” *7SDA Bible Commentary*, 872.

Righteousness.—

“Gr. *dikaiomata*, ‘righteous deeds,’ not *dikaiosune*, ‘righteous character.’ Righteous deeds are the natural and inevitable result of a righteous character. *Dikaiomata* applies particularly to the sanctified deeds of the Christian, his victorious life developed by the grace of the indwelling Christ.” *7SDA Bible Commentary*, 872.

Fine Linen is the Righteousness of Saints.—

“By the wedding garment in the parable is represented the pure, spotless character which Christ’s true followers will possess. To the church it is given ‘that she should be arrayed in fine linen, clean and white,’ ‘not having spot, or wrinkle, or any such thing.’ Rev. 19:8; Eph. 5:27. The fine linen, says the Scripture, ‘is the righteousness of saints.’ Rev. 19:8. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.

“The white robe of innocence was worn by our first parents when they were placed by God in holy Eden.

They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.”

“...Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

“Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. ‘I counsel thee,’ He says, ‘to buy of Me ...white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ **Rev. 3:18.**

“This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. ‘All our righteousness are as filthy rags.’ **Isa. 64:6.** Everything that we of ourselves can do is defiled by sin. But the Son of God ‘was manifested to take away our sins; and in Him is no sin.’ Sin is defined to be ‘the transgression of the law.’ **1 John 3:5, 4.** But Christ was obedient to every requirement of the law. He said of Himself, ‘I delight to do Thy will, O My God; yea, Thy law is within My heart.’ **Ps. 40:8.** When on earth, He said to His disciples, ‘I have kept My Father’s commandments.’ **John 15:10.** By His perfect obedience He has made it possible for every human being to obey God’s commandments. **When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life.** This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

“The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ’s righteousness.

“**Righteousness is right doing**, and it is by their deeds that all will be judged. **Our characters are revealed by what we do.** The works show whether the faith is genuine.” *Christ’s Object Lessons*, 310-312.

“And it shall be our righteousness, if we observe

to do all these commandments before the Lord our God, as he hath commanded us.’ Deut. 6:25. The happiness of man is found in obedience to the laws of God. In obedience to God’s law he is surrounded as with a hedge and kept from the evil.

“The tempter’s voice will be heard on every side, telling you that you are not now required to keep the law of God. This is a device of Satan. **God has a law, and men must keep it.**” *Son & Daughters*, 66.

“There is a dress which every child and youth may innocently seek to obtain. It is the righteousness of the saints. If they will only be as willing and persevering in obtaining this as they are in fashioning their garments after the standard of worldly society, they will very soon be clothed with the righteousness of Christ, and their names will not be blotted out of the book of life. Mothers, as well as youth and children, need to pray, ‘Create in me a clean heart, O God, and renew a right spirit within me.’ [Ps. 51:10.] This purity of heart and loveliness of spirit are more precious than gold, both for time and for eternity. Only the pure in heart shall see God.”

“Then, mothers, teach your children, line upon line and precept upon precept, **that the righteousness of Christ is the only dress in which they can be admitted into heaven**, and that robed in this apparel they will be constantly doing duties in this life which will glorify God.” *Child Guidance*, 418.

“Let the children be taught that **as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garment of character.** This apparel will make them beautiful and beloved here, and will hereafter be their title of admission to the palace of the King. His promise is: ‘They shall walk with Me in white: for they are worthy.’ *Revelation 3:4.*” *Education*, 249.

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.

Write.—

“The command to ‘**Write**’ occurs twelve times in the Apocalypse and is always repeated just before or after some **important announcement of vital interest to the church.** It indicates a revelation that the church must not forget.” *Bunch, TR*, 264.

Blessed.—

“This is one of the seven beatitudes of Revelation.” *PJ*

Blessed Are They Which Are Called.—

“Jesus saw in every soul one to whom must be

given the call to His kingdom.” *Desire of Ages*, 151.

“A certain man made a great supper and bade many: And sent his servant at supper time to say **to them that were bidden, Come; for all things are now ready.** And they all with one consent began to make excuse.” *Luke 14:16,17.*

“For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, are called.**” *1Cor. 1:26.*

“The invitation to attend this marriage and banquet comes to all who hear the gospel message. **‘Many are called, but few are chosen’** because only the few are willing to make the necessary preparation. See Matt. 22:1-14.” *Bunch, TR*, 264.

“The word of God plainly tells us that few will be saved, and that **the greater number of those, even, who are called will prove themselves unworthy of everlasting life.** They will have no part in heaven, but will have their portion with Satan, and experience the second death.” *2 Testimonies*, 293.

Blessed Are They Which Are Called Unto the Marriage Supper of the Lamb.—

“The kingdom of heaven is like unto a certain king, **which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding:** and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: **come unto the marriage.** But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, **The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.” *Matthew 22:1-14*

“In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, ‘Have ye received the Holy Ghost?’ A measuring-line was in his hand, and only very, very few were admitted into the building. ‘Your size as a human being is nothing,’ he said. **‘But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.**

“‘You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted; for you would spoil the feast. All who go in through this door have on **the wedding garment, woven in the loom of heaven.**’” *Selected Messages, Vol. I, 109,110.*

“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, **they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching:** verily I say unto you, that he shall gird himself, and **make them to sit down to meat, and will come forth and serve them.**” Luke 12:36,37.

“The voice from heaven, which, during the loud cry, says, ‘**Come out of her My people,**’ gathers guests for this supper from the very last people of earth. **Probation closes when the last guest has accepted the invitation....** In the sixteenth chapter are recorded the plagues which fall upon those who turn from the invitation; The eighteenth chapter describes the character of the church and the governments **which attract the minds of men** from the call of God, **and so infatuate them with the feasts of the whore** that they lose the privilege of eating at the table of the Lamb. John saw these things, and understood why the time of trouble came; and then the curtain was drawn aside, and from the scenes of debauchery and destruction, which earth presents, **his eye rested upon the heavenly gathering at the great supper of the Son of God.**

“He saw the hosts of the redeemed from earth mingling with angels and the inhabitants of other worlds. And he **heard a great voice of much people in heaven,** the greatest chorus the universe ever heard; that in which all voices unite in singing, ‘**Alleluia; salvation, and glory, and honor, and power, unto the Lord our God.**’ Salvation is the one theme throughout creation.” Haskell, SSP, 316-318.

“In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. **The spiritual banquet has been set before us in rich abundance.** We have had presented to us by the messengers of God **the richest feast**—the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, **What could God do for us that he has not done** in preparing the great supper, the heavenly banquet?” *Review & Herald, 1/17/1899.*

“Let there be far more wrestling with God for the

salvation of souls. Work disinterestedly, determinedly, with a spirit never to let go. **Compel souls to come in to the marriage supper of the Lamb.** Let there be more praying, believing, and receiving, and more working together with God.” *6 Testimonies, 66.*

Supper.—

“Gr. *deipnon*, the evening meal. The ‘**marriage supper of the Lamb**’ takes place at the end of earth’s long day.” *7SDA Bible Commentary, 873.*

Invitation to Satan’s Banquet.—

“Professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. **This class are always ready for the gatherings for pleasure or sport,** and their influence attracts others. Young men and women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They do not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that **these entertainments are really Satan’s banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb** and preventing them from receiving the white robe of character, which is the righteousness of Christ. **They become confused as to what it is right for them as Christians to do.** They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind....” *Counsels to Parents, Teachers, and Students, 340.*

The Marriage Supper of the Lamb.—

“After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His 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. **And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit.**” *Early Writings, 19,20.*

“**That the Saviour takes his people to the house of the Father, the New Jerusalem,** immediately after he has made them immortal, and invited them in the Father’s name to share Paradise with him, is further proved by what is said respecting the marriage supper. **This is eaten directly after the saints are received into Christ’s presence. Luke 12:36, 37.** But the marriage supper must be eaten where the bride is. The saints are the invited guests. But the bride, the Lamb’s wife, is that holy city, the New Jerusalem. Rev.19:9; 21:2,9, 10; Gal.4:26-28; Isa.54.

“**The saints are in the Father’s presence, near**

the throne of God, when they eat the marriage supper of the Lamb. Rev.19:1-9; Luke 12:36, 37; 22:16-18. Our Lord does, therefore, introduce his saints to the holy city, and to the presence of his Father, where they eat the marriage supper, in the kingdom of God. **This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom.** When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints." Andrews, JEO, 115,116.

"When our Lord says to those at his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' he takes his saints into **the presence of his Father** (compare John 13:36; 14:1-3; 1Thess.4:14-17; Rev.19:1-9), to the Paradise of God, once here upon earth (Gen.2:8,9; 3:22-24), now in the third heaven (2 Cor. 12:2-4), within the heavenly Jerusalem itself (compare Rev.2:7; 22:2,14). **Here they sit down with him at his table and eat the marriage supper.** Rev.19:1-9. These things being accomplished, the work of judgment is committed to the saints, a work so vast that we may well conceive the long period which lies between the two resurrections to be requisite for its accomplishment. Rev.20:4-6." Andrews, JEO, 118.

These Are The True Sayings of God.—

"(Rev. 19:5-9 quoted.) Why is this statement made that '**these are the true sayings of God?**' **Why is this statement made?** Because it is in contradiction to the statements made by the world that Christ changed the seventh-day Sabbath to the first day of the week. There are thousands upon thousands who bear aloft the standard of the world's sabbath, exalting the image of the papacy created by the man of sin." Gen. Conf. Bulletin, 3/7/1899.

"Like all Scripture, **Revelation is the Word of God.** Here is found no faulty human element, no errors, no flaws. It is pure." Burnside, RWU, 217.

REVELATION 19:10

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

I Fell At His Feet To Worship Him.—

"The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God. He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's followers were to endure. John saw them passing

through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, **he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to worship him.** The heavenly messenger instantly raised him up and gently reproved him, saying, 'See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.'" Early Writings, 230,231.

"Only members of the Godhead are worthy of worship, and all creature worship is idolatry. How different the spirit and attitude of the two angels, Lucifer and Gabriel. Lucifer craved worship to the extent that he offered Christ this world and all its glory and dominion for one act of worship. The answer of the Creator to the creature was: '**Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.**' See Luke 4:5-8." Bunch, TR, 265.

(See similar experience of John in Rev. 22:8.)

I Am Thy Fellowservant.—

"A word on verse 10, in reference to those who think they find here an argument for consciousness in death. The mistake which such persons make on this scripture is in supposing that the angel declares to John that he is one of the old prophets come back to communicate with him. **The person employed in giving the Revelation to John is called an angel, and angels are not the departed spirits of the dead.** Whoever takes the position that they are, is to all intents a spiritist, for this is the very foundation stone of their theory. But the angel says no such thing. He simply says that he is the fellow servant of John, as he had been the fellow servant of his brethren the prophets. The term '**fellow servant**' implies that **they were all on a common footing as servants of the great God;** hence he was not a proper object for John to worship. Calling the prophets '**thy brethren,**' signifies that **they all belong to the same class in the service of God.**" Smith, DR, 734.

"What a privilege it is that devoted workers on earth may share the **companionship of, and be co-workers with, heavenly angels!**" 7SDA Bible Commentary, 873.

"Though the angel was of a higher order of being than man, possessed of supernatural powers, yet he classes himself as a fellow-servant of John. **Here is an example of the humility of the mind of those of the heavenly world.** Pride does not dwell there. Love of self cannot abide there. This is why St. Paul declared:

“Let this mind be in you which was also in Christ Jesus.... Who made himself of no reputation and took upon himself the form OF A SERVANT.’ Phil. 2:5,7.

“Humility is the mark of the genuine believer just as it is of those of the heavenly world. But more than that. The angel used the term ‘servant’. **One of the main principles of God’s kingdom is service.** Heaven is not an existence of inactivity, but of service to others, and this brings contentment, happiness, and fulfillment, just as it does in the earthly realm.” Cooke, #31-UR, 6.

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14.

Thy Brethren that Have the Testimony of Jesus.—

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge;

“Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” 1 Cor. 1:3-7.

“Gabriel, as the angel of prophecy, feels a tender regard for those with whom he has had open communion; and as he sees the redeemed at the marriage supper, he is able to trace their history and salvation, through their adherence to the Spirit of Prophecy. **And he, the servant of God, in bearing light, is a fellow worshiper with all who have received the light; for it is the Spirit of Prophecy which brings all to the unity of the faith.**” Haskell, SSP, 319.

The Testimony of Jesus is The Spirit of Prophecy.—

“It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets ‘prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.’ 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. ‘The testimony of Jesus is the spirit of prophecy.’ Revelation 19:10.” Patriarchs & Prophets, 366.

“I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. **God has, in that Word, promised to give visions in the ‘last days’; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.** Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)” Early Writings, 78.



Ellen G. White, 1829-1915

“We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. **He has spoken to us through the testimonies to the church,** and through the books that have helped to make plain our present duty and the position we should now occupy.” Gospel Workers 308.

“God is either teaching His church, reproofing their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. **My work ...bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.**” 5 Testimonies, 671 (1889)

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the *Testimonies* of His Spirit. **There was never a time when God instructed His people more earnestly that He instructs them now concerning His will and the course that He would have them pursue.**” 4 Testimonies, 147,148.

THE SECOND COMING OF JESUS

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 doth judge and make war.

White Horse.—

"He was seated on a pure white horse, a **sign of royalty.**" Haskell, SSP, 319.

"The white horse and rider of the first seal represents the success of the church militant at the beginning of the Christian era as the soldiers of the cross went forth for the conquest of the world, while **here is pictured the last charge of the forces of righteousness against the hosts of evil.**" Bunch, TR, 265.

"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." Rev. 6:2.

He That Sat Upon Him.—

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, **becoming lighter and more glorious, until it is a great white cloud,** its base a glory like consuming fire, and above it the rainbow of the covenant. **Jesus rides forth as a mighty conqueror.** Not now a 'Man of Sorrows,' to drink the bitter cup of shame and woe, **He comes, victor in heaven and earth, to judge the living and the dead.** 'Faithful and True,' 'in righteousness He doth judge and make war.'" Great Controversy, 640,641.

"We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till **it was a great white cloud.** The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; **and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through.** Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, 'Who shall be able to stand? Is my robe spotless?'" Early Writings, 15,16.

Faithful.—

"If we confess our sins, **He is faithful** and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

In Righteousness.—

"And if a man also strive for masteries, yet is he not crowned, except **he strive lawfully.**" 2 Timothy 2:5

He Doth Judge.—

"**Our God shall come, and shall not keep silence;** a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the

heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: **for God is judge himself.** Selah." Psalm 50:3-6

"And [the Father] **hath given him [Jesus] authority to execute judgment** also, because he is the Son of man." John 5:27.

"When Jude describes the second advent, or rather when he quotes Enoch's description of that event, he says, 'Behold, the Lord cometh with ten thousand of his saints, to **execute judgment** upon all.' Verses 14,15. Our Lord's description of this grand event in Matt.25:31-46, and of the things consequent upon it, relates wholly to the **execution of the judgment**, and the convincing of the ungodly of all their evil deeds and hard speeches. And it is certain that the revelation of the King of kings, followed by the armies of heaven, is for this very purpose; for it is said (Rev.19:11), 'In righteousness he doth judge and make war.'" Andrews, JEO, 105,106.

"In flaming fire **taking vengeance** on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8.

"**He executes judgment** by waging war." 7SDA Bible Commentary, 874.

"How long, O Lord, holy and true, dost thou not **judge and avenge** our blood on them that dwell on the earth?" Revelation 6:10.

And Make War.—

"**The battle of Armageddon is soon to be fought.** He on whose vesture is written the name, King of kings and Lord of lords, **leads forth the armies of heaven** on white horses, clothed in fine linen, clean and white." (Manuscript 172, 1899). 7BC, 982.

"The power of the Holy Ghost must be upon us, and **the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle.**" (Letter 112, 1890). 7BC, 982.

"We are here carried back to the **second coming of Christ, this time under the symbol of a warrior riding forth to battle.** Why is He represented thus? Because **He is going forth to war, to meet 'the kings of the earth and their armies,'** and this would be the only proper character in which to represent Him on such a mission. His vesture is dipped in blood. (See a description of the same scene in Isaiah 63:1-4.) The armies of heaven, the angels of God, follow Him. Verse 15 shows how He rules the nations with a rod of iron when they are given Him for an inheritance, as recorded in the second Psalm." Smith, DR, 735.

"They come from a far country, from the end of

heaven, **even the LORD, and the weapons of his indignation**, to destroy the whole land.” *Isaiah 13:5.*

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 Were As a Flame of Fire.—

His eyes were as a flame of fire, which searched His children through and through.” *Early Writings, 16.*

“His eyes rested for a moment upon individuals, **His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire.** Trembling seized them, and their faces turned pale.” *4 Testimonies, 385.*

“A clear vision is necessary to righteous judgment. The piercing, penetrating eyes of Christ see everything. His omniscient gaze searches all depths and looks through all masks and penetrates and understands all mysteries. Nothing escapes the vision of the all-wise Rider of the white horse as He leads His army to a righteous victory. His eyes not only see everything, but they blaze with righteous indignation against sin and those who refuse to separate from it. His eyes blaze with anger that is hot and an indignation that is consuming. **The symbol is that of a broad and deep vision, a penetrating intelligence, a fervent love for righteousness, and a burning hatred of iniquity.”** *Bunch, TR, 266.*

On His Head Were Many Crowns.—

“His (Jesus’) crown looked brilliant and glorious. It was **a crown within a crown, seven in number.”** *Early Writings, 53,54.*

“The red dragon has seven diadems upon his seven heads, and the scarlet colored beast has ten crowned horns. **The sovereignty of Christ over the conquered kingdom of Satan will be complete and eternal.”** *Bunch, TR, 266.*

“Christ, since the close of His priestly ministry, is King of kings. This denotes that there are other ruling powers under Christ. These involve the leaders of other worlds and **leading angels to whom is delegated ruling authority** as well as others whom heaven classes as kings under Christ.” *Cooke, #31-UR,11.*

“**It was the head once crowned with thorns. He once ‘had nowhere to lay His head.’** It was the head once wrapped in linen and placed to rest in Joseph’s new

tomb. It was the head that once bowed on the cross when He died. He was the One who once wept, for He was the Man of Sorrows.” *Burnside, RWU, 217.*

Name Written That No Man Knew, But Himself.—

“He had a name known only to Himself and the Father—a name expressing the depths of divine character which even eternity cannot interpret. Since each redeemed one has an inner experience with Christ, which is a secret between two, **so the Father and His eldest Son know each other as none others can know them.”** *Haskell, SSP, 320.*

“Christ has ‘a name written, that no man knew, but He Himself.’ This is because **He has a character that can never be fully known by others.** Name is the designation of character. ...The same is said of the ‘new name’ of every redeemed person. The promise is that each saint will be given ‘a new name written, which no man knoweth saving he that receiveth it’ (Rev. 2:17).” *Bunch, TR, 266.*

“**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.”** *Rev. 3:12.*

REVELATION 19:13

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

He Was Clothed With a Vesture Dipped in Blood.—

“Who is this that cometh from Edom, with **dyed garments** from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. **Wherefore art thou red in thine apparel,** and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and **their blood shall be sprinkled upon my garments**, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come.” *Isaiah 63:1-4.*

“In Isa. 63:1-4, Christ is described as emerging victoriously from two bloody conflicts. In the conquest of sin at His first advent, Jesus had to tread ‘**the winepress alone**’ and He came from the ordeal with garments dyed red with blood. The second battle is at ‘**the day of vengeance**’ and the year of ‘**recompense**’ at His second advent. The bloody sweat in the Garden of Gethsemane, the scourging and crown of thorns applied by the soldiers of Pilate, and the cruel nails of the crucifixion, stained with His own blood the garments of

Jesus. Contrary to the earthly method, ‘Christ overcomes His enemies by shedding, not their blood, but His own’ (Cambridge Bible). But in the final conflict when **He tramples the wicked in His fury His raiment is dyed by the blood of His enemies.** He says: ‘**I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all by raiment.**’” *Bunch, TR, 266,267.*

“Satan the opposing general, had bruised and wounded Him; **but His sacrifice only endeared Him to His own troops,** and they became His loyal subjects for eternity.” *Haskell, SSP, 319.*

“Although Christ horse is white, His robe is red. It has been ‘**dipped in blood.**’ Rev. 19:13. The language comes from Isaiah 63:1-6. So too does the phrase about His treading a ‘**winepress.**’ In Isaiah 63, God’s robe is stained with His enemies’ blood. The blood is portrayed as the scarlet juice of grapes crushed under God’s feet in an old-fashioned wine-press. But in Revelation 19 Jesus hasn’t yet entered the winepress; so why is *His* robe red?

“As usual, John has adapted rather than merely adopted Old Testament ideas. Christ’s robe is stained with His *own* blood. At the cross, the serpent ‘bruised’ Christ’s ‘heel.’ Now at the second advent He arrives to start ‘bruising’ Satan’s ‘head.’

“...But by allowing Satan to torture and kill Him, Jesus demonstrated His own infinite goodness and Satan’s unparalleled badness. Now Jesus can eliminate oppressors and ultimately destroy the devil without being misunderstood. Jesus became a man and died on the cross so that ‘**through death he might [obtain approval to] destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage.**’ Hebrews 2:14,15.

“The blood on Jesus’ robe certifies His right to destroy the destroyer of His people. It also certifies His right to claim and rescue His people. **With His own ‘precious blood’ He has ‘ransomed’ them.** 1 Peter 1:18,19. They are *His*.

“Jesus is still the Lamb that was slain. But at the second coming the wicked seek to hide from the ‘**wrath of the Lamb.**’ Rev. 6:16. The wrath of the Lamb is divine outrage based on infinite, self-denying love for people who have been sorely oppressed.” *Maxwell, God Cares, 488.*

His Name is Called The Word of God.—

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1.

“To His Father, Christ is the Word of God. The completest union is here signified. **God has spoken through Christ in all His creation, and the name Word of God is an eternal reminder of the everlasting covenant into which the Two entered** when Christ received that name. It was the Word of God which was

made flesh, and dwelt among us. It is the Word that saves, and it is this same Word that destroys. **To the one who obeys the Word, it is a healing balm of all the ills to which human flesh is heir.** When disregarded, it becomes the stone of stumbling, and rock of offense over which men fall and die.” *Haskell, SSP, 320.*

“He [Christ] is the Living Word as the Bible is the Written Word. He is the Author of the Bible, 1Peter 1:11. The wicked are slain by the sword of His mouth. **It was by the Word of God that the people of earth were created—By His Word they end.** Rev. 19:15. The only one to stand in that day are those built on the Rock—the Infallible, Unerring Word of Christ. We build on the Rock by obeying His Word. Matt. 7:24-27.” *Burnside, RWU, 219.*

“**Thou hast magnified thy word above all Thy name.**” Psalm 138:2.

“Jesus is called the Word of God. **He accepted His Father’s law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart.** Says John: ‘**The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth.**’ The followers of Christ must be partakers of His experience. **They must assimilate the word of God.** They must be changed into its likeness by the power of Christ and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples.” *5 Testimonies, 576.*

“**What speech is to thought, so is Christ to the invisible Father.** He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. **He was the embodiment of the law of God, which is the transcript of His character.**” (*Manuscript 77, 1899. 5BC, 1131.*)

“**What He taught, He lived.** ‘I have given you an example,’ He said to His disciples; ‘that ye should do as I have done.’ ‘I have kept My Father’s commandments.’ John 13:15; 15:10. Thus in His life, Christ’s words had perfect illustration and support. And more than this; **what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth.** It was this that gave His teaching power.” *Education, 78,79.*

REVELATION 19:14

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Armies Which Were in Heaven Followed Him.—

“And ‘the armies which were in heaven’ (Rev. 19:11,14) follow Him. With anthems of celestial melody the **holy angels, a vast, unnumbered throng, attend Him on His way.** The firmament seems filled with radiant forms—‘**ten thousand times ten thousand, and thousands of thousands.**’ No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. ‘**His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.’ Habakkuk 3:3,4.” Great Controversy, 641.**

“The armies of heaven that follow Jesus at the second coming are composed of angels. In the Olivet Discourse **Jesus said that at His second coming ‘all the angels’ would accompany Him.** See Matthew 25:31. The angels will perform the highly important function of gathering the redeemed and leading them into Christ’s presence.” Maxwell, *God Cares*, 489.

“When the Son of man shall come in his glory, and **all the holy angels with him**, then shall he sit upon the throne of his glory.” **Matt. 25:31.**

“And **he shall send his angels** with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” **Matt. 24:31.**

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, **the Lord cometh with ten thousands of his saints** [angels, Dan.8:13], To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Jude 14, 15.

“This imagery is borrowed from Isaiah 13:1-3 where the prophet describes the invading forces of the Medes and Persians and their allies to conquer literal Babylon. This description is typical of the destruction of spiritual Babylon.

ISAIAH 13:1-9

The burden of Babylon Vs. 1 Literal Babylon

REVELATION 19:11-16

The conquest of spiritual Babylon

“I have commanded my Sanctified ones.” [the soldiers sanctified or dedicated to war.]

“The armies of heaven” vs. 14. “The kings from the sunrising.” Rev. 16:12.

“My mighty ones for mine

“The Lord Jesus shall be

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|--------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| anger, even them that rejoice in my highness.” Vs. 3. | revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God.” 2 Th. 1:7,8. |
| “the noise of a multitude In the mountains... The kingdoms of nations Gathered together.” The allied nations supporting the Medes and Persians. Vs. 4. | The Lord shall roar from on high... as they that tread the grapes, against all the inhabitants of the earth.... The Lord hath a controversy with the nations.... He will give them that are wicked to the sword.” Jer. 25:30-33. |
| “The Lord of hosts mustereth the battle.” Vs. 4. | “In righteousness He doth judge and make war... and the armies of heaven follow Him.” Vs. 11,14. |
| “They come from a far country, from the end of heaven, even the Lord and the weapons of His indignation to destroy the whole land.” Vs. 5. | “The Lord Jesus shall be revealed from heaven... in flaming fire taking vengeance on them that know not God... who shall be punished with everlasting destruction.” 2 Thess. 1:7-9. |
| “Pangs shall overtake them as a woman in travail.” Vs. 8 | “The day of the Lord so cometh as a thief in the night... sudden destruction comes upon a woman with child.” 2 Th. 5:2,3. |
| “The day of the Lord comes, cruel and with wrath to lay the land desolate and destroy sinners.” Vs. 9. | “He shall smite the nations and He shall rule them with a rod of iron and He treads the winepress of the fierceness and wrath of Almighty God.” Rev. 19:15. |

From: Cooke, #31-UR, 15,16.

Fine Linen, Clean and White.—

“And seeth **two angels in white** sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.” **John 20:12.**

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 Goeth a Sharp Sword.—

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: **with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”** Isaiah 11:4.

“This is the same sharp two-edged sword mentioned in Rev. 1:16. It is the sharp, quick and powerful sword of the Spirit. See Hab. 4:12. **The same weapon that pricks the heart and conscience and that**

cuts sin out of the character, will also slay those who refuse to confess and surrender. ‘It is written’ was the weapon used by Christ in meeting the attacks of the enemy in the wilderness of temptation. In that mighty conflict Jesus unsheathed the sword of the Spirit and put to flight the prince of devils. By this same weapon the wicked will be slain at the Second Advent. See verse 21; Isa. 11:4; 2 Thess. 2:8.” *Bunch, TR*, 267.

“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.” **Rev. 19:21.**

“Today sin is cherished and excused. **The sharp sword of the Spirit, the word of God, does not cut to the soul.** Has religion changed? Has Satan’s enmity to God abated? A religious life once presented difficulties and **demanded self-denial**. All is made very easy now. And why is this? The professed people of God have compromised with the power of darkness.” *5 Testimonies*, 222.

He Should Smite the Nations.—

“It is Satan who fills man’s heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they cannot rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who cannot be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. **Thus men treat those who worship God according to the dictates of their own conscience.** Have they forgotten that as they judge and punish, so they will be judged and punished?”

“God has said, ‘**Touch not mine anointed, and do my prophets no harm.**’ Men have borne false witness against God’s chosen ones. They have bruised their limbs with fetters, and burned them at the stake. The Lord will avenge his children. **In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer.** Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. (Rev. 19: 11-16 quoted.)” *Review & Herald*, 6/19/1900.

Rod of Iron.—

“**The shepherd’s rod was used for two purposes.** One end was used to guide the sheep while the other end had an iron cap; this was used as a weapon of defense or attack. It was used to protect the flock, to repel and kill animals that would attack the flock. Now in ‘the day of the Lord’ **the Good Shepherd uses ‘the rod of iron’ to free His flock as He destroys the ungodly nations.** This results in their annihilation as stated in Daniel

2:45.” *Burnside, RWU*, 219.

He Shall Rule Them With a Rod of Iron.—

“I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. **Thou shalt break them with a rod of iron;** thou shalt dash them in pieces like a potter’s vessel.”

Psalm 2:7-9.

“**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.” **Rev. 2:27.**

“[Ps. 2:9 and Rev. 2:27 quoted.] **These passages tell of no gradual conversion of the godless nations, but rather annihilation...** The smiting and ruling is one and the same, it is annihilation. It is death to the ungodly. The result is that the birds feast on the flesh of kings and mighty men, Rev. 19:18. They have been ‘slain’ **Rev. 19:21.** This leaves the earth uninhabited for the thousand years that follow in the following chapter. (Rev. 20).

1 Thess. 5:3: ‘**Sudden destruction**’ and not gradual conversion is the fate of the godless when Christ comes as ‘**KING OF KINGS AND LORD OF LORDS**’.” *Burnside, RWU*, 218,219.

He Treadeth the Winepress of the Fierceness and Wrath of Almighty God.—

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and **cast it into the great winepress of the wrath of God.** 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.” **Rev. 14:19,20.**

“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.**” **Revelation 16:19.**

“The great and final display of the ‘winepress of God’s wrath,’ and also of ‘the lake of fire,’ occurs at the end of the thousand years, as described in Revelation 20.... **But the destruction of the living wicked at the second coming of Christ, at the beginning of the thousand years, furnishes a scene on a smaller scale, similar in both these respects to what takes place at the close of that period.** Hence in the verses before us we have this mention of both the winepress of wrath and the lake of fire (vs. 20).” *Smith, DR*, 736.

REVELATION 19:16

And he hath on his vesture and on his

thigh a name written, KING OF KINGS, AND LORD OF LORDS.

KING OF KINGS, AND LORD OF LORDS.—

“Christ has at this time closed His mediatorial work, and laid off His priestly robes for kingly attire; for He has on His vesture and on His thigh a name written, King of kings, and Lord of lords. This is in harmony with the character in which He here appears, for **it was the custom of warriors anciently to have some kind of title inscribed upon their vesture.**” Smith, DR, 736.

“When He returns in power and great glory it will be as the ‘**KING OF KINGS, AND LORD OF LORDS.**’ It is for this reason that He wears ‘**many crowns.**’ The revolted world has been recaptured and the conqueror, having trampled ‘**all enemies under His feet**’ and ‘**put down all rule and all authority and power,**’ will ‘**deliver up the kingdom to God, even the Father**’ (1 Cor. 15:24,25).” Bunch, TR, 268.

“The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, **our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel shall be king over all the earth: in that day shall there be one Lord, and His name one.**” ‘**The tabernacle of God**’ shall be 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.**’ Zechariah 14:9; Rev. 21:3.” Mount of Blessing, 108.

“His [Christ’s] murderers were greatly annoyed by the superscription, ‘The King of the Jews,’ placed upon the cross above His head. But then they will be obliged to see Him in all His glory and kingly power. **They will behold on His vesture and on His thigh, written in living characters, ‘King of kings, and Lord of lords.’** They cried to Him mockingly, as He hung upon the cross, ‘**Let Christ, the King of Israel, descend from the cross, that we may see and believe.**’ They will behold Him then with kingly power and authority. They will demand no evidence of His being King of Israel; but overwhelmed with a sense of His majesty and exceeding glory, they will be compelled to acknowledge, ‘**Blessed is He that cometh in the name of the Lord.**’” Early Writings, 179.

REVELATION 19:17,18

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;

That ye 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.

I Saw An Angel Standing in the Sun.—

“What is to be understood by the angel standing in the sun? In Revelation 16:17 we read of the seventh vial being poured out into the air, from which it was inferred that as the air envelops the whole earth, **that plague would be universal.** May not the angel standing in the sun, and issuing his call from there to the fowls of heaven to come to the supper of the great God, denote that **this proclamation will go wherever the sun’s rays fall upon this earth?**” Smith, DR, 736.

“Now the literal vultures and birds of prey are summoned by the decree of the heavenly watcher to eat the flesh and drink the blood of her followers. The angel herald stands in the most public place known to man and makes his dreadful announcement where he can be seen and heard by all. **The angel is ‘standing in the full light of the sun’ (Weymouth) and he cries ‘with a loud voice.’ In the most conspicuous place in the heavens** the angelic herald gives his terrible message to his vast audience. This is the same supper or banquet described in Eze. 39:17-20.” Bunch, TR, 268.

“Perhaps the blinding light of the sun is here descriptive of the glorious light of the divine presence (cf. 2 Thess. 2:8,9; Rev. 6:15-17). Thus the angel who issues the challenge of ch. 19:17 would be standing next to Christ, as in ancient combat an armor-bearer would be near his lord.” 7SDA Bible Commentary, 875.

Fowls.—

“This invitation to the ‘**fowls**’ warns the assembled hosts of the wicked as to the fate that impends for them. It is couched in the graphic Oriental phraseology of a challenge to personal combat (cf. 1 Sam. 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 (Deut. 28:26).** John’s phraseology in Rev. 19:17,18 appears to be based on God’s words to the heathen nations of earth as recorded in Eze. 39:17-22 (cf. Jer. 7:32,33).” 7SDA Bible Commentary, 875.

“**And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.**” Deut. 28:26.

The Supper of the Great God.—

“The fowls will be obedient to the call, and fill themselves with the flesh of horses, kings, captains, and mighty men. Thus, while the saints are partaking of the marriage supper of the Lamb, **the wicked in their own persons furnish a great supper for the fowls of the heavens.**” Smith, DR, 736.

"This chapter pictures two great suppers or banquets. The first is called '**the marriage supper of the Lamb**,' and the second, '**the supper of the great God**.' Invitations are issued to each banquet and all must attend one or the other. All are invited to the first and **those who refuse the divine call to the marriage of the King's Son, must attend the supper of the great God where the guests will also be the victims.** The accepting of the invitation to attend the wedding banquet of the Lamb and His bride is voluntary, but attendance at the banquet of the birds of prey is mandatory on all who refuse the invitation of mercy. In one sense the birds of prey are the invited guests, for they alone partake of the feast. To reject the invitation to attend the marriage of the King of kings is a very serious matter. **It is worse still to accept the invitation and then neglect to put on the wedding garment provided by the royal host.** See Matt. 22:1-14. The statement, '**For many are called, but few are chosen,**' is a sad comment on the attitude of the human family toward the gospel. We have all been called, but will we be chosen? This is a life and death question that we alone can decide. Upon this decision rests our eternal destinies." *Bunch, TR, 268,269.*

"And, thou son of man, thus saith the Lord GOD; **Speak unto every feathered fowl**, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that **ye may eat flesh, and drink blood.** Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. **Thus ye shall be filled at my table** with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD." **Ezekiel 39:17-20.**

Kings, Captains, Mighty Men, Horses, Riders, All Men, Free and Bond, Small and Great.—

"We read about a similar assortment of people once before, in **Revelation 6:15,16.** We heard them crying for the rocks and mountains to hide them from the face of God and the wrath of the Lamb. Isaiah the prophet also saw such people, hiding in the 'caverns of the rocks,' throwing their gold and silver idols to moles and bats. Isaiah 2:20,21. The prophet Haggai warned against the uselessness of earning wages only to '**put them into a bag with holes.**' Haggai 1:6. Investments, credit cards, promotions, extravagant pleasures, prestige, will mean nothing at all to the frightened people who have not prepared themselves for the second coming of Christ." *Maxwell, God Cares, 492.*

"And I will make drunk **her princes, and her wise men, her captains, and her rulers, and her mighty men:** and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

Jeremiah 51:57.

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.

The Beast And The Kings of the Earth.—

"The beast and false prophet with the dragon are said to be the three great divisions of Babylon in Rev. 16:13,19. **Mother Babylon with her family of harlot daughters and the kings of the earth with whom they have committed spiritual fornication** are among the distinguished guests at the supper of the great God." *Bunch, TR, 269.*

Verses 19-21, A Repetition and Enlargement of Revelation 16:14-16.—

| REVELATION 16:14-16 | REVELATION 19:19-21 |
|-----------------------------|------------------------------------------------------------------|
| The dragon | The kings of the earth |
| The beast | The beast |
| The False Prophet | The False Prophet |
| The whole [unsaved] world | And their armies |
| Working miracles | That wrought miracles |
| 'To gather them' | Gathered together |
| 'He gathered them' | |
| The battle of the great day | To make war [or battle] |
| Of God Almighty | 'Against him that sat on the horse and against his army.' |

From: *Cooke, #31-UR, 23,24.*

Beast and Kings and Armies Gathered Together.—

"It is worthy of notice that the chain of events in Matt.25:31-46, and the chain of events in Rev.19:11-21, has each, as its **second link, the gathering of the nations before Christ.** In Matt.25:32, we have simply the statement of the fact, 'And before him shall be gathered all nations.' But in Rev.19:19, we have the occasion of this gathering stated: '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.'

"The gathering of the nations mentioned in these two texts must be identical, as each gathering is at the same time as the other, and both are connected with the same event, viz., the advent of Christ. The nature of this gathering is presented in the following passages:

" '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. 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.' Rev.16:13,14.

"[Rev.19:19 quoted.]

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; **for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger;** for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.' Zeph.3:8,9.

These texts clearly indicate that the gathering of the nations is effected not by the good angels of God, but by the evil angels of Satan. The mighty working of the devil, even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. This great gathering of the nations is, in the providence of God, for the purpose of pouring on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene of treading the wine-press of the wrath of God. Rev.19:11-15."

"This phrase describes **a unity** of thought and understanding. The whole world see things the same way. **They are gathered together spiritually and mentally into one place.** See Rev. 16:16." PJ.

Gathered Together to Make War.—

"How do the earthly powers make war, or battle, against Christ? '**In that ye have done it unto one of the least of these my brethren** [says Christ] **ye have done it unto me.'** Mt. 25:40." Cooke, #31-UR, 25.

Our Lord is cognizant of the conflict of His people in these last days with the satanic agencies combined with evil men who neglect and refuse this great salvation. With the greatest simplicity and candor, our Saviour, the mighty General of the armies of heaven, does not conceal the stern conflict which they will experience. He points out the dangers, He shows us the plan of the battle, and the hard and hazardous work to be done, and then lifts His voice before entering the conflict to count the cost while at the same time He encourages all to take up the weapons of their warfare and **expect the heavenly host to compose the armies to war in defense of truth and righteousness.** Men's weakness shall find supernatural strength and help in every stern conflict to do the deeds of Omnipotence, and perseverance in faith and perfect trust in God will ensure success. While the past confederacy of evil is arrayed against them He bids them to be brave and strong and fight valiantly for they have a heaven to win, and **they have more than an angel in their ranks, the mighty General of armies leads on the armies of heaven.** As on the occasion of the taking of Jericho, not one of the armies of Israel could boast of exercising their finite strength to overthrow the walls of the city, but the **Captain of the Lord's host** planned that battle in the

greatest simplicity, **that the Lord alone should receive the glory and man should not be exalted.** God has promised us all power; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." (*Letter 51, 1895.*) 2BC 995.

"A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. **The earth is to be the battlefield—the scene of the final contest and the final victory.** Here, where for so long Satan has led men against God, rebellion is to be forever suppressed." *Review & Herald, 5/13/1902.*

"This is the Battle of Armageddon, which we read about first in chapter 16:14,16 and again in 17:13,14. Armageddon isn't a battle of the East against the West; it's an attack of Satan and the human race against the Lamb of God. **It's fought in the only ways human beings can attack a heavenly Being, by opposing His truth and oppressing His people.** It is organized through the lying propaganda of the froglike spirits who come out of the mouths of the beast, the dragon, and the false prophet. Their lying propaganda is accompanied by misleading miracles, signs, and wonders." *Maxwell, God Cares, 492,493.*

"Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping." (*Letter 112, 1890.*) 7BC, 982.

"The slain of the Lord in the great battle shall be from one end of the earth to the other. **Jer.25:30-33.**" Andrews, JEO, 107.

Against Him and Against His Army.—

"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.*

"This is a symbolic picture of the final conflict. How do they make war against Christ? He that touches a true believer touches Jesus Christ. He declared: '**In that ye have done it unto one of the least of these my brethren, ye have done it unto Me.**' (*Matt. 25:40.*) To Saul of Tarsus, Jesus said, 'Saul, Saul, why persecutest

thou me? (Acts 9:4). ‘**He that toucheth you toucheth the apple of his eye.**’ (Zech. 2:8). Whoever touches a saint of God in the final conflict touches Christ and this will result in divine intervention. ‘**The Lamb shall overcome them.**’” Cooke, #29-UR, 35.

“This verse shows indisputably that Armageddon is not a conflict between earthly powers. While it is true that ‘**there will be storm and war and variance,**’ until the end, among the unsaved, yet Armageddon is a **war between heavenly and earthly powers.**” Cooke, #31-UR, 23.

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.

The Beast Was Taken, and ... the False Prophet.—

“Armageddon begins with the attack upon the people of God. ‘**The dragon was wroth with the woman and went to make war [or battle] with the remnant of her seed.**’ Rev. 12:17. This leads to the intervention by Christ and His angels in the sixth and seventh plagues under which ‘**the beast and the false prophet**, [i.e. the clergy, the religious leaders], are brought to their end. In Armageddon the first to fall are the clergy. [Great Controversy, 656]. **The second to fall are their supporters when they turn on one another in slaughter.** The remnant are those of the unsaved who still remain alive. These are symbolized as being slain with the sword out of Christ’s mouth.” Cooke, #31-UR, 25,26.

“We see the dragon appear in chapter 12, the two beasts in chapter 13, and the Babylon prostitute in chapter 17. **The sequence reverses itself with the destruction of Babylon (Rev. 17-18), then of the beast and its false prophet (Rev. 19), and finally the dragon (Rev. 20).**

“...1. The judgment of Babylon establishes the Lamb in His right to redeem (5:9,10) as opposed to the prostitute’s claim over the witnesses of Jesus (17:6).

“2. The judgment of the beast and the false prophet establishes ‘**the Word of God**’ in His right to reign as opposed to the claim to sovereignty by the powers of this world, and the beast and of the false prophet (19:19-20).

“3. The judgment of the wicked establishes God in His justice as opposed to Satan’s claims over the martyrs who are faithful to the testimony of Jesus and to the Word of God (20:4).” Biblical Research Inst., 2SOR, 217,218.

“The beast in Europe and the false prophet in the United States, having **blended their forces for the accomplishment of their one desire**—the destruction of the remnant of God’s people—fall before Him who sits on the white horse.” Haskell, SSP, 321.

The False Prophet.—

“**The false prophet is the one that works miracles before the beast and is identical with the two-horned beast of Revelation 13**, to whom the same work, for the same purpose, is there attributed.” Smith, DR, 736.

“**The false prophet is here definitely identified with the two-horned beast of chapter 13**, which deceived the world by false miracles and demanded that an image to the beast be made and worshiped.” Bunch, TR, 269.

“It was far more agreeable to the people to receive the message of **the false prophet, who predicted prosperity**; therefore it was received. It wounded their pride to have their sins brought continually before their eyes; they would much rather put them out of sight.” 4 Testimonies, 172.

Parallels Between False Prophet & 2-Horned Beast.—

| REVELATION 13 | REVELATION 19 |
|----------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| 1. Vs. 12: He causes them ...to worship the first beast (Papacy). | Verse 20: He is ‘ with the beast ’ (Papacy). |
| 2. Verse 14: ‘Miracles he did in sight of the beast (Papacy). | Verse 20: ‘ Worked miracles in sight of the beast ’ (Papacy). |
| 3. Verse 14: He deceives by the miracles which he did ...causes all to receive a mark. (Verse 16). | Verse 20: ‘ By which he deceived them who received the mark of the beast. ’ |
| 4. Vs. 14: to make an image to the beast. | Vs. 20: ‘ Those who worshipped his image. ’ |

From: Cooke, #26UR, 14

Taken.—

“‘**Taken**’ or ‘**captured**’ seems to indicate a frustrated effort to escape when all was lost. Long had they been at large among the inhabitants of the earth carrying on their work of deception and destruction. The criminals are at last captured and punished.” Bunch, TR, 269.

Both Were Cast Alive Into a Lake of Fire.—

“This phrase immediately turns the reader’s mind to an identical phrase in ch. 20:10, which in turn seems to call for the conclusion that these phrases refer to the same fiery event, namely, 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 ch. 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 ch. 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.**" 7SDA Bible Commentary, 875,876.

"Water will never destroy the earth again, but **the weapons of God are concealed in the bowels of the earth, which He will draw forth to unite with the fire from heaven to accomplish His purpose** in the destruction of all those who would not receive the message of warning and purify their souls in obeying the truth and being obedient to the laws of God." (*Signs*, 1/3/1878). 7BC, 946.

"Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. **Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace**, and pour out their floods of lava over villages and cities. Molten masses of rock, thrown into the water by the upheaval of things hidden in the earth, will cause the water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, **God will be the refuge of His believing ones...** [Ps. 91:9, 10; 27:5 quoted]." (Letter 258, 1907) 7BC, 946.

"In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the Flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. **In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth.** The mountains will burn like a furnace, and pour forth streams of lava [Nahum 1:5, 6; Ps. 144:5, 6 quoted]. (Manuscript 21, 1902). 7BC, 946, 947.

"The mountains quake at Him, and **the hills melt, and the earth is burned** at His presence, yea, the world, and all that dwell therein." Nahum 1:6.

"Bow thy heaven, O Lord, and come down: **touch the mountains, and they shall smoke.** Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Psalm 144:5,6.

"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?

"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; 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. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:14-17.

"I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and **given to the burning flame.**" Dan. 7:11.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **In flaming fire taking vengeance on them that know not God**, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7,8.

"Our God shall come, and shall not keep silence: **a fire shall devour before him**, and it shall be very tempestuous round about him." Psalm 50:3.

"The fact that these are cast *alive* into the lake of fire, shows that these powers will not pass away and be succeeded by others, **but will be living powers at the second advent of Christ.**

"The papacy has long been in the field, and has come to the closing scenes of its career. Its overthrow is emphatically predicted in other prophecies than the one now before us, notably in Daniel 7:11, in which the prophet says that he beheld until the beast was slain, and his body destroyed and given to the burning flame....

"How impressive is the thought that we see before us two great prophetic agencies which are by all the evidences near the close of their history, which yet are not to cease until the Lord shall appear in all His glory." Smith, DR, 736,737.

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 Were Slain With the Sword.—

"When the beast and the false prophet are cast into the lake of fire (Rev. 19:20), '**the remnant**' (vs. 21), or '**the rest**,' of their followers are slain by the sword of Christ. These are the kings, captains, mighty men, and '**all men, both free and bond**' (vs. 18). The same classes are mentioned under the sixth seal, as seeking to hide from the face of the Lamb (ch. 6:14-17) when the heavens depart as a scroll and every mountain and island

is moved. Obviously these scriptures depict the same earth-shattering event, the second advent of Christ.

“...How many are involved in the death of ‘**the remnant**’ (ch. 19:21)? According to ch. 13:8 there will be only two classes on earth at the time of the advent: ‘**all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life.**’ It is evident, therefore, that when ‘**the remnant**’ are ‘**slain with the sword**’ (ch. 19:21), there are no survivors except those who have **withstood the beast**, namely, those who are written in the book of life (ch. 13:8).” *7SDA Bible Commentary*, 885.

“It appears from verse 21 that **there is a remnant not numbered with the beast or the false prophet**. These are slain by the sword of Him that sits upon the horse, which sword proceeds out of His mouth. This sword is doubtless what is spoken of elsewhere as ‘**the spirit of His mouth**’ and ‘**the breath of His lips**,’ with which the Lord shall slay the wicked at His appearing and kingdom. (2 Thessalonians 2:8; Isaiah 11:4.)” *Smith, DR*, 737.

“Not only are there two suppers or banquets, one of which we will attend, but **there are also two remnants**. One is described in Rev. 12:17 and the other in the verse [Rev. 19:21].... It will be an honor to be numbered with the first who will be honored guests at the marriage banquet of the Lamb. **The other remnant will be slaughtered as food for the birds of prey at the supper of the great God.**” *Bunch, TR*, 270.

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.**” *Isaiah 11:4*.

“The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; **he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.** A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; **he will give them that are wicked to the sword**, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. **And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth:** they shall not be *PJ.*

lamented, neither gathered, nor buried; they shall be dung upon the ground.” *Jer. 25:30-33*

“**At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth, and destroyed by the brightness of His glory.** Christ takes His people to the city of God, and the earth is emptied of its inhabitants. (Isaiah 24:1, 3, 5, 6 quoted). The whole earth appears like a desolate wilderness.” *Great Controversy*, 657.

The Sword of His Mouth.—

“The remnant are those of the unsaved who still remain alive. These are symbolized as being slain with the sword out of Christ’s mouth. **This represents the word of Christ which will be one of the agents of destruction of the unsaved** at the Second Advent.” *Cooke, #31-UR*, 26.

All the Fowls Were Filled With Their Flesh.—

“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. **For wheresoever the carcass is, there will the eagles be gathered together.**” *Matthew 24:27,28*.



All the Fowls Were Filled With Their Flesh.

“Are these fowls literal? The only other place the word for fowl is used is in Rev. 18:2: ‘...Babylon the great is fallen, is fallen, and is become **the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.**’ Notice Isaiah 34:13: ‘And it shall be **an habitation of dragons, and a court for owls.** (See additional comments under vs. 17,18.)”

REVELATION 20

REVELATION 20: 1-15

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

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.

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.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

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.

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.

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.

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.

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.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

THE ONE THOUSAND YEARS

INTRODUCTION.—

"We understand the events of this chapter, as stated in verses 1-11, are given very nearly in strict chronological order, and that verses 12-15 cover some of the same ground, namely, that of the final judgment." Andrews, JEO, 126.

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.

And I Saw.—

"The event with which this chapter opens seems to follow the events of the preceding chapter in chronological order." Smith, DR, 739.

"The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: [Rev. 20:1-3 quoted.]" Great Controversy, 658.

An Angel Comes Down.—

"The mighty angel who descends from heaven and arrests and imprisons Satan is doubtless Michael, the Archangel. See 1 Thess. 4:16; 1 Cor. 15:22-28. It was Michael who defeated Lucifer in the first battle around the throne of God in heaven. See Rev. 12:7-9. As Emmanuel, the 'man child,' Christ again defeated the great rebel during His earthly visit in the likeness of sinful flesh. It was Michael, the Archangel, who volunteered to redeem man and restore the dominion and sovereignty of this world to its rightful owner. It was through His humiliation and death that the destruction of the author of sin and death was made possible. See Heb. 2:14,15. He who began the task of wresting the lost dominion from the great rebel, and fallen man from his power, will complete the work and will not delegate its climaxing stages to a mere created being. Christ cannot deliver up the kingdom of this world to the Father, and put down and place under His feet all opposing rule and authority and power till Satan's career is brought to an end and the great arch-rebel punished.

"It was Christ Himself who enters 'the strong man's house' to 'bind the strong man' so that He can 'spoil his house' and 'his goods,' as pictured in Matt. 12:25-29. Satan is said to be the 'strong man' of this parable." Bunch, TR, 271.

The Key.—

"Who is the 'angel' which descends 'from heaven'? He is described as in possession of a 'key' and a 'chain.' This key is significant in our understanding of the angel and his actions toward Satan. It had been predicted of Christ, 'And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut,

and none shall open.’ Isaiah 22:22. He was to be given power that none could nullify. In His letter to the church at Philadelphia, Christ is represented as being in possession of the key that gives Him incomparable power. Rev. 3:7. He told John, ‘**I ...have the keys of hell and of death.’ Rev. 1:18.** There will be no escape for Satan from the bottomless pit into which he is to be cast because **Christ holds the key.” Metcalf, GPDR, 167.**

“It cannot be supposed that the key and the chain are literal; they are rather used merely as **symbols of the power and authority with which this angel is clothed on this occasion for the accomplishment of his mission.” Smith, DR, 742.**

“**And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matthew 16:19.**

Bottomless Pit.—

(See verse 3.)

A Great Chain.—

“**By this course of action Satan has forged a chain by which he himself will be bound.** The heavenly universe will bear witness to the justice of God in punishing him. Heaven itself saw what heaven would be, if he were in it.” *This Day With God, 14.*

“The chain which binds him cannot be literal, for a spirit being could not be held by a material chain. It is rather a **chain of circumstances**, each link forged by an event over which the devil and his angels have no power.” *Anderson, UR, 192.*

“Since all the righteous (both living and resurrected) are taken to heaven at Christ’s return (John 14:1-3), and since all the unsaved are dead, Satan (and the demons) have no one to tempt or deceive. **He is therefore, bound by the situation, by a chain of circumstances.” Biblical Research Inst., 2SOR, 239.**

“**The first link in the chain of events that ends Satan’s deceiving career for a thousand years is the coming of the angel from heaven, which represents the coming of Christ, the Archangel.** While Satan’s work is restricted before the close of probation he has at no time been bound. Between the close of probation and the second coming of Christ he experiences his greatest freedom in the rulership of this world. The Holy Spirit will have finished His work and the angels will then cease to hold in check the winds of war and human passion. With the divine restraint removed Satan makes the final demonstration that satisfies the universe that as a ruler he is an utter failure. The period of unrestrained control ends with the second coming of Christ who alone has the right and power to arrest,

chain, imprison, and destroy the great enemy. This right and power is the result of Christ’s Calvary victory.

The second event in the chain that binds Satan is the resurrection of the righteous dead which takes place at the second coming of Christ.... **The third event in the chain is the removal of the living and resurrected saints from the earth** for one thousand years. ...**The fourth link in the chain of events that end** Satan’s deceiving career for a millennium is **the destruction of all the living wicked by the sword of Christ’s mouth**, or the glory and brightness of His coming. **The fifth event of the series is the desolation of the earth which is the result of the coming of Christ and His judgments.” Bunch, TR, 272,273.**

(See comments on “*Bound Him*” in verse 2).

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,

He Laid Hold on the Dragon.—

“Chapters 17 and 18 picture the judgment of God upon Babylon the Great, chapter 19 describes the capture and punishment of the beast and false prophet, and here is revealed the good news that Satan himself, ‘**the prince of this world**,’ and the great rebel against the government of heaven, **is to be captured, imprisoned, and punished.** ... He was the first to sin, and he will be the last to die as the result of sin. As far as sinners or rebels are concerned, Satan is ‘the first and the last,’ the ‘beginning and the ending.’” *Bunch, TR, 271.*

“The three great powers that will oppose the work of Christ and gather the kings of the earth to battle immediately prior to the advent are identified as the dragon, the beast, and the false prophet (ch. 16:13). According to ch. 19:19, when ‘**the beast , and the kings of the earth, and their armies**’ assemble to make war with Christ at the time of His advent, the beast and the false prophet are taken and cast alive into a lake burning with fire and brimstone (vs. 20,21). **The narrative of ch. 20 proceeds to show the fate of the third member of the trio, the dragon, who is seized and cast into the bottomless pit, where he remains for 1000 years.” 7SDA Bible Commentary, 885.**

Dragon, That Old Serpent, The Devil, Satan.—

“He is the ‘**dragon**’ in his relation to earthly powers through which he has ruled the world and persecuted the church; he is ‘**that old serpent**’ because of his subtlety and power to deceive and beguile the human race; he is ‘**the Devil**’ because he is a malignant slanderer and liar, and the father of liars; and he is ‘**Satan**’ because he is the adversary and accuser of saints.” *Bunch, TR, 271.*

Satan, the Scapegoat, Banished to Desolate Earth.—

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

“And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” Leviticus 16:21,22.

“Now the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him ‘all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.’” Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, **then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit.** And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

“The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord’s second coming and the destruction of the wicked, the prophecy continues: [Revelation 20:1-3 quoted].” *Great Controversy*, 658.

“Then I saw that Jesus’ work in the sanctuary will soon be finished. **And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat.** Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. **He makes a mighty struggle to escape, but he is held fast by the hand that leads him.** If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head.” *Spalding & Magan*, 2.

“It was Satan that brought sin into the world; and this seduction of man adds to his guilt, and consequently to his punishment. Sin is now pardoned in God’s mercy. The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy-

seat was sprinkled with it. Guilt was therefore canceled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight: it is removed away to a ‘**land not inhabited**’—severed from God’s people, and sent away to man’s first seducer. **The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator.** Though the penalty is remitted to believers, **it is not remitted to him who brought them into apostasy and ruin.** The tempted are restored, but the whole punishment is seen to fall on the arch-tempter. Hell is ‘**prepared for the devil and his angels.**’ (John Eadie, *Biblical Cyclopaedia*, p. 577, art. ‘Scape-Goat.’).” *Smith, DR*, 741,742.

Bound Him.—

“**Satan, in order to work, must have subjects upon whom to work. Without these, he can do nothing.** But during the thousand years of his confinement to this earth, all the saints are in heaven beyond the power of his temptations, and all the wicked are in their graves beyond his power to deceive. His sphere of action is circumscribed, and thus is he bound, being condemned throughout this period to a state of hopeless inactivity. To a mind that has been as busy as his has been for the past six thousand years in deceiving the inhabitants of the world from generation to generation, this must be a punishment of the most intense severity. **According to this exposition, the ‘binding’ of Satan means simply placing beyond his reach the subjects upon whom he works.**

“...More than this, there is here a great limitation of Satan’s power, which may well be called a ‘binding.’ **He no longer has the power of traversing space and visiting other worlds, but like man he is confined to this earth, which he nevermore leaves.** The place of the ruin he has wrought now becomes his gloomy prison house until he is led out to execution at the end of the thousand years.” *Smith, DR*, 743,745.

“And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **But if I cast out devils by the Spirit of God,** then the kingdom of God is come unto you. Or else **how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man?** and then he will spoil his house.” *Matt. 12:27-29.*

“**The binding of Satan precedes the resurrection of the just.** This seems plain enough from Revelation 20, but it is very plainly taught in our Lord’s parable of binding the strong man and **spoiling his house.** Matt.12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day.” *Andrews, JEO*, 128.

Bound a Thousand Years.—

“Here is to be the home of Satan with his evil angels **for a thousand years. Limited to the earth, he**

will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

“...Even the wicked are now placed beyond the power of Satan, and alone with his evil angels he remains to realize the effect of the curse which sin has brought. **‘The kings of the nations, even all of them, lie in glory, everyone in his own house [the grave]. But thou art cast out of thy grave like an abominable branch.... Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people.’ Isa. 14:18-20.**

For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed.

“To God’s people the captivity of Satan will bring gladness and rejoicing. Says the prophet: **‘It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon [here representing Satan], and say, How hath the oppressor ceased!... Jehovah hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained.’ Verses 3-6, R.V.” Great Controversy, 659,660.**

“There is a Bible principle that symbolic ‘time’ in prophecy applies until the Second Advent. After that event time is literal. The fact that this one thousand year period transpires after the Second Advent means that the period must be a literal period of time. This answers the query as to whether the one thousand years are literal or symbolic.” Cooke, #32-UR, 1.

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.

The Bottomless Pit.—

“That the expression ‘bottomless pit’ represents

the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth **‘in the beginning,’** the Bible record says that it **‘was without form, and void; and darkness was upon the face of the deep.’** Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: **‘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].’ Jeremiah 4:23-26.**

“The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.” Great Controversy, 658.



The Earth in a Bottomless Pit Condition

“The original word signifies an abyss, bottomless, deep, profound. Its use seems to be such as to show that the word denotes any place of darkness, desolation, and death. Thus in Revelation 9:1,2, it is applied to the barren wastes of the Arabian desert, and in Romans 10:7, to the grave. But the use which specially throws light upon the meaning of the word here is found in Genesis 1:2, where we read that **‘darkness was upon the face of the deep.’** The word there rendered ‘deep’ is the same word that is here rendered ‘bottomless pit,’ and the text might have been translated, ‘Darkness was upon the face of the abyss, or bottomless pit.’ We all know that the word ‘deep’ as there used is applied to the earth in its chaotic state. Precisely this it must mean in this third verse of Revelation 20. Let it be borne in mind that at the time the angel does this work, **the earth is a vast charnel house of desolation and death.** The voice of God has shaken it to its foundations; the islands and mountains have been moved out of their places; the great

earthquake has leveled to the earth the mightiest works of man; **the seven last plagues have left their all-desolating trail over the earth;** the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation; the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied, ungathered, and unlamented from one end of the earth to the other.

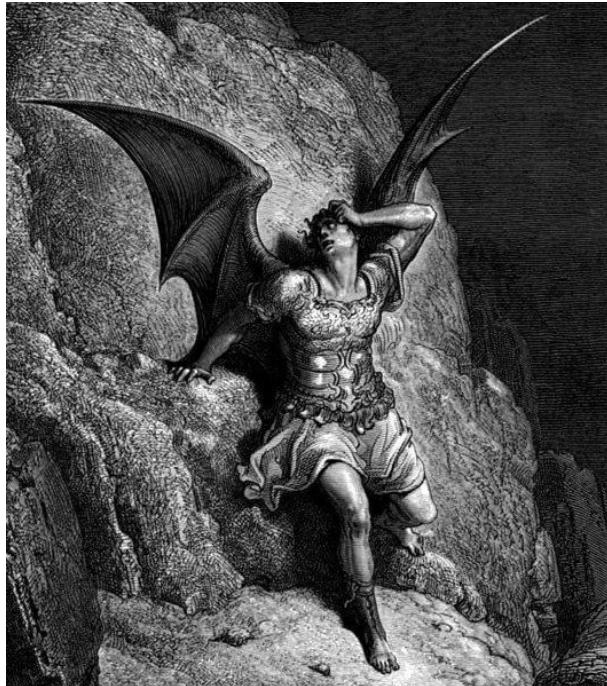
"Thus is the earth made empty and waste, and turned upside down. (Isaiah 24:1.) Thus is it brought back again, partly at least, to its original state of confusion and chaos. (See Jeremiah 4:19-26, especially verse 23.) **What better term could be used to describe the earth thus rolling on in its course of darkness and desolation for a thousand years than that of abyss, or bottomless pit?** Here Satan will be confined during this time, amid the ruins which indirectly his own hands have wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous ruin."

Smith, DR, 742,743.

"The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa. 6:8-11; 13:9; 24:1-3; 34:1-15; 28:21,22; Jer. 4:20,27; 25:32-38; Zeph. 1:2,3; 3:6-8."

White, James, Bible Adventism, 85.

And Cast Him Into the Bottomless Pit.—



"When the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. **And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.**

"The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: [Rev. 20:1-3 quoted.]" *Great Controversy, 657,658.*

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations. ... Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, *Is this the man that made the earth to tremble, that did shake kingdoms? That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?* ... But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. **Thou shalt not be joined with them in burial,** because thou hast destroyed thy land, and slain thy people."

Is. 14:12,15-17,19-20.

And Shut Him Up.—

"Just as the scapegoat wandered the wilderness until it died, just so Satan is confined to wander this chaotic planet and to contemplate the results of his rebellion **until his judgment and destruction at the end of the millennium (Rev. 20:10).**" *Biblical Research Inst., 2SOR, 237.*

Set a Seal.—

"The present seal may be compared with that placed on the tomb of Jesus (**Matt. 27:66**). **The sealing symbolizes that Satan will be effectively restrained for the period indicated.**" *7SDA Bible Commentary, 880.*

After That He Must Be Loosed.—

"This represents the reverse of the binding of the devil at the second coming of Christ. Satan is again to be in the position to deceive men, to work his will with them 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."

7SDA Bible Commentary, 880.

"And it shall come to pass in that day, *that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.*" *Isaiah 24:21,22.*

For 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.” *7SDA Bible Commentary*, 880.

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.

And I Saw.—

“From the devil in his gloomy confinement, **John now directs our attention to the saints in victory and glory**, the saints reigning with Christ.” *Smith, DR*, 746.

“Revelation 20:1-3 describes events on earth at the beginning and during the one thousand years, **whereas verses 4-6 describe what happens in heaven during the same period**. Thus, they see a shift from earth to heaven in verse 4, and from heaven back to earth in verse 7. This is nothing new; the shift in focus between earth and heaven is a common feature in the apocalyptic books of Daniel and Revelation.” *Biblical Research Inst.*, 2SOR, 240.

And I Saw Thrones, and They Sat Upon Them.—

“They shall be priests of God and of Christ, and shall **reign with him** a thousand years.” **Rev. 20:6**.

“**The fourth text** relative to this judgment by the saints is very remarkable. It shows that the resurrection by the just precedes the work of judgment by them. **It elevates them to thrones of judgment**, where they live and reign with Christ, during the period between their own resurrection and that of ‘the rest of the dead.’...”

“**There is in this statement respecting thrones, an evident allusion to Daniel 7:9**, which speaks of thrones being ‘cast down,’ or, more correctly rendered, ‘were placed,’ as many able critics inform us. **These thrones were placed for the judgment work**, when entered upon, as we have seen, in the second apartment of the heavenly temple by God the Father. And when the judgment is given to the immortal saints, and they are able to enter the temple after the outpouring of the plagues (Rev. 15:8), **it appears that they sit upon the thrones thus placed for them**, and with the Saviour at their head finish the work of the judgment as indicated in the text examined.” *Andrews, JEO*, 123,124.

“The NT states that the saved will go to heaven with Jesus when He returns for them. Jesus promised to return for His people and **to take them with Him to**

His ‘**Father’s house**’ (John 14:2,3). And the apostle Paul writes that we shall ‘**meet the Lord in the air; and so we shall always be with the Lord**’ (1 Thess. 4:17). The important thing these texts say, is that **the redeemed ones will not stay on earth after the Second Coming**. Since they are portrayed with Christ in Revelation 20 after the Second Coming described in chapter 19, we conclude that **they are in heaven for the time of the one thousand years**. Meanwhile, there is no sinner left alive on earth, all the wicked have been killed (Rev. 19:15,18,21).

“John sees thrones (20:4). The word ‘**throne**’ is used 47 times in the book of Revelation, and always in relation with God or Christ in heaven. The exceptions are 2:13 (the throne of Satan is in Pergamum), 13:2 (the dragon gives his throne to the beast), and 16:10 (‘**the fifth angel poured his bowl on the throne of the beast**’). Thus, the only thrones on earth, from chapter 1 to chapter 19, are the thrones of Satan, the dragon, and the beast—who are God’s enemies. By way of contrast the throne of God and of the Lamb is in heaven. Therefore, it is reasonable to conclude that **the thrones of 20:4 are in heaven, too, since they are thrones of people who will ‘[reign] with Christ a thousand years’** (20:4,6).

“John sees people ‘**who had not worshiped the beast or its image**’ (20:4). This statement is similar to another one: ‘**those who had conquered the beast and its image**’ (15:2). The later group is in heaven. The word ‘**conquer**’ of 15:2 is also used in 3:21 in reference to believers who will sit on the throne of Jesus: ‘**He who conquers, I will grant him to sit with me on my throne.**’ When Revelation 3:21; 15:2; and 20:4 are read together, the conclusion is that **the millennial thrones will be in heaven.**” *Biblical Research Inst.*, 2SOR, 240.

And Judgment Was Given Unto Them.—

“**Our Lord makes His people sharers with him in the judgment work.** That they may be such, he exalts them to participate with him in his kingly dignity. Rev.3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa.21:11, 12; Rom.13:11,12.

“**They are to sit with Christ in the judgment, but not to determine who shall be saved or who lost.** God the Father has already pronounced the decision who shall have immortality, and the Son has executed that decision by immortalizing his saints. And thus all others are counted unworthy of eternal life, and must receive the second death as their portion. **But there are degrees of punishment.** Some shall receive greater damnation than others. Luke 20:47; Rom.2:6, 8, 9; Luke 12:47, 48.

“Bear it in mind, therefore, that the saints have not in their hands the determination of the salvation or damnation of anyone. The Father has decided this when he made them immortal and left all the others as unworthy. Also bear in mind that God keeps books of record (Isa.65:6, 7; Jer.2:22; Dan.7:9, 10; Rev.20:12), and that he weighs men’s actions, so that they are set

down for their true worth (1Sam.2:3). If the reader will do this, it will not seem strange to him to learn that the immortal saints, with Christ at their head, should be commissioned by the Father **to determine the measure of punishment which each wicked man shall receive.**

"As we have already shown that the final perdition of the wicked is determined by the Father *before* he makes his saints immortal, if we now clearly prove that the glorified saints are to sit with Christ and determine the measure of guilt of each sinful man, it will be a most convincing proof that there is to be a resurrection of the unjust, that God may inflict the just penalty upon every soul of man that doeth evil. Rom.2:5-9.

"When our Lord says to those at his right hand, '**Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,**' he takes his saints into the presence of his Father (compare John 13:36; 14:1-3; 1 Thess.4:14-17; Rev.19:1-9), to the Paradise of God, once here upon earth (Gen.2:8, 9; 3:22-24), now in the third heaven (2 Cor. 12:2-4), within the heavenly Jerusalem itself (compare Rev.2:7; 22:2, 14). Here they sit down with him at his table and eat the marriage supper. Rev.19:1-9. These things being accomplished, the work of judgment is committed to the saints, a work so vast that we may well conceive the long period which lies between the two resurrections to be requisite for its accomplishment. Rev.20:4-6. The sitting of the saints in judgment upon the wicked must begin after they have heard the words of Christ approving them in his Father's name, and before the sentence, '**Depart ye cursed,**' is pronounced by the Saviour upon those who shall be thus judged. This judgment by the saints is thus presented in the Scriptures:

1. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, **and judgment was given to the saints of the Most High;** and the time came that the saints possessed the kingdom." **Dan. 7:21, 22.**

2. "Therefore judge nothing *before the time*, until the Lord come, **who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts;** and then shall every man have praise of God." **1 Cor.4:5.**

3. "Dare any of you having a matter against another, go to law before the unjust, and not before the saints? **Do ye not know that the saints shall judge the world? and if the world shall be judged by you,** are ye unworthy to judge the smallest matters? **Know ye not that we shall judge angels?** How much more things that pertain to this life?" **1 Cor.6:1-3.**

4. "(Rev. 20:4-6 quoted.)

"According to **the first of these texts**, the saints of the Most High are to have the judgment work committed to them. But before this is placed in their hands, they are themselves to be judged by God the Father. And this very act of determining who are worthy to be saved, really determines that all the others are unworthy of eternal life. The judgment work of the saints cannot, therefore, relate to the salvation or

damnation of those who are judged by them, but solely to the determination of the measure of their guilt. **The second of these texts**, in forbidding the work of judgment '**before the time,**' plainly implies that when that time does come, then this work is to be done by those who are at present forbidden to do it. And the time is fixed when this prohibition expires, for it is thus limited, '**Until the Lord come.**' **That they will not err in the judgment which they will then perform is guaranteed in the further statement that the Lord shall bring to light the hidden things of darkness, and make manifest the counsels of the heart.** And this will no doubt be accomplished by placing in their hands the books of record, which contain an accurate statement of the deeds of those to be judged by them....

"**The third text states**, in the most explicit manner, '**that the saints shall judge the world.**' As it occurs in the same epistle which forbids this judgment '**before the time until the Lord come,**' it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the hearts. 2. It is said in this same passage, and in the same manner, that the saints '**shall judge angels,**' meaning of course those angels that have sinned whose cases are thus stated:

"'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, **to be reserved unto judgment.**' **2 Peter 2:4.**

"'And the angels which kept not their first estate, but left their own habitation, **he hath reserved in everlasting chains under darkness unto the judgment of the great day.'** **Jude 6.**

"These two facts are decisive as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people, but their judgment is to be rendered in the case of wicked men, when the Lord brings '**to light the hidden things of darkness,**' and it is to be exercised alike in the case of sinful men and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, i.e. to utter despair, and to the hopeless bondage of their own sins. And the last condition of wicked men has, before their judgment by the saints, already been determined by the resurrection and translation of the just, leaving all others as unworthy of eternal life. **This judgment of the saints is, therefore, simply designed to determine the measure of the guilt of wicked men and fallen angels.** As their rejection from the kingdom of God is determined by God the Father before they are thus

judged by the saints, this judgment by them for the determination of the measure of each man's guilt, is a most convincing proof that God designs, in rendering to every man according to his deeds, to inflict tribulation and anguish upon every soul of man that doeth evil. Rom.2:5-9.

The fourth text relative to this judgment by the saints is very remarkable. It shows that the resurrection by the just precedes the work of judgment by them. **It elevates them to thrones of judgment**, where they live and reign with Christ, during the period between their own resurrection and that of 'the rest of the dead.' It assigns the space of time occupied in this vast work, viz., a thousand years, a period none too long for this examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they do." Andrews, JEO, 117-124.

"And he that overcometh, and keepeth my works unto the end, **to him will I give power over the nations: 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." Rev 2:26,27.

"Let the saints be joyful in glory: let them sing aloud upon their beds. *Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people;* To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD." Psalm 149:5-9.

"In this great heavenly tribunal those who have been unjustly judged in this world will sit in judgment on their former judges. Paul will be a judge and among those who are judged by him will be Felix, Festus, Agrippa, and Nero. Jesus will then be the Judge and Annas, Caiaphas, Pilate, and Herod will receive sentence '**according to their works.**'" Bunch, TR, 275.

"Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. **Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints.** Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer." Early Writings, 289,290.

"Why the Millennium? ...The complete vindication of God in the eyes of all His created intelligent beings. That God is just in all His acts runs as a major theme throughout the book of Revelation (cf. 19:2). Before the executive phase of the final judgment, that decides once for all the eternal destiny of every human being and fallen angels, one thousand years are given to the saved—not only the martyrs, but all the believers—in heaven to examine the ways of God and His judgment on the sinful rebellion of man and angels (cf. 1 Cor. 6:2,3)." Biblical Research Inst., 2SOR, 242.

I Saw the Souls of Them.—

"From that general assembly John then selects two classes as worthy of especial attention: **the martyrs who had been beheaded for the witness of Jesus, and those who had not worshiped the beast and his image.** The latter class, those who refuse the mark of the beast and his image, are of course the ones who hear and obey the third message of Revelation 14. But these are not the ones who are beheaded for the witness of Jesus, as some who claim that the last generation of saints are all to be slain, would have us believe. The word rendered 'which,' in the expression, 'and which had not worshipped the beast,' shows that there is another class introduced. The word is the compound relative, *hostis*, 'whoever,' not merely the simple relative, *hos*, 'who,' and is defined by Liddell and Scott, 'Whosoever, whichsoever, *any one who*, anything which.' As one class, John saw the martyrs, and as another, he saw *those who had not worshiped the beast and his image.*

"It is true that *hostis* is sometimes used as a simple relative, as in 2 Cor. 3:14; Eph. 1:23, but never in such constructions as this, preceded by the conjunction 'and.'

"Lest any one should say that if we render the passage 'and whosoever had not worshiped the beast,' we thereby include millions of heathen and sinners who have not worshiped the beast, and promise them a reign of a thousand years with Christ, we would call attention to the fact that the preceding chapter states that the wicked had all been slain, and the seal of death had been set upon them for a thousand years. John is viewing only the righteous company who have part in the first resurrection." Smith, DR, 746.

Them That Were Beheaded.—

"The first group appears to be the early Christian martyrs—the first of the saints to suffer for Christ. The apostle James was probably beheaded. (Acts 12:1,2). Paul was beheaded, as well as many others. This was a form of capital punishment in that age. The claims of Christ clashed with earthly powers." Cooke, #32-UR, 10.

Paul's Example.—

"Ransomed by the sacrifice of Christ, washed from sin in His blood, and clothed in His righteousness, Paul

has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to His trust. **His mind grasps the Saviour's promise**, 'I will raise him up at the last day.' John 6:40. **His thoughts and hopes are centered on the second coming of his Lord.** And as the sword of the executioner descends and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Life-giver, who shall welcome him to the joy of the blest." *Acts of the Apostles*, 512,513.

Witness of Jesus.—

"Or, 'testimony of Jesus.'" 7SDA Bible Commentary, 880.

Which Had Not Worshiped Beast, Nor the Image.—

"They heeded the warning of the third angel (ch. 14:9-12) and refused to render obeisance to the power represented by the beast, even though threatened with boycott and death." 7SDA Bible Commentary, 880.

"The **second group** comprises those who are the last to suffer for Christ. By being loyal to Christ they clash with earthly powers who are led by '**the beast and his image**'."

"These two groups form **the first and the last of the persecuted saints of the Christian era**, and as such, they represent the total number of the saints." Cooke, #32-UR, 10.

They Reigned With Christ a Thousand Years.—

"They reign in Heaven, not on earth. There is no verse in the Bible that says Christ will reign on the **earth** for 1,000 years. When He reigns on earth it will be at the close of the 1,000 years and then it will be '**forever.**' Luke 1:32,33; Rev. 11:15; Dan. 7:14." Burnside, RWU, 221.

REVELATION 20:5

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Two Resurrections.—

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; **they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**" John 5:28,29.

"No language could more plainly prove **two resurrections. The first is a resurrection of the righteous at the beginning of the thousand years. The second is that of the wicked at the end of the**

millennium." Smith, DR, 747.

The First Resurrection.—

"Those who in the judgment are '**accounted worthy**' will have a part in the resurrection of the just. Jesus said: '**They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ...are equal unto the angels; and are the children of God, being the children of the resurrection.**' Luke 20:35, 36. And again He declares that '**they that have done good**' shall come forth '**unto the resurrection of life.**' John 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of '**the resurrection of life.**' Hence they will not be present in person at the tribunal when their records are examined and their cases decided." Great Controversy, 482.

"When Christ appears on the white cloud, '**He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.**' [Mt. 24:31.] Paul saw the same scene, and thus describes it: '**The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**' This is the first resurrection, when the righteous dead will come forth at the sound of the voice of Christ, and with the living righteous, meet the Lord in the air." Haskell, SSP, 329.

The Rest of the Dead.—

"**And shall come forth;** they that have done good, unto the resurrection of life; and **they that have done evil, unto the resurrection of damnation.**" John 5:29.

"The wicked rise 1,000 years later. The 1,000 years is bounded on either end by a resurrection." Burnside, RWU, 221.

Lived Not Again Until the Thousand Years Were Finished.—

"At the termination of the 1,000 years all the wicked dead hear the voice of the Son of God and come forth (John 5:28, 29); the unjust have their resurrection (Acts 24:15); '**The rest of the dead**' live again (Rev.20:5). They come forth from the depths of the ocean and from the caverns of earth; for the sea gives up the dead, and hades gives them up also. **And they come forth alive, for death itself gives them up.** Rev.20:13." Andrews, JEO, 131.

The Second Resurrection.—

"At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. **As He descends in terrific majesty He bids**

the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. **The wicked bear the traces of disease and death.**" *Great Controversy*, 662.

"In fearful majesty he calls forth the wicked dead. They are wakened from their long sleep. What a dreadful waking! They behold the Son of God in his stern majesty and resplendent glory. All, as soon as they behold him, know that he is the crucified one who died to save them, whom they had despised and rejected. They are in number like the sand upon the seashore. At the first resurrection all come forth in immortal bloom, but **at the second, the marks of the curse are visible upon all. All come up as they went down into their graves.** Those who lived before the flood, come forth with their giantlike stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the flood were less in stature. There was a continual decrease through successive generations, down to the last that lived upon the earth. The contrast between the first wicked men who lived upon the earth, and those of the last generation, was very great. The first were of lofty height and well proportioned—**the last came up as they went down, a dwarfed, feeble, deformed race.** A mighty host of kings, warriors, statesmen and nobles, down to the most degraded, came up together upon the desolate earth." *Spiritual Gifts*, Vol. 3, 83-85.

"If the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, '**Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord,**' when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the Judge of all the earth: '**Depart from Me, ye cursed, into everlasting fire!**' *Matt. 25:21, 41*. Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!" *Great Controversy*, 549.

REVELATION 20:6

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Blessed and Holy is He that Hath Part in the First Resurrection.—

"The Life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. **By the power of the Saviour that dwelt in them while living and because they were partakers of the divine nature, they are brought forth from the dead.**

"**'The hour is coming,'** Christ said, '**in the which all that are in the graves shall hear his voice, and shall come forth.'** That voice is to resound through all the habitations of the dead; and **every saint who sleeps in Jesus will awake and leave his prison-house.** Then the virtue of character we received from Christ's righteousness will ally us to true greatness of the highest order.

"The victory of the sleeping saints will be glorious on the morning of the resurrection.... The Life-giver will crown with immortality all who come forth from the grave.

"There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, '**O death, where is thy sting? O grave, where is thy victory?**' ... Here they stand and the finishing touch of immortality is put upon them and they go up to meet their Lord in the air...." *Son & Daughters*, 359.

"Those who have belonged to the family of God here below, who have striven to honor His name, have gained an experience that will make them as kings and priests unto God; and they will be accepted as faithful servants. To them the words will be spoken, '**Well done, good and faithful servant:... enter thou into the joy of thy lord.**'" *Review & Herald*, 1/5/1897.

Saints Given Special Bodies at First Resurrection.—

"At the first resurrection the believer is raised with a body that is vastly different from the body he now possesses. As the apostle declared of the first resurrection: '**So also is the resurrection of the dead. It [the body] is sown [buried] in corruption; it is raised in incorruption [it can no longer decay], it is sown in dishonor; it is raised in glory [a glorious body]: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.**' *1 Cor. 15:42-44*.

"The body of the first resurrection is immortal, impervious to age and decay. '**We shall be changed in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound [at the Second Advent] and the dead shall be raised incorruptible... for this corruptible [body] must put on incorruption and this mortal [subject to death] must put on immortality [power over death].**' *1 Cor. 15:51-53*.

"The spiritual body is still a body of flesh and

bones, but it is not subject to the power of the natural elements. It is a body that is able to pass through outer space to the kingdom of heaven and dwell in the presence of God who ‘is as a consuming fire.’ (Heb. 12:29).” Cooke, #32-UR, 13,14.

On Such the Second Death Hath No Power.—

“What is the second death? It is annihilation at the hands of God. It is death that results from the ‘fire that comes down from God out of heaven and devours’ the unsaved. (vs. 9). From the first death there is a return. From the second death there is not return. It is being blotted out of existence forever. ‘They shall be as though they had never been.’ Obadiah 1:16.” Cooke, #32-UR, 13

“‘The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.’ Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: ‘I have set before thee this day life and good, and death and evil.’ Deut. 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is ‘the second death’ that is placed in contrast with everlasting life.

“In consequence of Adam’s sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. ‘There shall be a resurrection of the dead, both of the just and unjust;’ ‘for as in Adam all die, even so in Christ shall all be made alive.’ Acts 24:15; I Cor. 15:22. But a distinction is made between the two classes that are brought forth. ‘All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.’ John 5:28, 29. They who have been ‘accounted worthy’ of the resurrection of life are ‘blessed and holy.’ ‘On such the second death hath no power.’ Rev. 20:6.” Great Controversy, 544.

“On such as have part in the first resurrection, the second death will have no power. They can pass unharmed through the elements which destroy the wicked like chaff. They will be able to dwell with devouring fire and everlasting burnings. (Isa. 33:14,15.) They will be able to go forth and look upon the carcasses of the men who have transgressed against the Lord, as the quenchless fire and undying worm are preying upon them. (Isa.66:24.) The difference between the righteous and the wicked in this respect is seen again in the fact that while God is to the latter a consuming fire, He is to His people both a sun and a shield.” Smith, DR, 747.

They Shall Be Priests of God and of Christ.—

“At this time the righteous reign as kings and

priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Revelation 20:4, 6. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Cor. 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

“Satan also and evil angels are judged by Christ and His people. Says Paul: ‘Know ye not that we shall judge angels?’ Verse 3. And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.” Great Controversy, 660,661.

They Shall Reign With Him a Thousand Years.—

“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.” Rev. 3:21

“Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father.” Rev. 1:6.

“Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” Zech. 3:7.

REVELATION 20:7,8

And when the thousand years are expired, Satan shall be loosed out of his prison,

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.

After the Thousand Years, Satan Shall Be Loosed Out of His Prison.—

“Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.” Ezekiel 38:9.

“The chief [event] that releases Satan to his work of deception, is the resurrection of the wicked pictured in verse 5. If the removal of the wicked through death bound Satan so that he could not deceive for a thousand years, their resurrection will unbind him so that he can deceive again. ...As they come back to

life at the call of the Lifegiver in the resurrection of ‘the unjust’ and ‘to shame and everlasting contempt,’ their thoughts resume the same current that ruled them before they died. Millions of them died on the fields of battle, thirsting for the blood of their fellowmen. They will arise to life with the same fighting instinct. **Satan will find them a ready prey to his deceptions.** They will readily respond to his plan to capture the holy city which will be the only obstacle to his ambition for world dominion.” *Bunch, TR, 277.*

“While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised and **he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy.**” *Great Controversy, 663.*

Christ & His People Descend From Heaven At This Time.—

“**Then at the close of the one thousand years, Jesus, with the angels and all the saints, 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. ...It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. **Those who flee at that time are the wicked, who have just been raised.**” *Early Writings, 53.*

“In the Gospels Jesus declared that in the great resurrections, all the dead rise up ‘at the voice of the Son of God.’ (*John 5:28*). **This means that Christ must return to the earth again at the end of the 1000 years when the great resurrection of the unsaved takes place. This event is often called the Third Advent.** It is at this Third Advent that Christ returns from heaven and brings all his people back with him to the earth.

“The great temple of truth is built upon three great advents of Christ: the first at Bethlehem, the second when He comes in the near future, and the **third at the end of the 1000 years.** Some Christians have become confused in this area. Whole churches have been divided over it. Some believe Christ returns at the beginning of the millennium, others at the end. **The truth is that Christ returns at both the beginning and at the end of the thousand years. The prophet Zechariah alluded to the Third Advent, [Zech. 14:1,4-5 quoted].**” *Cooke, #32-UR, 15,16.*

And Shall Go Out to Deceive the Nations.—

“Satan’s long and lonesome vacation in the empty and vacant earth makes no change in his character.... The long period of idle reflection on his past career has brought no change in his attitude toward the divine administration. The terrible results of sin produce no

‘godly sorrow that leadeth to repentance.’ He is the same bitter enemy of God and His people, and at the very first opportunity he resumes his work of deception.” *Bunch, TR, 276.*

“He [Satan] will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan’s captives. In rejecting Christ they have accepted the rule of the rebel leader. **They are ready to receive his suggestions and to do his bidding.** Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. **He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny.** The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. **He proposes to lead them against the camp of the saints and to take possession of the City of God.** With fiendish exultation he points to the unnumbered millions who have been raised from the dead and declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom.” *Great Controversy, 663.*

Gog and Magog.—

‘**The sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them.**’ *Rev. 20:13.*

“Magog was one of the descendants of Japheth, the son of Noah, who was the ancestor of the northern nations. **Gog and Magog seem to be terms representing ‘the nations’ of the world, especially as used in this text.** ...Some believe that the name Gog represents Satan, the prince of this world, and **Magog the land of Gog or this earth.** In the Rabbinical writings Gog and Magog are reckoned as the enemies of the Messiah. ‘The terms “Gog and Magog” comprehend all the faithless upon earth.’ (Charles).” *Bunch, TR, 277.*

“[Gog and Magog] represent **the hosts of the unsaved of all ages** who come forth in the second resurrection.” *7SDA Bible Commentary, 882.*

“**Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal,** and prophesy against them.

“...**After many days thou shalt be visited:** in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, **thou shalt be like a**

cloud to cover the land, thou, and all thy bands, and many people with thee.” Eze. 38:2,8,9.

To Gather Them to the Battle.—

“In that vast strong are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. **There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble.** In death these experienced no change. As they come up from the grave, **they resume the current of their thoughts just where it ceased.** They are actuated by the same desire to conquer that ruled them when they fell.

“Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. **They lay their plans to take possession of the riches and glory of the New Jerusalem.** All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.”

Great Controversy, 664.

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.

The Camp of the Saints.—

“The New Jerusalem is called ‘the camp of the saints’ because for 1000 years it has been the saints’ temporary dwelling place in heaven during the antitypical Feast of Tabernacles. The permanent home of the saints will be in the earth made new. In verse 9 the New Jerusalem has descended from heaven and rests on the earth before it is renewed by fire.” *Cooke, #11-UR, 13.*

“And I John saw the holy city, new Jerusalem, **coming down from God out of heaven**, prepared as a bride adorned for her husband.” **Rev. 21:2.**

“At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead

arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

“Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim: ‘Blessed is He that cometh in the name of the Lord!’ It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him.

“**Christ descends upon the Mount of Olives,** whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: ‘The Lord my God shall come, and all the saints with Thee.’ ‘**And His feet shall stand in that day upon the Mount of Olives**, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof,... and there shall be a very great valley.’ ‘And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.’ Zechariah 14:5,4,9. **As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.”** *Great Controversy, 662,663.*

“Jesus closes the gates of the city, and this vast army surround it, and place themselves in battle array, expecting a fierce conflict. Jesus and all the angelic host and all the saints, with the glittering crowns upon their heads, ascend to the top of the wall of the city. **Jesus speaks with majesty, saying, ‘Behold, ye sinners, the reward of the just! And behold, My redeemed, the reward of the wicked!’** The vast multitude behold the glorious company on the walls of the city. And as they witness the splendor of their glittering crowns and see their faces radiant with glory, reflecting the image of Jesus, and then behold the unsurpassed glory and majesty of the King of kings and Lord of lords, their courage fails. A sense of the treasure and glory which they have lost rushes upon them, and they realize that the wages of sin is death. **They see the holy, happy company whom they have despised, clothed with glory, honor, immortality, and eternal life, while they are outside the city with every mean and abominable thing.”** *Early Writings, 293,294.*

And the Beloved City.—

“Or, ‘even the beloved city.’ The beloved city is

the New Jerusalem (ch. 21:10). ...The fact that the beloved city is being surrounded shows clearly that it has descended, although the actual descent is not described until ch. 21:9,10. 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.” *7SDA Bible Commentary*, 882.

They Went Up On the Breadth of the Earth, and Compassed the Camp.—

“And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

“**And thou shalt come up against my people of Israel, as a cloud to cover the land;** it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.” **Ezekiel 38:15, 16.**

“Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan’s captives. In rejecting Christ they have accepted the rule of the rebel leader. **They are ready to receive his suggestions and to do his bidding.** Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. **He proposes to lead them against the camp of the saints and to take possession of the City of God.** With fiendish exultation he points to the unnumbered millions who have been raised from the dead and **declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom.”** *Great Controversy*, 662,663.

“At last the order to advance is given, and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its

appointed leader. With military precision the serried ranks advance over the earth’s broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and **the armies of Satan surround the city and make ready for the onset.”** *Great Controversy*, 664.

The Coronation of Jesus Christ.—

“Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, **flooding the whole earth with its radiance.**

“...In the presence of the assembled inhabitants of earth and heaven **the final coronation of the Son of God takes place.”** *Great Controversy*, 665,666.

“**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, **and his kingdom that which shall not be destroyed.”** *Daniel 7:14.*

Sentence Against Evil is Pronounced.—

“And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: ‘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. 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.’ *Revelation 20:11, 12.”* *Great Controversy*, 666.

(For a more full description of the sentence against evil see comments under Revelation 20:11,12.)

Fire Came Down From God.—

“Let burning coals fall upon them: Let them be cast into the fire; into deep pits, that they rise not up again.” *Psalm 140:10.*

“And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” **Ezekiel 38:22.**

"Jesus and his loyal subjects ascend to the top of the city. The wicked host behold the splendor of the city, and the happy redeemed company upon its walls, and are amazed at the scene. They behold Jesus in his kingly majesty, his countenance surpassing the brightness of the sun, surrounded by the angelic throng. As the wicked look upon the redeemed, and see their faces radiant with glory, and glittering crowns upon their heads, **their courage fails, and they wail in anguish as they realize that they chose a life of rebellion against God, and Jesus Christ their Saviour, and for their disloyalty have lost eternal life, and an imperishable treasure.** Then many who had professed to be Christ's followers, but who had not honored God in their lives, enumerate their good deeds performed when they lived upon the earth, and entreat to be admitted into the city. They plead that their names were upon the church books, and they had prophesied in the name of Christ, and in his name cast out devils, and done many wonderful works. Christ answers, Your cases have been decided. Your names are not found enrolled in the book of life. You professed to believe in my name, but you trampled upon the law of God. I know you not, depart from me ye workers of iniquity. **Satan and his angels try to encourage the wicked multitude to action; but fire descends from Heaven, and unites with the fire in the earth, and aids in the general conflagration.**

"Those majestic trees which God had caused to grow upon the earth, for the benefit of the inhabitants of the old world, and which they had used to form into idols, and to corrupt themselves with, God has reserved in the earth, in the shape of coal and oil to use as agencies in their final destruction. As he called forth the waters in the earth at the time of the flood, as weapons from his arsenal to accomplish the destruction of the antediluvian race, so at the end of the one thousand years **he will call forth the fires in the earth as his weapons which he has reserved for the final destruction, not only of successive generations since the flood, but the antediluvian race who perished by the flood.**

"When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. **When God finally purifies the earth, it will appear like a boundless lake of fire.** As God preserved the ark amid the commotions of the flood, because it contained eight righteous persons, he will preserve the New Jerusalem, containing the faithful of all ages, from righteous Abel down to the last saint which lived. Although the whole earth, with the exception of that portion where the city rests, will be wrapped in a sea of liquid fire, **yet the city is preserved as was the ark, by a miracle of Almighty power.** It stands unharmed amid the devouring elements. **'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.'" *Spiritual Gifts, Vol. 3, 87,88.*

"Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains un-changed. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. **But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end.** The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

"Saith the Lord: 'Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit.' **'I will destroy thee, O covering cherub, from the midst of the stones of fire.... I will cast thee to the ground, I will lay thee before kings, that they may behold thee.... I will bring thee to ashes upon the earth in the sight of all them that behold thee.... Thou shalt be a terror, and never shalt thou be any more.'** Ezekiel 28:6-8, 16-19.

"Every battle of the warrior is with confused noise, and garments rolled in blood; **but this shall be with burning and fuel of fire.** 'The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.' 'Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup.' **Isaiah 9:5; 34:2; Psalm 11:6, margin.** Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass—a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men—**'the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.'** **Isaiah 34:8.**

"...While the earth was wrapped in the fire of destruction, the righteous abide safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Rev. 20:6; Psalm 84:11.

'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' **Revelation 21:1.** The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

"One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion." *Great Controversy*, 671-674.

'Fire comes down from God out of heaven.' The works that are in the world are burned up, and the wicked are destroyed. This is the fire of Gehenna, which contains all the elements necessary to consume utterly every mortal being that comes under its power. (Mark 9:43-48.) Then will be fulfilled Isaiah 66:24: '**They [the righteous] shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'**

"Then also will be fulfilled Isaiah 33:14: '**Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?**' The answer in the following verses shows it to be the righteous. This must be the time to which Isaiah's questions and answers apply.

"In all this conflagration the elements are not destroyed. They are only melted and purged from the taint of sin and every token of the curse. The almighty fiat then goes forth, '**Behold, I make all things new.... It is done.**' **Rev. 21:5,6.** At the first creation, '**the morning stars sang together, and all the sons of God shouted for joy.**' **Job 38:7.** At this new creation, that song and shout will be augmented by the glad voices of the redeemed. So will this earth, wrenched for a time by sin from its intended orbit of joy and peace, be brought back renewed into harmony with a loyal universe, to be the everlasting home of the saved." *Smith, DR*, 752.

(See additional comments under Rev. 20:14,15.)

Devours Them.—

"The word here rendered '**devoured**', Professor Stuart admits is 'intensive,' and signifies 'to eat up, devour, so that it denotes utter excision.' (*Moses Stuart, A Commentary on the Apocalypse*, Vol. II, p. 369.) This is the time of the perdition of ungodly men, the time when '**the elements shall melt with fervent heat, the earth also,**' and when the works that are in the earth shall be burned up. (2 Pet.3:7,10.) In the light of these scriptures we can see how the wicked are to receive their recompense in the earth. (Prov.11:31.) **We can see also that this recompense is not eternal life in misery, but an 'utter excision,' entire and complete destruction.**" *Smith, DR*, 748,749.

"Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I

saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. **But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied.** He formed man out of the dust of the earth, and the disobedient and unholy will be consumed by fire and return to dust again. **I saw that the benevolence and compassion of God in this matter should lead all to admire His character and to adore His holy name.** After the wicked are destroyed from off the earth, all the heavenly host will say, 'Amen!'" *Early Writings*, 221.

"The wicked receive their recompense in the earth. Proverbs 11:31. They '**shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.**' **Malachi 4:1.** Some are destroyed as in a moment, while others suffer many days. All are punished '**according to their deeds.**' The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. **In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches.** The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. **Satan's work of ruin is forever ended.**" *Great Controversy*, 673.

"Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Mal. 4:1)—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, '**Because thou hast set thine heart as the heart of God; ...I will destroy thee, O covering cherub, from the midst of the stones of fire.... Thou shalt be a terror, and never shalt thou be any more.**' Then '**the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;**' '**they shall be as though they had not been.**' *Ezek. 28:6-19; Ps. 37:10; Obadiah 16.*

"This is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' Eph. 4:18; Prov. 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

"At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

"But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, **the character of God is revealed to all created intelligences.** The precepts of His law are seen to be perfect and immutable. **Then sin has made manifest its nature, Satan his character.** Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.

"Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure. **Christ Himself fully comprehended the results of the sacrifice made upon Calvary.** To all these He looked forward when upon the cross He cried out, 'It is finished.'" *Desire of Ages*, 764.

"And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.**" Matt. 10:28.

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.

The Devil ...Was Cast Into the Lake of Fire.—

"**And I will send a fire on Magog,** and among them that dwell carelessly in the isles: and they shall know that I am the LORD. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel." **Ezekiel 39:6,7.**

"Satan and his angels shall share this furnace of fire with wicked men; for, indeed, **it was originally prepared for them.** Matt. 25:41; Isa. 30:33." *Andrews, JEO*, 133.

"For Tophet is ordained of old; yea, **for the king it is prepared;** he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it." **Isaiah**

30:33.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, **prepared for the devil and his angels.**" **Mt. 25:41.**

"Forasmuch then as the children are **partakers of flesh and blood, He [Jesus] took part of the same; that through death He might destroy him** that had the power of death, that is, **the devil.**" **Hebrews 2:14.**

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; **therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.** All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more.** Eze 28:18,19.

Lake of Fire.—

"At the second coming of Christ, it is the flaming fire in which the Lord Jesus is revealed, the spirit of his mouth and brightness of his coming, by which the man of sin is to be consumed, the fire in which great Babylon shall be utterly burned. (Rev.18:8.) **At the end of the thousand years,** it is the day that shall burn as an oven (Mal.4:1); it is the fervent heat that shall melt the elements and the earth, and burn up the works that are therein; it is the fire of Tophet '**prepared for the king**' (the devil and his angels, Matt.25:41), the pile whereof is deep and large, and which '**the breath of the Lord, like a stream of brimstone, doth kindle.**' Isa.30:33. In short, it is the fire that comes down from God out of heaven." *Smith, DR*, 751.

"When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. **When God finally purifies the earth, it will appear like a boundless lake of fire.** ...Although the whole earth, with the exception of that portion where the city rests, will be wrapped in **a sea of liquid fire**, yet the city is preserved as was the ark, by a miracle of Almighty power. **It stands unharmed amid the devouring elements.**" (*3Spiritual Gifts*, 87). *7BC*, 986.

"John was well acquainted with rivers in Palestine that ran seasonally and were dry the rest of the year. People who live in arid climates today are similarly acquainted with rivers—and lakes—that fill up in the rainy season but otherwise are perfectly dry. **The lake of fire seems to be similarly seasonal. It exists as a 'lake' only when freshly kindled.** Jesus sets it aflame at His second coming. Fire from heaven relights it briefly at the end of the thousand years." *Maxwell, God Cares*, 505.

Where the Beast and False Prophet [Were Cast].—

"It will be noticed that in the expression, '**where the beast and the false prophet are,**' *are* is a supplied

word. It would be more proper to supply the words *were cast*, answering to what was spoken of the devil just before. The sentence would then read, ‘**The devil was cast into the lake of fire, where the beast and false prophet were cast.**’ The beast and false prophet were cast in there, and destroyed, at the commencement of the thousand years. Rev.19:20. The individuals of whom those organizations were then composed, now come up in the second resurrection, and a similar and final destruction is visited upon them, under the names of Gog and Magog.” *Smith, DR, 750.*

Shall Be Tormented.—

“From verse 10, some have argued that the devil alone was to be tormented day and night; but the testimony of this verse is more extensive than that. The verb ‘**shall be tormented**’ is in the plural, and agrees with the beast and false prophet; whereas it would be in the singular number if it referred to the devil alone.” *Smith, DR, 750.*

“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.**” *7SDA Bible Commentary, 882.*

Forever and Ever.—

“The meaning of ‘**forever**’ and kindred terms as used in the Scriptures shows clearly that their meaning must be determined by the duration of life. When applied to God and the future life of the redeemed, ‘**forever**’ means eternity because with them life will never end. But with the wicked forever can only mean as long as they live, or until their lives are extinct in the lake of fire after they have received the punishment due them ‘**according to their works.**’

“In Ex. 21:6 a servant is said to serve his master ‘**for ever**’ which can only mean as long as he lives.

“Hannah declared that when the boy Samuel was weaned she would ‘**bring him, that he may appear before the Lord, and there abide for ever.**’ After she had fulfilled this vow which she had made because Samuel had been given in answer to prayer, she said: ‘**Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.**’ See 1 Samuel 1:22,28.

“Jonah declared that he was in the belly of the fish ‘**for ever**’ and yet the period of his submarine journey was only three days. See **Jonah 2:6.**

“In **Jude 7** we are told that Sodom and Gomorrah suffered ‘**the vengeance of eternal fire**’ and ‘**are set forth for an example**’ of the final destruction of the wicked. We are told that the fire that destroyed these two wicked cities turned them ‘**in ashes ...making them an example unto those that after should live ungodly**’ (2 Peter 2:6).

“Thus the Bible interprets the meaning of its own language. How beautifully harmonious are its teachings when Scripture is compared with Scripture.” *Bunch,*

TR, 209.

“But the **wicked shall perish**, and the enemies of the Lord shall be as the fat of lambs: **they shall consume; into smoke shall they consume away.**

“For yet a little while, and the **wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.**” *Psalm 37:20,10.*

GREAT WHITE THRONE JUDGMENT

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.

And I saw.—

“With verse 11, John introduces another scene to take place in connection with the final doom of the ungodly. It is the **great white throne of judgment**, before which they are assembled to receive their awful sentence of condemnation and death.” *Smith, DR, 751.*

White.—

“White is the **symbol of perfect righteousness and justice.**” *Bunch, TR, 278.*

A Great White Throne, and Him That Sat On It.—

“Now in the fourth and ultimate phase of the final judgment, every human who has ever lived gathers around God’s great white throne. ...Now is to be fulfilled the prediction of Phil. 2:10,11 that ‘**at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**’” *Maxwell, God Cares, 503.*

“Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. **Upon this throne sits the Son of God, and around Him are the subjects of His kingdom.** The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

“...In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, **the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people.** Says the prophet of God: [Rev. 20:11, 12 quoted].” *Great Controversy, 665,666.*

From Whose Face Earth and Heaven Fled Away.—

“An indication of the absolute power of the One sitting upon the throne and of **the transitory existence of this present world** (Ps. 102:25,26; 104:29,30; Isa. 51:6; Mark 13:31; 2 Peter 3:10). The eternal order of things is to be of an entirely new kind (Rev. 21:1-5).” *7SDA Bible Commentary*, 883.

“Before this throne the heavens and the earth flee away, so that no place is found for them. A moment’s reflection on the changes which must then take place in the earth **will bring out the great force of this language**. The scene is that of Peter’s burning day, which is the ‘**perdition of ungodly men**,’ and in which even the ‘**elements**’ melt with fervent heat. (2 Peter 3:7-13.)” *Smith, DR*, 751.

REVELATION 20:12,13

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.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

I Saw the Dead, Small & Great, Stand Before God.—

“Though all nations are to pass in judgment before Him, yet He will examine the case of each individual with as close and searching scrutiny **as if there were not another being on earth.**” (*Review & Herald*, 1/19/1886). *7BC*, 986.

“Many are incapacitated for labor both mentally and physically by overeating and the gratification of the lustful passions. The animal propensities are strengthened, while the moral and spiritual nature is enfeebled. When we shall stand around the great white throne, what a record will the lives of many then present. **Then will they see what they might have done had they not debased their God-given powers.** Then will they realize what height of intellectual greatness they might have attained had they given to God all the physical and mental strength He had entrusted to them. **In their agony of remorse they will long to have their lives to live over again.**” *5 Testimonies*, 135.

The Books Were Opened.—

“For God shall bring **every work into judgment**, with every secret thing, whether *it be* good, or whether

it be evil.” *Ecc. 12:14.*

“**As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed.** They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire.” *Great Controversy*, 666.

“Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. **Angels of God witnessed each sin and registered it in the unerring records.** Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. **God has an exact record of every unjust account and every unfair dealing.** He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.” *Great Controversy*, 486.

“On the morning of October 23, 1879, about two o’clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. **Language fails me in which to give an adequate description of the things which passed before me and of the effect they had upon my mind.**

“The great day of the execution of God’s judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: **‘Ledger of Heaven.’** One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

“**Another book was opened**, wherein were

recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins.

"Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. **As I beheld I was filled with inexpressible anguish and exclaimed: 'Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?'**" *4 Testimonies*, 384,385.

"As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, **His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire.** Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! **The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting.** Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life." *4 Testimonies*, 385.

"In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by His ministering servants. As the artist takes on the polished glass a true picture of the human face, so **the angels of God daily place upon the books of heaven an exact representation of the character of every human being.**" (*Signs*, 2/11/1903). *7BC*, 987.

The Book of Remembrance.—

"**'A book of remembrance'** is written before God, in which are recorded the good deeds of '**them that feared the Lord, and that thought upon His name.'** *Malachi 3:16*. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: '**Remember me, O my God,... and wipe not out my good deeds that I have done for the house of my God.'** *Nehemiah 13:14*. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every

suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: '**'Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?'** *Psalm 56:8*." *Great Controversy*, 481.

The Book of Life.—

"Why, it may be asked, is the book of life brought forth on this occasion, when all who have part in the second resurrection, beyond which this scene is located, are already forejudged to the second death? At least one apparent reason is, **that it may be seen that none of the names of all the multitude who die the second death are in the book of life, and why they are not there;** and if the names have even been there, why they were not retained; that all the intelligences of the universe may see that God acts with strict justice and impartiality." *Smith, DR*, 753.

Record of Sins.—

"There is a record also of the sins of men. '**For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**' '**Every idle word that men shall speak, they shall give account thereof in the day of judgment.**' Says the Saviour: '**By thy words thou shalt be justified, and by thy words thou shalt be condemned.**' *Ecclesiastes 12:14; Matt. 12:36, 37*. The secret purposes and motives appear in the unerring register; for God '**will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.**' *I Corinthians 4:5*. '**Behold, it is written before Me, ...your iniquities, and the iniquities of your fathers together, saith the Lord.**' *Isaiah 65:6, 7.*" *Great Controversy*, 481.

Dead Were Judged.—

"Invested with supreme majesty and power, **the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people.** Says the prophet of God: [Rev. 20:11, 12 quoted]."

"As soon as the books of record are opened, and **the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed.** They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire.

"Above the throne is revealed the cross; and like a **panoramic view** appear the scenes of Adam's temptation and fall, and **the successive steps in the great plan of redemption.** The Saviour's lowly birth; His early life of simplicity and obedience; His baptism

in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die—all are vividly portrayed.

"And now before the swaying multitude are revealed the final scenes—the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.

"The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, '**His blood be on us, and on our children!**'—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: 'He died for me!'

"Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs; **while outside the walls,** with every vile and abominable thing, **are those by whom they were persecuted, imprisoned, and slain.** **There is Nero,** that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish he found satanic delight. His mother is there to witness the result of her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder.

"There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people. There are the **proud pontiffs** who exalted themselves above God and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused.

Too late they are made to see that the Omniscient One is jealous of His law and that He will in no wise clear the guilty. **They learn now that Christ identifies His interest with that of His suffering people;** and they feel the force of His own words: '**Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.**' Matthew 25:40.

"The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. **They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.**

"It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. '**All this, cries the lost soul, I might have had; but I chose to put these things far from me.** Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair.' All see that their exclusion from heaven is just. By their lives they have declared: 'We will not have this Man [Jesus] to reign over us.'

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, '**Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints!**' (Revelation 15:3); and, falling prostrate, they worship the Prince of life.

"Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, 'son of the morning;' how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, **and he knows that the exalted position of this angel might have been his.**

"Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness—all come vividly before him. **He reviews his work among men and its results**—the enmity of man toward his fellow man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ

and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. **As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin.** He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated and compelled to yield. He knows too well the power and majesty of the Eternal.

"The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. **For thousands of years this chief of conspiracy has palmed off falsehood for truth.** But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. **He is the object of universal abhorrence.**

"Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. **And now Satan bows down and confesses the justice of his sentence.**

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:4. **Every question of truth and error in the longstanding controversy has now been made plain.** The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. **'All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee.'** Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: **'Just and true are Thy ways, Thou King of**

saints.'" Great Controversy, 665-671

"When the judgment shall sit, and everyone shall be judged by the things written in the books, **the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world.** Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. **The law of Jehovah is great, even as its Author is great.** In the judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive." (Review & Herald, 5/7/1901). 7BC, 986.

Every Man According to Their Works.—

"[Rev. 20:12 quoted.] Then men will have a clear, sharp remembrance of all their transactions in this life. Not a word or a deed will escape their memory. Those will be trying times. And while we are not to mourn over the time of trouble to come, let us, as Christ's followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. For this law is our standard. Let every soul search his own heart." (Letter 22, 1901). 7BC, 986.

"The wicked are to be punished according to their works. The Scriptures declare that they shall be rewarded according to their deeds. That the degree of suffering which each one is to endure is taken into the account as a part of the punishment for his sins, is evident: **'That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall be much required.'** Luke 12:47,48." Smith, DR, 752,753.

"Because there are degrees of guilt, there must of necessity be degrees of punishment. The seriousness of a crime can always be judged by the punishment administered. A petty crime is punished with a light sentence and a major crime with a heavy sentence. **The death sentence for sin indicates the awful nature of transgression against the divine law."** Bunch, TR, 279,280.

"There is a very real sense in which *all* mankind is judged on the basis of their 'deeds.' And there is no tension between this and the concept of being saved by faith. **Faith has no other way of expressing itself except by 'deeds.'**" Biblical Research Inst., 2SOR, 288.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath

and revelation of the righteous judgment of God; **Who will render to every man according to his deeds:**

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, **indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil,** of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

"For there is no respect of persons with God." **Romans 2:5-11.**

Sea, Death, and Hell.—

"These words set forth **the universality of the second resurrection** implied in v. 12. No man can avoid appearing in person before God on His throne." *7SDA Bible Commentary*, 883.

Dead Given Up.—

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ...**they that have done evil, unto the resurrection of damnation.**" **John 5:28,29.**

REVELATION 20:14,15

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

Hell.—

"'Hell' or 'Hades' as used in our text means '**the grave,**' or 'the place of the dead.'" *Bunch, TR*, 279.

Death and Hell Were Cast Into the Lake of Fire.—

"The apostle Paul referred to the same event when he declared that '**the last enemy that shall be destroyed is death,**' at which time '**shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?**' **1Cor. 15:54,55.**" *Bunch, TR*, 279.

"How is this fulfilled? The graves exist in the earth and when the **purifying fires** of God melt and dissolve the crust of the earth, **all the graveyards, the realm of death, will be destroyed forever.**" *Cooke, #32-UR*, 28.

Cast Into the Lake of Fire.—

(See comments under Revelation 20:9,10 for a more full description of the lake of fire.)

"For, behold, the day cometh, **that shall burn as**

an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

"... And ye shall tread down the wicked; for **they shall be ashes under the soles of your feet** in the day that I shall do *this*, saith the LORD of hosts." **Malachi 4:1,3.**

"And turning the cities of Sodom and Gomorrah **into ashes** condemned *them* with an overthrow, making *them* an **ensample** unto those that after should live ungodly." **2 Peter 2:6.**

"For yet a little while, and the wicked **shall not be:** yea, **thou shalt diligently consider his place, and it shall not be.** ...But the wicked shall perish, and the enemies of the LORD **shall be** as the fat of lambs: **they shall consume; into smoke shall they consume away.**" **Psalm 37:10,20.**

This Is The Second Death.—

"The rewards of the righteous and the wicked will be just the opposite: one life, and the other death, and **both will be eternal.** The punishment of the wicked will be just as eternal and everlasting as the rewards of the righteous. But it will not be eternal conscious torment. Union with God is life, and **separation from God is death.** See 1 Jn. 5:11,12. **This text would be untrue if the wicked also have eternal life, even though it were to be spent in torment.**

"The wicked are to be '**devoured**' or 'consumed.' They are to suffer 'death' which means 'cessation of life, total extinction.' It cannot by any reasoning whatsoever mean endless life in the fires of hell. The wicked will be utterly annihilated. See. Ps. 37:9,10,20; Obadiah 15,16; Mal. 4:1,2; 2 Thess. 1:7-9. We are definitely told that Satan and all the wicked will be brought to '**ashes on the earth**' and will be trodden under the feet of the righteous as they roam the new earth. See Eze. 28:18,19; Mal. 4:3. There is to be a '**perpetual end**' of sin and sinners so that '**affliction shall not rise up the second time.**' See Ps. 9:6; Nah. 1:9,10; Rev. 5:13. The songs of praise to God will be universal and unbroken by groans and screams of torment from an ever-burning hell. The fearful lesson will have been forever learned and sin will never enter the universe again. With the nail-prints in the hands of Christ and the song of the Lamb as constant reminders of the cost of redemption, the experiment of sin will never be repeated. God's original and eternal purpose will be carried out 'as if man had never fallen.'" *Bunch, TR*, 280,281.

"Satan originated and led out in this nefarious work. A portion of heaven's angels joined him in his false position and murderous work; and for him and them the everlasting fire was prepared. Matt.25:41. Men become involved therein only because they join him in his rebellion. But here the controversy closes.

The fire is to them everlasting because it allows of no escape. The second death is their punishment, and it is ‘everlasting punishment’ (Mt.25:46) because they never find release from its dread embrace. ‘The wages of sin is death.’” Smith, DR, 753.

“ ‘The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.’ **Romans 6:23.** While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: ‘I have set before thee this day life and good, and death and evil.’ **Deut. 30:15.** The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is ‘the second death’ that is placed in contrast with everlasting life.

“...Those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression—‘the wages of sin.’ They suffer punishment varying in duration and intensity, ‘according to their works,’ but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: ‘Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.’ And another declares: ‘They shall be as though they had not been.’ **Psalm 37:10; Obadiah 16.** Covered with infamy, they sink into hopeless, eternal oblivion.” *Great Controversy*, 544,545.

“Said the angel, ‘Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.’ **I then looked and saw the fire which had**

consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse.” *Early Writings*, 295.

“What do ye imagine against the Lord? **He will make an utter end:** affliction shall not rise up the second time.” **Nahum 1:9.**

Whosoever Not Found Written in Book of Life.—

“Reader, is your name written in the book of life? Are you striving to avert in your own case the fearful doom that awaits the ungodly? **Rest not till you have reason to believe that your name is registered** in the list of those who are to share at last in the blessings of eternal life.” *Smith, DR*, 753.

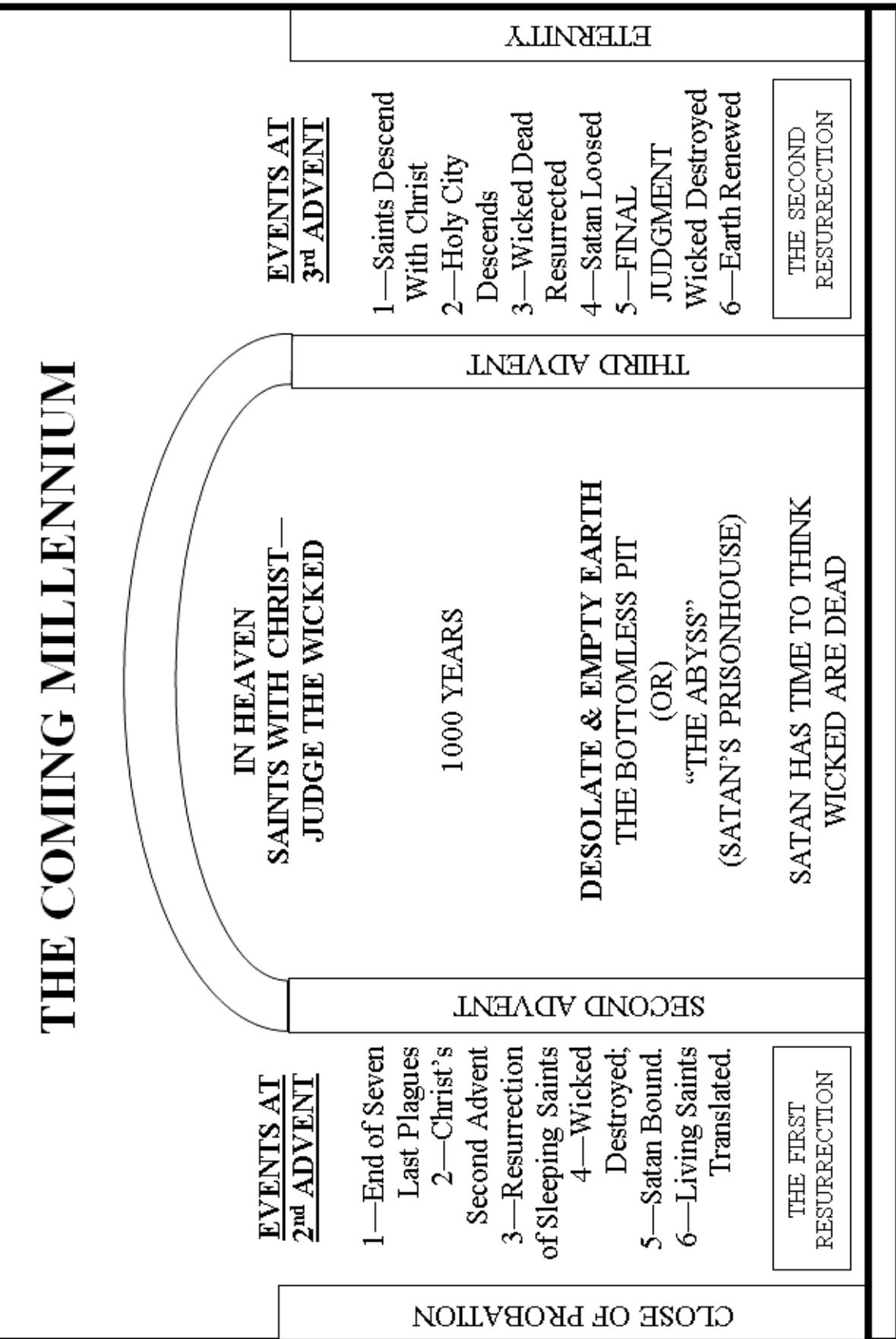
“Notwithstanding in this rejoice not, that the spirits are subject unto you; **but rather rejoice, because your names are written in heaven.” Luke 10:20.**

**COMPARISON OF
REVELATION 12 AND 20**

| REVELATION 12 | REVELATION 20 |
|-----------------------------------------------|------------------------------------------|
| Satan is thrown from heaven to earth. | Satan is bound and thrown into the abyss |
| Satan is “the deceiver of the whole world” | Satan can “deceive the nations no more.” |
| Christians portrayed as martyrs put to death. | Time of resurrection for Christians. |
| A time of curse (12:12) | A time of blessing (20:6) |

“It is evident therefore, that chapters 12 and 20 do not describe the same period of time, and 20:1 does not go back to the first century AD, as 12:1 does. Rather, 20:1-10 is to be located immediately subsequent to the Christian era.” *LaRondelle, LFTLD*, 131.

THE COMING MILLENIUM



REVELATION 21

REVELATION 21: 1-27

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.

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.

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.*

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.

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.

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.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

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.

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 shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

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:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

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.

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.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

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;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

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.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

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.

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.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

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.

INTRODUCTION.—

“The Bible begins and ends with a vision of Paradise. The first two chapters picture the paradise that was lost through the disobedience of the first Adam, and the last two chapters describe the paradise restored through the obedience of the second Adam.” *Bunch, TR, 282.*

“The description of the holy city seems to be set at this point of the narrative, to contrast deliberately with two of the basic themes of the book: (1) Babylon, and (2) the persecuted people of God.” *Biblical Research Inst., 2SOR, 244.*

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.—

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” *Isaiah 65:17.*

“In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. **The Eden life will be lived**, the life in garden and field. ‘They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.’ *Isaiah 65:21, 22.*” *Prophets & Kings, 730-731.*

“A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father’s house. Those who accept the teachings of God’s word will not be wholly ignorant concerning the heavenly abode. And yet, ‘eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love Him.’ 1 Cor. 2:9. Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

“In the Bible the inheritance of the saved is called ‘**a country.**’ Heb. 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home.

“**‘My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.’ ‘Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.’** Isaiah 32:18; 60:18.

“...There, ‘**the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.**’ ‘**Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.**’ ‘**The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them.**’ ‘**They shall not hurt nor destroy in all My holy mountain,**’ saith the Lord. Isaiah 35:1; 55:13; 11:6, 9.” *Great Controversy*, 674,676.

Eden Restored.—

“As the earth came forth from the hand of its Maker, it was **exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes;** but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth’s rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. **The heights were crowned with trees more majestic than any that now exist.** The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace.” *Patriarchs & Prophets*, 44.

“The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came

Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, **the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be ‘a new heaven and a new earth’ (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.**” *Patriarchs & Prophets*, 62.

“Transported with joy, he [Adam] beholds the trees that were once his delight—**the very trees whose fruit he himself had gathered in the days of his innocence and joy.** He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; **he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it.** The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat.” *Great Controversy*, 647,648.

First Heaven and First Earth Were Passed Away.—

“By the first heaven and first earth, John unquestionably means the present heaven and earth, **‘the heavens and the earth which are now.’** 2Peter 3:7.” *Smith, DR*, 755.

“That which was perfect as it came from the hand of the Creator, which He pronounced as ‘**very good**’ (Gen. 1:31), **had become terribly marred by sin** and could not be allowed to continue throughout eternity.” *7SDA Bible Commentary*, 889.

“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, had meted out to them during the one thousand 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!’” *Early Writings*, 54.

“(Rev. 21:1 quoted.) The fire that consumes the wicked purifies the earth. **Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion.** Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought.” *Great Controversy*, 674.

There Was No More Sea.—

“Because John says, ‘**And there was no more sea,**’ the question is sometimes asked, ‘Is there, then, to be no sea in the new earth?’ It does not certainly follow from this text that there will be none; for John is speaking only of the present heaven and earth and sea. It might be translated thus: For the first heaven and the first earth were passed away, and the sea [*ouk estin eti, is no more*] also passed away;’ that is, **the old sea no longer appeared, any more than the old heaven and old earth.** Yet there may be a new sea as there is a new earth.

“...The river of life, of which we read in the following chapter, proceeding from the throne of God, and flowing through the broad street of the city. **It must find some place into which to discharge its waters, and what could that be but the new-earth sea?** That there will be a sea or seas, in the new earth, may be inferred from the prophecy which speaks of Christ’s future reign as follows: ‘**His dominion shall be from sea even to sea, and from the river even to the ends of the earth.**’ Zech.9:10. But that three quarters of the globe will then, as now, be abandoned to a waste of waters, cannot be expected. The new world, where God’s faithful people are to dwell, will have everything which will contribute to proportion, utility and beauty.” Smith, DR, 756,757.



And There Was No More Sea.

“The sea divides friends. It is a barrier between us and those whom we love. Our associations are broken up by the broad, fathomless ocean. In the new earth there will be no more sea, **and there shall pass there ‘no galley with oars.’** In the past many who have loved and served God have been bound by chains to their seats in galleys, compelled to serve the purpose of cruel, hardhearted men. The Lord has looked upon their suffering in sympathy and compassion. **Thank God, in the earth made new there will be no fierce torrents, no engulfing ocean, no restless, murmuring waves.**” (Manuscript 33, 1911). 7BC, 988.

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.

The Holy City, New Jerusalem.—

“Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

“**Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.**” Psalm 48:1,2.

Coming Down From God Out of Heaven..—

“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.” Revelation 3:12.

“**Every good gift and every perfect gift is from above, and cometh down from the Father of lights,** with whom is no variableness, neither shadow of turning.” James 1:17

(See additional comments under vs. 10)

From God.—

“For he looked for a city which hath foundations, **whose builder and maker is God.**” Hebrews 11:10.

“**It is God’s city.** The world will never evolve a golden age. **The New Jerusalem must come down from God,** its Divine Architect and Maker.” Burnside, RWU, 226.

“Rather than being the culmination of the historical process or the result of human progress, the New Jerusalem is the product of God’s supernatural workmanship. **It is a creation coming from God, an absolute gift of God to man.** The result of man’s work is Babylon: a system that comes up from the earth against God, characterized by suffering, death, and separation from God. New Jerusalem is the opposite of Babylon. **It comes down from heaven and represents the absolute triumph of life, joy, and communion with God.**” Biblical Research Inst., 2SOR, 270.

Prepared As a Bride Adorned.—

“Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. **As I live, saith the LORD, thou shalt surely clothe thee with them all,** as with an ornament, and bind them on thee, as a bride doeth.” Isaiah 49:18.

“Although only two explicit references are made to Jerusalem as a bride (21:2,9), the marriage motif permeates the vision. For example, the wed-ding of the Lamb is already implied in the previously announced marriage supper. **‘Blessed are those who are invited**

to the marriage supper of the Lamb' (19:9). The importance of the invitation is underlined by the words, ‘**Write ...These are true words of God’ (19:9).** Now these same words are repeated just after the presentation of the New Jerusalem as the bride of the Lamb: ‘**Write this, for these words are trustworthy and true’ (21:5)**, and will be repeated again just after the description of the bride-city is completed (22:6).

“...The main point is that as bride, the city belongs now only to Christ. ...The wording of chapter 21, compared with that of chapters 17-18, clearly shows that John is setting the New Jerusalem-bride/wife over against the Babylonian prostitute.” *Biblical Research Inst., 2SOR, 254,255.*

Husband.—

“That is, the Lamb, Christ.” *7SDA Bible Commentary*, 889.

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” **Rev. 19:7.**

“As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” **Isaiah 62:5.**

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.

The Tabernacle of God Is With Men.—

“In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, ‘**The tabernacle of God is with him, and he will dwell with them.**’ **The great God takes up his abode on this earth;** but we do not suppose that God is confined to this, or any other one of the worlds of His creation. **He here has a throne, and the earth enjoys so much of his presence that it may be said that he dwells among men and dwells there in a different sense from ever before.** Why should this be thought a strange thing? God’s only begotten Son is here as ruler of his special kingdom. The holy city will be here. The heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Saviour’s parables, there will be more joy in heaven over one world redeemed than over ninety and nine which have needed no redemption.” *Smith, DR, 757.*

“**In the place where sin abounded, God’s grace much more abounds.** The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. **Our little world, under the curse of sin the**

one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be 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.**’ And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift—Immanuel, ‘**God with us.’”** *Desire of Ages*, 26.

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 amazing fact of **God keeping company with men throughout eternity**, making His home with them.” *7SDA Bible Commentary*, 890.

He Will Dwell With Them, and They Shall Be His People.—

“**And I set my tabernacle among you:** and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” **Leviticus 26:11,12.**

“**My tabernacle also shall be with them:** yea, I will be their God, and they shall be my people.” **Ezekiel 37:27.**

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” **John 14:23.**

God Himself With Them, and Their God.—

“And the name of the city from that day shall be, **The LORD is there.**” **Ezekiel 48:35.**

“The Greek wording of 21:3 is almost an exact translation *Immanu-El*: ‘**And He—God-with-them—will be their God.**’ The city name is truly ‘**The Lord is there**’ (*Ezek. 48:35*).” *Biblical Research Inst., 2SOR, 254.*

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.

God Shall Wipe Away All Tears From Their Eyes.—

“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.**" Rev. 7:17.

"The Lord God will wipe away tears from off all faces." Isaiah 25:8.

"He does not literally wipe away tears from the eyes of His people, for there will be no tears in that kingdom to be wiped away. **He wipes away tears by removing all causes of tears.**" Smith, DR, 759.

"As we review the record books, God will have 1000 years to wipe away all our tears." PJ

"Pain cannot exist in the atmosphere of heaven. There will be **no more tears**, no funeral trains, no badges of mourning. '**There shall be no more death, neither sorrow, nor crying: ...for the former things are passed away.**' '**The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.**' Revelation 21:4; Isaiah 33:24." Great Controversy, 676.



No More Sea, Tears, Death, Sorrow, Crying, Pain.—

"Note the splendid array of negatives. ...**With the old 'order,' these six shadows flee away.**" Burnside, RWU, 226.

"It is impossible for human beings accustomed to the environments made by sin to comprehend the glories of the restored kingdom and celestial city. There are no means of comparison because we have never seen or experienced these heavenly realities. We cannot even imagine how wonderful the new earth state will be for '**eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him**' (1 Cor. 2:9). For this reason the conditions of the future life are described in negative terms. **The enumeration of the things that annoy us here and that will not be in the restores state makes a greater appeal to us than an attempted description of things beyond our comprehension.**" Bunch, TR, 291.

No More Death.—

"**The last enemy that shall be destroyed is death.**" 1Cor. 15:26.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death is swallowed up in victory.** O death, where *is* thy sting? O grave, where *is* thy victory?" 1Cor. 15:54,55.

"They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isaiah 65:25.

"Death will die when its author dies, for the first to sin will be the last to die. See Heb. 2:14,15. The last funeral will be that of Satan and **the end of Satan will also be the end of death**, and the roaring of the flames of the lake of fire will be his funeral dirge. His death will be followed by a deathless world and universe." Bunch, TR, 293.

No More Sorrow, No More Crying.—

"For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and **the voice of weeping shall be no more heard in her, nor the voice of crying.**" Isaiah 65:19. "There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together '**the whole family in heaven and earth**'—all are among the experiences of the hereafter.

"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. '**As well the singers as the players on instruments shall be there.**' Psalm 87:7. '**They shall lift up their voice, they shall sing for the majesty of the Lord.**' Isaiah 24:14. For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; **joy and gladness shall be found therein**, thanksgiving, and the voice of melody." Isaiah 51:3." Education, 306,307.

"And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and **sorrow and sighing shall flee away.**" Isaiah 35:10.

"The Lord is gracious, merciful, and true. He has permitted the one of your household band who was the most innocent and the best prepared to rest through the perils of the last days. Oh! do not shut up your souls against melody and joy, mourning as though there were to be no resurrection of the dead, but **praise God that for her there is no more death, no more trial, no more sorrow.** She rests in Jesus until the Life-giver shall call forth His sleeping saints to a glorious immortality." 5 Testimonies, 313.



God will turn the sorrow into joy.

Neither Shall There Be Any More Pain.—

“**Pain cannot exist in the atmosphere of heaven.** In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning.” *9 Testimonies*, 286.

“**Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing;** for in the wilderness shall waters break out, and streams in the desert.” *Isaiah 35:5,6.*

“It cannot be said that there will be no more pain till after the earth is restored and sin and sinner are no more. The greatest physical pain and mental anguish will be experienced by the wicked when they realize that they are forever lost and as they suffer the eternal death in the lake of fire. **This text cannot be true if the doctrine of eternal torment is true, for then there would be more pain than ever before and it would never end.**” *Bunch, TR*, 292.

For the Former Things Are Passed Away.—

“For, behold, I create new heavens and a new earth: and **the former shall not be remembered, nor come into mind.**” *Isaiah 65:17*

“The fire that consumes the wicked purifies the earth. **Every trace of the curse is swept away.** No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion.” *Great Controversy*, 674.

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 Upon the Throne.—

“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.**” *Rev. 3:21.*

“He that sits upon the throne is the **same Being**

that is mentioned in verses 11,12 of the preceding chapter.” *Smith, DR*, 759.

Behold, I Make All Things New.—

“He says, ‘**I make all things new;**’ not, I make all new things. The earth is not destroyed, annihilated, and a new one created, **but all things are made over new.**” *Smith, DR*, 759.

“When the earth is restored, it will not be as it was in the beginning, **but far more beautiful.** It will be as it would have been in the same length of time, if sin had never entered. All the works of the devil will be destroyed. **The work that man would have done, if sin had not entered, Christ will do. Instead of their home being simply a garden, there will be the beautiful city enclosing the garden.**” *Haskell, SSP*, 348.

“There is to be a restoration of this planet to its original pristine condition. **‘He shall send Jesus Christ ...when the heaven must receive until the time of restitution of all things** which God hath spoken by the mouth of all his holy prophets since the world began.” *Acts 3:20,21.*” *Cooke, #33-UR*, 6.

“Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, **all things are become new.**” *2Cor. 5:17.*

“**There every power will be developed, every capability increased.** The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. **And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend,** fresh objects to call forth the powers of body and mind and soul.

“All the treasures of the universe will be open to the study of God’s children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God’s handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. **‘Exceeding abundantly above all that we ask or think’** (*Eph. 3:20*) will be, forever and forever, the impartation of the gifts of God.” *Education*, 307.

And He Said Unto Me, Write.—

“**The importance of this vision is strengthened by a divine order to write it out:** ‘**He who sits on the throne said, ...“Write,...”**’ (21:5, NASB). This order had been given four times previously, either by Jesus, an anonymous voice, or by angels at crucial moments in the prophecy. (cf. Rev. 1:11,19; 14:13; 19:9). Now, as we approach the end, the order to write comes for the last time, directly from God’s throne.” *Biblical Research Inst., 2SOR*, 245.

These Words Are True and Faithful.—

"It is God Himself who authenticates the veracity of what John is shown. The injunction at the beginning of the vision to write, insisting that '**these words are trustworthy and true**' (21:5), is repeated again, almost *verbatim*, at its end (22:6)." *Biblical Research Inst.*, 2SOR, 245.

"O Lord, thou art my God. I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." Isaiah 25:1.

"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." **Rev. 3:14.**

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.—

"This is the fourth and last time this is pronounced.

"1. On Calvary when Christ's atoning sacrifice was made.

"2. When probation closes.

"3. When the seventh plague is poured and the wrath of God is '**filled up**' or finished.

"4. **When every trace of sin gives place to a renewed heaven and earth.**" *Burnside, RWU*, 227.

"The phrase '**It is done!**' (21:6), underlines the fact that for God this new creation is not a possibility **but a reality.**" *Biblical Research Inst.*, 2SOR, 250.

"Being confident of this very thing, that he which hath begun a good work in you **will perform it** until the day of Jesus Christ." **Philippians 1:6.**

"Looking unto Jesus the author and **finisher of our faith.**" **Hebrews 12:3.**

I Am Alpha and Omega.—

"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." **Rev. 1:8.**

"Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation. Neither say that after you have done all you can on your part, Jesus will help you. Christ has said, '**Without me ye can do nothing**' (**John 15:5**). From first to last man is to be a laborer together with God. Unless the Holy Spirit works upon the human heart, at every step we shall stumble and fall. **Man's efforts alone are nothing but worthlessness; but co-operation with**

Christ means a victory. Of ourselves we have no power to repent of sin. Unless we accept divine aid we cannot take the first step toward the Saviour. He says, '**I am Alpha and Omega, the beginning and the end**' (**Rev. 21:6**) **in the salvation of every soul.**" *Selected Messages, Vol. 1*, 381.

The Fountain of the Water of Life.—

"If any man thirst, **let him come unto Me**, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." **John 7:37.38.**

"When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, '**If any man thirst, let him come unto Me, and drink.**' '**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.**'

"Will you listen to the voice of Christ? Will you break away from self and respond, 'We come, Lord, we come. With joy shall we draw water out of the wells of salvation'?" *Manuscript Releases, Vol. 18*, 270.

"Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and **many were ready to exclaim**, with the woman of Samaria, '**Give me this water, that I thirst not.**' John 4:15." *Desire of Ages*, 454.

"(Rev. 1:17,18 and 21:6 quoted.) In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; **to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water.**" *Education*, 83.

"For my people have committed two evils; they have **forsaken me the fountain of living waters**, and hewed them out cisterns, broken cisterns, that can hold no water." **Jeremiah 2:13.**

I Will Give to Him That Is Athirst of the Fountain.—

"The speaker who has not a thorough education may sometimes fall into errors of grammar or pronunciation; he may not employ the most eloquent expressions or the most beautiful imagery, but if he has himself eaten of the Bread of Life; **if he has drunk of the Fountain of Life**, he can feed the hungry souls; **he can give of the Water of Life to him that is athirst.**

His defects will be forgiven and forgotten. His hearers will not become weary or disgusted, but will **thank God for the message of grace sent them through His servant.**" *Counsels to Parents, Teachers, and Students*, 509,510.

"Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. **Souls are thirsting for the waters of life. Do not be empty cisterns.** If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and **He will give them the bread of life and the waters of salvation.**" (Letter 77, 1895) *Evangelism*, 485.

"I will give unto him that is athirst of the fountain of the water of life freely." *Revelation 21:6.* **This promise is only to those that thirst.** None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied." *Great Controversy*, 540.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." *Isaiah 44:3.*

"Christ presents to us who are athirst the water of life, that we may drink freely; when we do this we have Christ within us as a well of water springing up into everlasting life. **Then our words are full of moisture. We are prepared to water others.**" *6 Testimonies*, 51.

"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." **Rev. 7:17.**

"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.

"...This passage may be translated, '**out of the spring of that water which is life itself.**' This is the promise of immortality." *7SDA Bible Commentary*, 890.

Freely.—

"**Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;** yea, come, buy wine and milk **without money and without price.**" *Isaiah 55:1.*

"And whosoever will, let him take the water of life **freely.**" **Rev. 22:17.**

REVELATION 21:7

He that overcometh shall inherit all

things; and I will be his God, and he shall be my son.

He That Overcometh.—

"(Rev. 21:7 quoted.) Here, also, conditions are specified. **In order to inherit all things, we must resist and overcome sin.**" *Great Controversy*, 540.

He that Overcometh Shall Inherit All Things.—

"The overcomers are Abraham's seed, and heirs according to the promise. Gal.3:29. **The promise embraces the world (Rom.4:13);** and the saints will go forth upon the new earth, not as servants or aliens, but as lawful heirs to the heavenly estate and proprietors of the soil." *Smith, DR*, 759.

"Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, **to take the position in the courts of God which Satan and his angels lost through their rebellion.**" *Review & Herald*, 5/8/1894.

"The LORD is the portion of mine inheritance and of my cup." *Psalms 16:5.*

"Blessed are the meek: for they shall **inherit the earth.**" **Matt. 5:5.**

"Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an **inheritance incorruptible, and undefiled, and that fadeth not away**, reserved in heaven for you." **1Peter 1:3,4**

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you** from the foundation of the world." **Matt. 25:34.**

I Will Be His God, He Shall Be My Son.—

"Jesus, the Alpha and Omega, is speaking. He will be our God and we will be His sons and daughters if we overcome by His grace." *PJ*

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Wherefore **come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.** And will be a Father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty.” **2 Cor. 6:15-18.**

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.

The Fearful.—

“The word ‘fearful’ has been a trouble to some conscientious ones, who have had fears more or less in all their Christian experience. It may be well, therefore, to inquire what kind of fear is here meant. It is not fear of our own weakness, or of the power of the tempter. It is not fear of sinning, or of falling out by the way, or of coming short at last. Such fear drives us to the Lord for help. But the fear mentioned here is connected with unbelief; **a fear of the ridicule and opposition of the world, a fear to trust God, and venture out upon His promises, a fear that he will not fulfill what He has declared, and that consequently one will be left to shame and loss for believing on him.** Cherishing such fear, one can be only half-hearted in His service. This is most dishonoring to God. This is the fear which we are commanded not to have. Isa.51:7. This is the fear which brings into condemnation here, and will finally bring all who are controlled by it into the lake of fire, which is the second death.” *Smith, DR, 760.*

“Those outside of the city are among the most confident, boastful, and apparently zealous ones who love in word, but not in deed and in truth. Their hearts are not right with God. His fear is not before them. The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. **They are afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers.** Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering are cowards, and, with idolaters, liars, and all sinners, they are ripening for the second death.” *2 Testimonies, 630.*

And Unbelieving.—

“Some are not naturally devotional, and therefore should encourage and cultivate a habit of close examination of their own lives and motives, and should especially cherish a love for religious exercises and for secret prayer. **They are often heard talking of doubts and unbelief, and dwelling upon the wonderful struggles they have had with infidel feelings. They dwell upon discouraging influences** as so affecting their faith, hope, and courage in the truth and in the ultimate success of the work and cause in which they

are engaged, as to make it a special virtue to be found on the side of the doubting. **At times they seem to really enjoy hovering about the infidel’s position and strengthening their unbelief with every circumstance they can gather as an excuse for their darkness.** To such we would say: You would better come down at once and leave the walls of Zion until you become converted men and good Christians. Before you take the responsibility of becoming ministers you are required of God to separate yourselves from the love of this world. **The reward of those who continue in this doubting position will be that given to the fearful and unbelieving.”** *2 Testimonies, 513.*

[The unbelieving are] “those who think it a mark of scholarship to **doubt** the word of God.” *Anderson, UR, 202.*

“Today there is a class in our world who are self-righteous. They are not gluttons, they are not drunkards, they are not infidels; but **they desire to live for themselves, not for God. He is not in their thoughts; therefore they are classed with unbelievers.** Were it possible for them to enter the gates of the city of God, they could have no right to the tree of life, for when God’s commandments were laid before them with all their binding claims they said, No. **They have not served God here; therefore they would not serve Him hereafter.** They could not live in His presence, and they would feel that any place was preferable to heaven.” *Christ’s Object Lessons, 270,271.*

The Abominable.—

“‘The abominable’ are the hateful, foul, and loathsome; those who have gone so deep into sin that they are odious to God and the righteous. **They think and talk and do evil until they are filthy.”** *Bunch, TR, 293.*

Murderers.—

“If ‘murderers’ include **all who ‘hate’ and become ‘angry without a cause,’** there will be a large class in this group who are outside the city.” *Bunch, TR, 293.*

“A wrong course of eating or drinking destroys health, and with it the sweetness of life. Oh, how many times have you purchased what you called a good meal at the expense of a fevered system, loss of appetite, and loss of sleep! Inability to enjoy food, a sleepless night, hours of suffering —all for a meal in which taste was gratified! **Thousands have indulged their perverted appetites, have eaten a good meal, as they called it, and as the result, have brought on a fever, or some other acute disease, and certain death.** That was enjoyment purchased at immense cost. Yet many have done this, and these **self-murderers** have been eulogized by their friends and the minister, and carried directly to heaven at their death. What a thought!

Gluttons in heaven! No, no; such will never enter the pearly gates of the golden city of God. **Such will never be exalted** to the right hand of Jesus the precious Saviour, the suffering Man of Calvary, whose life was one of constant self-denial and sacrifice. There is a place appointed for all such among the unworthy, who can have no part in the better life, the immortal inheritance.” *2 Testimonies*, 69,70.

Whoremongers.—

“The ‘whoremongers’ take in the large class who are guilty of immorality; **those who are controlled by the lusts of the flesh.**” *Bunch, TR*, 293.

“For this ye know, that no **whoremonger, nor unclean person,** ...hath any inheritance in the kingdom of Christ and of God.” **Ephesians 5:5.**

Sorcerers.—

“Gr. *pharmakoi*, ‘practicers of magical arts.’ Basically, 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.” *7SDA Bible Commentary*, 891.

“In accepting Christianity, some of the believers [of Ephesus] had not fully renounced their superstitions. To some extent they still continued the practice of magic. Now, convinced of their error, ‘**many that believed came, and confessed, and showed their deeds.**’ Even to some of the sorcerers themselves the good work extended; and ‘**many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.**’

“By burning their books on magic, the Ephesian converts showed that the things in which they had once delighted they now abhorred. It was by and through magic that they had especially offended God and imperiled their souls; and it was against magic that they showed such indignation. Thus they gave evidence of true conversion.” *Acts of the Apostles*, 288.

“**The sorcerers of our time are taking advantage of the freedom of the press to spread abroad their baleful literature.** Could all the productions of modern Spiritualism be treated as were the magical books of the Ephesians, one of Satan’s most successful avenues to destroy the souls of men would be cut off. **Witchcraft and sorcery are practiced in this Christian age and Christian nation, even more boldly than by the old-time magicians.** Satan is finding access to thousands of minds by presenting himself under the guise of departed friends.” *Signs*, 5/18/1882.

“The visible and the invisible world are in close

contact. Could the veil be lifted, we would see evil angels employing all their arts to deceive and destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. **All who venture into scenes of dissipation or irreligious pleasure, or seek the society of the sensualist, the skeptic, or the blasphemer, by personal intercourse or through the medium of the press, are tampering with sorcery.** Ere they are aware, the mind is bewildered and the soul polluted. The apostle’s admonition to the Ephesian church should be heeded by the people of God today: ‘**Have no fellowship with the unfruitful works of darkness, but rather reprove them.**’” *Spirit of Prophecy*, Vol. 3, 427.

“As one of the signs of Jerusalem’s destruction, Christ had said, ‘**Many false prophets shall rise, and shall deceive many.**’ False prophets did rise, deceiving the people, and leading great numbers into the desert. **Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes.** But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false christians and false prophets are showing signs and wonders to seduce His disciples.” *Desire of Ages*, 631.

“And I will come near to you to judgment; and I will be a swift witness against the sorcerers....” **Malachi 3:5.**

“For without are dogs, and **sorcerers**, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” **Rev. 22:15.**

Idolaters.—

“**It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone.** By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. **With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few.** Thousands deify nature while they deny the God of nature. Though in a different form, **idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah.** The god of many professedly wise men, of philosophers, poets, politicians, journalists--the god of polished fashionable circles, of many colleges and universities, **even of some theological institutions—is little better than Baal, the sun-god of Phoenicia.**” *Great Controversy*, 583.

“For this ye know, that **no ...idolater** hath any inheritance in the kingdom of Christ and of God.” **Ephesians 5:5.**

All Liars.—

"Falsehood and deception of every cast is sin against the God of truth and verity. The word of God is plain upon these points. Ye shall not '**deal falsely, neither lie one to another.**' '**All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.**' God is a God of sincerity and truth. **The word of God is a book of truth. Jesus is a faithful and true witness.** The church is the witness and ground of the truth. All the precepts of the Most High are true and righteous altogether. How, then, must prevarication and any exaggeration or deception appear in His sight? For the falsehood he uttered because he coveted the gifts which the prophet refused, the servant of Elisha was struck with leprosy, which ended only with death." 4 *Testimonies*, 336.

The Second Death—The Lake of Fire.—

"The soul that sinneth, it shall die an everlasting death—**a death from which there will be no hope of resurrection;** and then the wrath of God will be appeased." *Early Writings*, 218.

"**They [the wicked] were punished according to the deeds done in the body.** Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, 'The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.'

"Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, 'Amen!'

"Said the angel, 'Satan is the root, his children are the branches. They are now consumed root and branch. **They have died an everlasting death. They are never to have a resurrection,** and God will have a clean universe.'" *Early Writings*, 294,295.

"He that overcometh shall not be hurt of the **second death.**" **Rev. 2:11**

THE NEW JERUSALEM

INTRODUCTION TO REV. 21:9 to 22:9.—

"We [find] that the fall-of-Babylon division (chapter 17:1 to 19:10) presents a striking contrast to the **New Jerusalem division (Ch. 21:9 to 22:9)** and that the two divisions begin and end in similar ways. **Each division begins** with John's being taken by a plague angel to see something. **Each ends** with John's

falling at the feet of the angel and being reminded to worship God instead." *Maxwell, God Cares*, 523.

REVELATION 21:9,10

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 shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

One of the Seven Angels Which Had Seven Vials.—

"The plague bearing angel had already shown John the judgment of the great harlot (see ch. 17:1). Now the same angel directs John's attention to the New Jerusalem, the center and seat of the eternal kingdom. **The same plague-bearing angel that presented mystical Babylon to the prophet, now shows him the New Jerusalem.** This angel was Gabriel. See *Desire of Ages*, 99, comment under Rev. 22:9." PJ

The Bride, the Lamb's Wife.—

"**This testimony is positive that the New Jerusalem is the bride, the Lamb's wife.** The angel told John distinctly that he would show him the bride, the Lamb's wife. We may be sure that he did not practice upon him a piece of deception, but fulfilled his promise to the very letter. **All that he did show him was the New Jerusalem, which must therefore be the Lamb's wife.** It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scriptures as to give it this application. This city cannot be the church, because it would be absurd to talk of the church as lying foursquare, and having a north side, a south side, an east side, and a west side. It would be incongruous to speak of the church as having a wall great and high, and having twelve gates, three on each side toward the four points of the compass. Indeed, the whole description of the city which is given in this chapter would be more or less obscure if applied to the church.

"In writing to the Galatians, Paul speaks of the same city and says that **it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city.** Verse 24 of the chapter under comment, speaks of the nations of the saved, who walk in the light of this city. These nations who are the saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. **It follows that the city is a literal city, built of all the precious materials here described.**

"But how can it then be the bride, the Lamb's wife? Inspiration has seen fit to speak of it under this figure, and with every believer in the Bible that should

be sufficient. **The figure is first introduced in Isaiah 54.** The new-covenant city is there brought to view. It is represented as being desolate while the old covenant was in force, and the Jews and old Jerusalem were the special objects of God's care. It is said to her that 'the children of the desolate' shall be many more than 'the children of the married wife.' It is further said to her, 'Thy Maker is thy husband,' and the closing promise of the Lord to this city contains a very similar description to the one which we have here in Revelation, namely, 'I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord.' Isa. 54:11-13.

"It is this very promise to which Paul refers, and upon which he comments in his epistle to the Galatians, when he says, 'But Jerusalem which is above is free, which is the mother of us all' (Galatians 4:26), for he in the next verse quotes this very prophecy from the book of Isaiah to sustain his declaration. **Here then Paul makes an inspired application of Isaiah's prophecy which cannot be mistaken,** and in this he shows that under the figure of a 'woman,' a 'wife' whose 'children' were to be multiplied, the Lord by the prophet speaks of the New Jerusalem, the city above, as contrasted with the earthly Jerusalem in the land of Palestine. Of that city the Lord calls himself the 'husband.' In addition to this, we have the positive testimony to the same facts in Revelation 21.

"With this view, all is harmony. **Christ is called the Father of his people (Isa.9:6), the Jerusalem above is called our mother, and we are called the children.** Carrying out the figure of a marriage, Christ is represented as the Bridegroom, the city as the bride, and we, the church, as the guests. There is no confusion of parties here. **But the popular view, which makes the city the church, and the church the bride, makes the church at the same time both mother and children, both bride and guests.**

"The view that the marriage of the Lamb is the inauguration of Christ as King upon the throne of David, and that the parables of Matt.22:1-14; 25:1-13; Luke 12:35-37; 19:12-27, apply to that event, is further confirmed by a well-known ancient custom. It is said that when a person took his position as ruler over the people, and was invested with that power, it was called a marriage, and the usually accompanying feast was called a marriage supper. Dr. Clarke, in his note on Matt.22:2, thus speaks of it:

"'A Marriage for His Son.—A marriage feast, so the word [gamous] properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. (See 1Kings1:5-9, 19, 25, etc., where such a feast is mentioned.)' Many eminent critics so understand this parable as indicating the Father's induction of his Son into his Messianic kingdom." Smith, DR, 760-762.

"I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return." *Early Writings*, 251.

"The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John: 'Come hither, I will show thee the bride, the Lamb's wife.' 'He carried me away in the spirit,' says the prophet, 'and showed me that great city, the holy Jerusalem, descending out of heaven from God.' **Revelation 21:9, 10.** Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. **Revelation 19:9.** If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, '**dominion, and glory, and a kingdom;**' He will receive the New Jerusalem, the capital of His kingdom, '**prepared as a bride adorned for her husband.**' **Daniel 7:14; Revelation 21:2.** Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to '**sit down with Abraham, and Isaac, and Jacob,**' at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb." *Great Controversy*, 426,427.

He Carried Me Away in the Spirit to a Great and High Mountain.—

"In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." **Ezekiel 40:2.**

Shewed Me That Great City.—

"John had watched the city's descent only a few moments earlier. See chapter 21:2. So why was he being shown it again? ...**Evidently God wanted John to notice things he hadn't seen the first time.**" Maxwell, *God Cares*, 530.

Descending Out of Heaven From God.—

"The New Jerusalem contains the Tree of Life. (See Rev. 2:7, 22:2,14). This same Tree of Life was once on earth in the midst of the Garden of Eden. (See Genesis 2:9). It represents Jesus. Because of sin (partaking of the Tree of Knowledge of Good and Evil—Satan's tree) Adam and Eve were cast out of the Garden lest they would partake of the Tree of Life and be immortal sinners. But they would worship at its eastern entrance, which was guarded by two cherubims and a flaming sword. (See Genesis 3:24). Before the

flood, the Garden of Eden and the Tree of Life were taken up to heaven where we see them now in the book of Revelation as being inside the New Jerusalem. Second Advent pioneer, Joseph Bates, in 1846 wrote a small booklet entitled, *The Opening Heavens*, in which on page 6 he asks the question, ‘**From what part of heaven will the glorious city appear? We answer, from where the flaming sword is ‘guarding the tree of life.’** Bates saw that when the Tree of Life was taken to heaven, **God placed a ‘flaming sword’ (the Great Nebula in the middle of Orion’s sword) to guard and to show the way to the Tree of Life.** This marks the entry way to the New Jerusalem. This is why the New Jerusalem will descend from that spot in the heavens.” *PJ.*

“The atmosphere parted and rolled back; then we could look up through **the open space in Orion**, whence came the voice of God. **The Holy City will come down through that open space.**” *Early Writings*, 41.



The Great Nebula in the Flaming Sword of Orion

“Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: ‘**The Lord my God shall come, and all the saints with Thee.**’ ‘**And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.**’ ‘**And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.**’ *Zechariah 14:5, 4, 9.* As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels,

enters the Holy City.” *Great Controversy*, 662.

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;

Having the Glory of God.—

“There is the New Jerusalem, the metropolis of the glorified new earth, ‘**a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.**’ ‘**Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.**’ ‘**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 honor into it.** Saith the Lord: ‘**I will rejoice in Jerusalem, and joy in My people.**’ ‘**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.**’ *Isaiah 62:3; Rev. 21:11, 24; Isaiah 65:19; Rev. 21:3.* The glory of God and the Lamb **floods** the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.” *Great Controversy*, 676.

“All faces will reflect the image of their Redeemer. There will then be no anxious, troubled countenances, but all will be bright, and smiling in spotless purity. The angels will be there, also the resurrected saints with the martyrs, and the best of all, and what will cause us the most joy, our lovely Saviour, who suffered and died that we might enjoy that happiness and freedom, will be there. **His glorious face will shine brighter than the sun, and light up the beautiful city and reflect glory all around.**” *My Life Today*, 357.

Her Light.—

“*Gr. phoster*, ‘a luminary,’ ‘a light-giving body.’ The word occurs in Phil. 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.” *7SDA Bible Commentary*, 891.

A Stone Most Precious.—

“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, **a precious corner stone**, a sure foundation: he that believeth shall not make haste.” *Isaiah 28:16.*

“To whom coming, as unto a living stone, disallowed indeed of men, but **chosen of God, and precious.** . . . Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone, elect, precious:** and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the

head of the corner.” **1Peter 2:4,6,7.**

Jasper, Clear as Crystal.—

“The passage reads literally, ‘having the glory of God, her luminary, like a stone most precious, **as jasper, flashing forth.**’” *7SDA Bible Commentary*, 891,892.

REVELATION 21:12,13

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: On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Walls and Gates.—

“Why walls and gates in the city? **Undoubtedly for beauty. For design and order.** Heaven is perfectly organized. There is no confusion. With the millions of spiritual Israelites who will belong to the city, there will need to be order and organization, but never will it impinge on the perfect freedom of any individual.” *Cooke, #33-UR*, 20.

Twelve Gates.—

“It is surprising to notice that the number 7, predominant in the book of Revelation, has been replaced by the number 12. [7 = 4 + 3, but **12 = 4 x 3.** We work with addition, **God works with multiplication.**] All figures given are twelves or multiples of 12. For example, 12 gates, 12 angels, 12 tribes of the sons of Israel (vs. 12), ‘**twelve foundations, and on them the twelve names of the apostles of the Lamb**’ (vs. 14); ‘**twelve thousand stadia**’ (vs. 16); ‘**a hundred and forty-four cubits**’ (vs. 17); ‘**twelve pearls**’ (vs. 21); ‘**twelve kinds of fruit**’ (22:2).” *Biblical Research Inst., 2SOR*, 258.

“Note the number 12, the number so often linked with **God’s kingdom.**” *Burnside, RWU*, 227.

At the Gates Twelve Angels.—

“**Angel sentinels or gatekeepers** are stationed at the twelve gates, as were watchmen or sentinels at the gates of the ancient walled cities.” *Bunch, TR*, 284.

“Then my attending angel directed me to the city again, where I saw four angels winging their way **to the gate of the city.** They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand.” *Early Writings*, 37.

The Names of Twelve Tribes of Israel.—

“The names of the twelve tribes on the gates, show that all **the saved from all ages, are reckoned as belonging to some one of the twelve tribes**, for all must enter the city through some one of these twelve gates. This explains those instances in which **Christians are called Israel**, and are addressed as the twelve tribes, as in Rom.2:28,29; 9:6-8; Gal.3:29; Eph.2:12,13; James1:1; Rev.7:4.” *Smith, DR*, 763.

“**And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.**” *Gal. 3:29.*

“As the redeemed enter the city, they are arranged according to the tribes of ancient Israel, **character forming the basis of division.** The twelve taken together reflect the fullness of Christ. The character portrayed in the blessings pronounced upon the sons of Jacob, reveals the many sides of the life of the Son of God, as manifested in redemption.” *Haskell, SSP*, 346.

“(The names of 12 tribes on 12 gates are mentioned in **Eze. 48:31-34.**) The names of the 12 tribes that will be on the 12 gates of the New Jerusalem are listed in Rev. 7:4-8.” *PJ.*

On The East, North, South, & West, Three Gates.—

“The distance **between each gate** would be 1000 furlongs or **about 125 miles.**” *Bunch, TR*, 285.

“The city is oriented to all directions. It has three gates open to each of the four cardinal points: (Rev. 21:13 quoted). ...And these gates ‘**shall never be shut**’ (**21:25**). This recalls the words of Jesus: ‘**Men will come from east and west, and from north and south, and sit at table in the kingdom of God**’ (Luke 13:29). There is unlimited access. **The condition for entrance, however, is clearly stated:** (Rev. 22:14 and 21:27 quoted).” *Biblical Research Inst., 2SOR*, 259.

REVELATION 21:14

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

The Twelve Foundations.—

“The names of the twelve apostles indicate that the city is **a Christian city. What a reward for those twelve brave humble men who pioneered the gospel.** It is a memorial that will speak its message throughout eternity.” *Cooke, #33-UR*, 20..

“On these twelve foundations are written the names of the twelve apostles, the pillars of the Christian church. The prophet on Patmos had been condemned, his name recorded on the books of Rome as a criminal and an exile; **what joy, then, must have come to him, when he saw in heaven his name engraved on one of the foundations of the city.** Here is the difference

between human and divine judgment.” *Haskell, SSP, 345.*

“Foundations are for support, and since the church was ‘built upon the foundation of the apostles and prophets’ with Jesus Christ as ‘the chief corner stone’ (Eph. 2:20-22), it is appropriate that the home of the church shall rest upon foundations on which are written ‘the names of the twelve apostles of the Lamb.’” *Bunch, TR, 286.*

The Name of the Twelfth Apostle.—

“And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and **he was numbered with the eleven apostles.**” *Acts 1:24-26.*

REVELATION 21:15-17

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

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.

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.

He That Talked With Me.—

“One of the seven plague angels. See vs. 9.” *PJ.*

Measure the City.—

“The city in all its details **represents salvation**; also the people within its jasper walls, represent the salvation of God.” *Haskell, SSP, 344.*

“Behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and **a measuring reed**; and he stood in the gate.

“And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art thou brought hither*: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man’s hand **a measuring reed** of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.” *Ezekiel 40:3-5.*

The City Lieth Foursquare.—

“**The altar of burnt offering, the breastplate of judgment, the altar of incense, and the Most Holy Place itself, were all foursquare—the same dimensions of length and breadth.**” *PJ*

“And he made the most holy house, the **length whereof was according to the breadth of the house**, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.” *2 Chron. 3:8.*

“Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, **square round about.**” *Ezekiel 45:2.*

The Length is as Large as the Breadth.—

“According to this testimony the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John declares, was twelve thousand furlongs. **Twelve thousand furlongs, eight furlongs to a mile, equal fifteen hundred miles.** It may be understood that this measure is the measure of the whole circumference of the city, and not merely of **one side.** This appears, from Kitto, to have been the ancient method of measuring cities. The whole circumference was taken, and that was said to be the measure of the city. **According to this rule, the New Jerusalem will be three hundred and seventy-five miles in length on each side.**” *Smith, DR, 763.*

The Length, Breadth and Height of It Are Equal.—

“From this language, the question has arisen whether the city was as high as it was long and broad. The word rendered ‘equal’ is *isos*. From the definitions given by Liddell and Scott, we learn that it may be used to convey the idea of proportion: the height was proportionate to the length and breadth. Greenfield, in defining one of its cognate words, *isotes*, gives to it the sense of ‘equal proportion,’ and refers to 2 Corinthians 8:13,14, as an example where this definition is quite admissible. **And this idea is strengthened by the fact that the wall was only a hundred and forty-four cubits high.** Taking the cubit at about twenty-two inches, the length which is most commonly assigned to the ancient cubit, it would give only **two hundred and sixty-four feet as the height of the wall.**” *Smith, DR, 763,764.*

“The following from Thomas Wicks, author of Lectures on the Apocalypse, presents the same idea: ‘The language, however, will bear another meaning, which is far more natural. It is not that the length and breadth and height were severally equal to each other, but equal with themselves; **that is, the length was everywhere the same, and the breadth everywhere the same, and the height the same.** It was perfect and symmetrical in all its proportions.’” *Smith, DR (1897), 571.*

"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.**" 7SDA Bible Commentary, 892.

Saints Stand on the Walls of Zion.—

"Jesus closes the gates of the city, and this vast army [of Satan] surround it, and place themselves in battle array, expecting a fierce conflict. **Jesus and all the angelic host and all the saints,** with the glittering crowns upon their heads, **ascend to the top of the wall of the city.** Jesus speaks with majesty, saying, 'Behold, ye sinners, the reward of the just! And behold, My redeemed, the reward of the wicked!' The vast multitude behold the glorious company **on the walls of the city.** And as they witness the splendor of their glittering crowns **and see their faces** radiant with glory, reflecting the image of Jesus, and then behold the unsurpassed glory and majesty of the King of kings and Lord of lords, their courage fails." *Early Writings*, 293,294.

REVELATION 21:18

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

The Wall of it Was of Jasper.—

"The building of the wall was of jasper. Jasper is a precious stone usually described as of 'a beautiful green color, sometimes clouded with white or spotted with yellow.' This we understand to be the material of the main body of the wall built upon the twelve foundations hereafter described. **And let it be remembered that this jasper wall was 'clear as crystal' (verse 11), revealing all the glories within."** *Smith, DR*, 764.

Pure Gold.—

"The structure of the city appears to have the transparency of glass. **Its flashing beauty doubtless changes with every ray of light that fall upon it.**" 7SDA Bible Commentary, 893.

"Many people have ruined their happiness in this life in their search for gold. If only they had known that there is an abundance of it in the New Jerusalem, they might have been willing to wait patiently for it. When Jesus was here on earth, He possessed no gold, yet **He had the genuine thing which people suppose gold will buy—happiness.**" *Wieland, GIR*, 168.

REVELATION 21:19,20

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;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Foundations Of the Wall of the City.—

"According to Heb. 11:10, **the foundations are beneath the entire city** and not the walls only. On each foundation is engraved the name of the apostle-king ruling over the tribe or nation to whom belongs that portion of the city adjacent to their gate. **The crystal clearness of the golden streets makes it possible for the inhabitants of the city to see the precious stone foundations of the city and the names of the apostle-kings emblazoned on them, each one under the portion of the city belonging to the nation over which he rules.** The twelve colors of the foundations probably represent the characteristics of the twelve nations and their rulers, the character distinctions being the reason for the twelve tribal divisions. **These twelve stones are almost identical with the twelve stones in the breastplate of the high priest which represented the twelve tribes of Israel.** See Ex. 28:17. This is further proof that these stones and **their colors represent character.**" *Bunch, TR*, 285,286.

"In fact, 8 of the 12 stones mentioned [in Rev. 21:19,20] are found in the breastplate (cf. Exod. 28:17-20; 39:9-14). But whereas each stone represented one of the 12 tribes, **each foundation stone bears the name of an apostle (21:14).**" *Biblical Research Inst.*, 2SOR, 258.

"Foursquare it shall be *being doubled*; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

"And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.* And the second row *shall be an emerald, a sapphire, and a diamond.* And the third row a *ligure, an agate, and an amethyst.* And the fourth row a *beryl, and an onyx, and a jasper:* they shall be set in gold in their inclosings.

"And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes." **Exodus 28:16-21.**

"The twelve foundations are presumably laid side by side; otherwise the lower ones would be invisible. They attract John's special attention because

of their order and composition. Each one is made out of a different jewel! See Rev. 21:19,20. Here is another like with the Old Testament.

"The Old Testament high priest was outfitted with a costly breastpiece bearing precious stones engraved with the names of the twelve tribes. See Ex. 28:15-21. **The stones in the breastpiece were laid in a square, three stones in each of four rows.** Many of the stones in the breastpiece and in the city foundations are the same." *Maxwell, God Cares*, 533.

"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in **the form of a square**, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. **The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God.** Within the border were twelve stones set in gold, **arranged in rows of four**, and, like those in the shoulder pieces, engraved with the names of the tribes." *Patriarchs & Prophets*, 351.

"Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. **The glittering ranks are drawn up in the form of a hollow square about their King**, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love." *Great Controversy*, 645,646.

Garnished With All Manner of Precious Stones.—

"The foundation, composed entirely of precious stones, is beautiful beyond description; but besides this, it is **ornamented, or garnished**, with *all manner of precious stones*." *Haskell, SSP*, 345.

"By His Spirit he hath garnished the heavens."
Job 26: 13.

"It is the walls of the foundations, which have inscribed in them the names of the 12 apostles of the Lamb, that are garnished with precious stones. The Holy Spirit has garnished these walls with '**precious stones**'—those who have chosen to follow the Lamb through the ministry of the Spirit in the twelve apostles and their spiritual descendants." *PJ*

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." **1 Peter 2:5.**

"That our daughters *may be as corner stones, polished after the similitude of a palace.*" **Psalm 144:12.**

"O thou afflicted, tossed with tempest, *and not comforted*, behold, **I will lay thy stones with fair**

colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of **pleasant stones.**" **Isaiah 54:11-12.**

"And he garnished the house with precious stones for beauty." **2 Chronicles 3:6.**

"As a wise master builder, Jeremiah at the very beginning of his lifework sought to encourage the men of Judah to lay the foundations of their spiritual life broad and deep, by making thorough work of repentance. Long had they been building with material likened by the apostle Paul to wood, hay, and stubble, and by Jeremiah himself to dross. '**Refuse silver shall men call them**,' he declared of the impenitent nation, '**because the Lord hath rejected them.**' *Jeremiah 6:30*, margin. Now they were urged to begin building wisely and for eternity, casting aside the rubbish of apostasy and unbelief, and **using as foundation material the pure gold, the refined silver, the precious stones—faith and obedience and good works**—which alone are acceptable in the sight of a holy God." *Prophets & Kings*, 409,410.

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.

Twelve Gates Were of Twelve Pearls.—

"The beautiful city of God, built of materials most precious here on earth, is very appropriately described as having gates of pearl. But more than that, the scripture says that **each gate is of a single pearl. Iridescent and glowing with the beautiful colors** reflected from the foundations, these portals swing wide to **welcome the redeemed** to their eternal home." *Smith, DR*, 766.

"Each gate is a single pearl. The pearl, as we know it, is **formed by the life fluid of the oyster covering a foreign substance.** The pearls of heaven represent the abundant righteousness of Christ called forth by sin; but which, flowing full and free, covers every blemish in the character to which it is applied." *Haskell, SSP*, 346.

"Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. **The righteousness of Christ, as a pure, white pearl,**

has no defect, no stain. No work of man can improve the great and precious gift of God. It is with-out a flaw. In Christ are ‘hid all the treasures of wisdom and knowledge.’ Col. 2:3. He is ‘made unto us wisdom, and righteousness, and sanctification, and redemption.’ 1 Cor. 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss.” *Christ’s Object Lessons*, 115.



Jesus is the pearl of great price

“The foundations are different, but the gates are all alike. **There is but one way, only one way to enter.** **Jesus is the way.** The pearl was esteemed among the ancients as the gem of greatest value. **It was the only precious stone that the art of man and his skill could not improve.** They could give fresh luster to the emerald and sapphire but not so to the pearl. So with ‘the truth and the way.’” *Burnside, RWU*, 229.

“**I am the door:** by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” **John 10:9.**

“**Pearls are produced by suffering....** Slowly, and patiently, the oyster begins to build layer upon layer of a plastic, milky substance which at last covers up the cutting edges of the sand, leaving a lovely coating over all, which hardens to become a beautiful pearl. **Thus the trial is conquered and the misfortune turned to blessing.** All who enter that fair city will pass through a gate of pearl, a symbol of suffering. By the abundant grace of God **they have turned their trials into triumphs.”** *Anderson, UR*, 204

“We must through much tribulation, enter into the kingdom of God.” **Acts 14:22..**

Every Several Gate.—

“Several—Strong’s Greek Dict. #1520, *heis: one.*”

Every Several Gate Was of One Pearl.—

“**Each gate was made up of a different type of pearl.”** *Michaelson, Write the Vision, Vol. I*, 385.

The Street of the City Was Pure Gold.—

“In this verse, as also in verse 18, the city is spoken of as built of gold, pure, like unto clear glass, that is, transparent glass. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above would also appear below; so that to the person walking those golden streets **it would appear that both himself and the city were suspended between the infinite heights above and the unfathomable depths below, while the mansions on either side of the street, having equal powers of reflection, would marvelously multiply both palaces and people, and conspire to render the whole scene novel, pleasing, beautiful, and grand beyond conception.”** *Smith, DR*, 766,767.

“Transparent gold would make a poor paving material unless there were something beautiful on which it rested and that could be seen through the pavement. The foundation material of our cement pavements is very unsightly, but is always invisible. But not so with the streets of the New Jerusalem. **There is something very beautiful to look at beneath the golden pavements of the streets of the celestial city, and this is the reason for their transparency.”** *Bunch, TR*, 285.

“Do you seek gold, the riches of this world? We read that the streets of the city are paved with pure gold, and that the gates of the city are of gold set with pearls. The riches obtained here may be consumed. There are many ways in which you may be robbed of your earthly treasure. Christ says: ‘**Lay up for yourselves treasures in heaven.**’ There no thief shall approach; no moth or rust shall corrupt. **Thus, if you lay up your treasures there, you will have an imperishable treasure which you can be in no danger of losing.”** *Signs, 1/31/1878.*

REVELATION 21:22

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

I Saw No Temple Therein.—

“**Before his fall man worshiped God face to face and therefore had no need of a temple....** The redeemed will see and worship God face to face in the celestial city and no other temple for worship will be needed.” *Bunch, TR*, 286.

“**From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.** Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of

Heaven is fulfilled. **God dwells in humanity, and through saving grace the heart of man becomes again His temple.** God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. **They did not yield themselves as holy temples for the Divine Spirit.**" *Desire of Ages*, 161.

"The Temple of Jerusalem, as well as the tabernacle in the wilderness, represented God's realm in the middle of man's domain. Because of sin both domains were differentiated and separated. To bridge the gap, mediation between God and man was necessary. Now, in the New Jerusalem the world of God and the world of men have become one and the same. **Mediation is no longer necessary. Communication is open. God talks directly with man, and man with God. The communion of love is perfect. Therefore, the temple has to disappear.**

"The true temple is the presence of God among His people. God is no more separated from man. God is no more in a place reserved to Him alone. The place where God is and the place where man is have become the same. **The new city is the encounter place of God and man, without barriers, and forever.**" *Biblical Research Inst.*, 2SOR, 261.

"This does not mean that there will be no temple. **It means that the location of the temple has been altered. Originally it was within the city. However, in Ezekiel's vision the temple is shown as being outside the city.** Apparently it is the same when the reign of sin ceases, because John reveals that the saints, represented by the number 144,000, '**are before the throne of God and serve him day and night in his temple.**' *Rev. 7:15*. Undoubtedly, the temple will serve a different function in the Hereafter because sin is no more, and priestly services are no more. Christ will be, not the priest-king, but King of kings." *Cooke*, #33, 21,22.

Lord God Almighty & the Lamb Are the Temple.—

"With the temple is naturally associated the idea of sacrifices and mediatorial work, but when the city is located upon the earth, there will be no such work to be performed. Sacrifices and offerings, and all mediatorial work based thereon, will be forever past. Hence there will be no need of the outward symbol of such work. But the temple in old Jerusalem, besides being a place for sacrificial worship, was the beauty and glory of the place. **As if to anticipate the question that might arise as to what would constitute the ornament and glory of the new city** if there was to be no temple therein, the prophet answers, '**The Lord God Almighty and the Lamb are the temple of it.**'" *Smith, DR*, 767.

"(Rev. 21:22 quoted.) The people of God are privileged to hold open communion with the Father and

the Son. 'Now we see through a glass, darkly.' **1 Corinthians 13:12.** We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; **but then we shall see Him face to face, without a dimming veil between.** We shall stand in His presence and behold the glory of His countenance." *Great Controversy*, 676.

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.

The City Had No Need of the Sun, Nor the Moon.—

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." *Isaiah 60:19,20.*

"**The light of the sun will be superseded** by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noon tide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day." *Great Controversy*, 676.

"All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely **Jesus, whose countenance shines brighter than the sun at noonday.**" *Early Writings*, 51.

"It is in the city alone, probably, that there is no night. There will of course be days and nights in the new earth, but they will be days and nights of surpassing glory. In speaking of this time, the prophet says, '**Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.**' *Isaiah 30:26.* But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? The light of the sun shall be sevenfold, so that although the night is as our day, the day will be sevenfold brighter, making the contrast between day and night there as marked, perhaps as at the present time. Both will be surpassingly glorious." *Smith, DR*, 767,768.

"In the New Jerusalem, there is no veil, no temple; **but God and Christ are the light of it.** The veiling of Jehovah's glory is likewise typified by the sun and moon in our own heavens. The light of these bodies

seems intense to mortal eyes; but in the new earth, the sun will shine with a light seven times brighter than today and the moon will be as our sun. **Even then, their light is hidden by the glory of celestial rays. Day and night, that light of life shines forth throughout eternity.**" Haskell, SSP, 347.

"**Moreover** the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound." **Isaiah 30:26.**

"All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now." **8 Testimonies, 42.**

PARALLELS BETWEEN ISAIAH 60 AND REVELATION 21,22

| | |
|-------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| 'Thy gates shall be open continually. They shall not be shut day nor night.' Vs. 11. | 'The gates of it shall not be shut at all by day for there shall be no night there.' Vs. 25. |
| 'That men may bring to thee the forces [mar. wealth] of the Gentiles [or nations].' Vs. 11. | 'They shall bring the glory and honor of the nations into it.' Vs. 24. |
| 'That their kings may be brought.' Vs. 11. | 'The kings of the earth do bring their glory into it.' Vs. 26. |
| 'Violence shall no more be heard in thy land, wasting or destruction within thy borders.' Vs. 18. | 'And there shall be no more death, neither sorrow, nor crying, neither ... pain.' Vs. 4. 'There shall be no more curse.' Vs. 22:3. |
| 'The sun shall no more Thy light by day, neither for brightness shall the moon give light to thee.' Vs. 19. | 'The city had no need of the sun, neither of the moon to shine in it.' Vs. 23. |
| 'The Lord shall be to thee an everlasting light, and thy God the glory.' Vs. 19. | 'The glory of God did lighten it and the Lamb is the light thereof.' Vs. 23; 22:5. |
| 'The days of thy mourning shall be ended.' Vs. 20. | 'And God shall wipe away all tears from their eyes.' Vs. 4. |
| 'Thy people shall be all righteous.' Vs. 21. | 'There shall in no wise enter into it anything that defileth, neither abomination or makes a lie.' Vs. 27. |
| 'They shall inherit the land forever.' Vs. 21. | '[The saints] shall reign forever and ever.' 22:5. |

From: Cooke, #33-UR, 23,24.

Glory of God & The Lamb Are the Light Thereof.—

"No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. **The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God.**" (*Manuscript 1a*, 1890). 6BC 1118.

"In this present kingdom of grace Christ is the spiritual light of the world, the sun of righteousness. **In the kingdom of glory, Christ is the literal light of the world as is also the Father.** That vast city of approximately 350 miles square will have no need of artificial lighting. The light of God's glory will diffuse throughout the whole city and in every dwelling." Cooke, #33-UR, 22.

"In the first creation the light appeared before the appearing of the sun and the moon; **in the new creation the glory of God expands to eclipse any other material source of light....** God's light shines through Christ." *Biblical Research Inst.*, 2SOR, 261.

"As Christ walked and talked with His disciples during His ministry on this earth, so will He teach us in the school above, leading us beside the river of living waters and **revealing to us truths that in this life must remain hidden mysteries** because of the limitations of the human mind, so marred by sin." *Counsels to Parents, Teachers, and Students*, 209.

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 and Kings.—

"The nations are the nations of the saved, and in the new-earth state we are all kings in a certain sense. We possess a 'kingdom,' and are to 'reign' forever and ever.

"But it appears from some of our Saviour's parables, as in Matt.25:21,23, that **some will occupy a special sense the position of rulers, and may thus be spoken of as kings of the earth in connection with the nations of the saved.** These bring their glory and honor into the city, when on the Sabbaths and new moons they there come up to worship before God. (Isaiah 66:23.)" Smith, DR, 768.

"There will be no earthly nations saved as such, except the one 'holy nation' of spiritual Israel which is comprised of saints from every nation. ...Because

God's kingdom is a place of perfect order, undoubtedly the saved will be organized into appropriate groups—**'the nations of the ...saved.'**" Cooke, #33-UR, 22.

"What kings are these? **This description is borrowed from Isaiah 60** where the prophet foretold how ancient Israel would have become the center of the kingdom of God on earth, were she faithful. However, the prediction will be fulfilled to spiritual Israel in the last days in a spiritual sense. It will also have a literal fulfillment in the earth made new. **Much of the imagery used by Isaiah is borrowed by the Revelator in Revelation 21 and 22.**

"And the **Gentiles** [nations] shall come to thy light, and **kings** to the brightness of thy rising." **Isaiah 60:3.**

"The church triumphant will be divided into twelve tribal or national divisions, just as the church militant has always been divided according to the twelve leading characteristics of her members. See Rev. 7:4-8. **The twelve nations of the redeemed will be ruled over by the twelve apostle kings in fulfillment of the promise of Jesus.** See Mt. 19:27,28; Luke 22:28-30. These are '**the nations of them which are saved**' and the '**kings of the earth**' which enter the city through the twelve gates as described in Rev. 21:24-26. The citizens of each nation will pass through the gate of the nation to which they belong as indicated by the name of the tribe inscribed on or above the various gates.

"...The twelve nations will together compose a central united kingdom ruled over by the second Adam who will be the '**KING OF KINGS, AND LORD OF LORDS.**' The central throne will be '**the throne of David**' on which '**the Son of David**' will reign forever, and '**of the increase of His government and peace there shall be no end.**' See Isa. 9:6,7. Then will be fulfilled Isa. 26:1,2: '**In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.**' " Bunch, TR, 284,285.

"Unto Him that loved us, and washed us from our sins in His own blood, And **hath made us kings** and priests unto God and His Father." **Rev. 1:5,6.**

Shall Walk In The Light of It.—

"The statement, [Rev. 21:24 last part quoted], refers to the Lamb and the glory of God, source for light for the Holy City. **This recalls the pillar of fire that lighted Israel's way through the wilderness to the Promised Land** (Exod. 13:21)." Biblical Research Inst., 2SOR, 268.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his

guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to **learn the history of divine interposition in the individual life**, of heavenly cooperation in every work for humanity!

"**All the perplexities of life's experience will then be made plain.** Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, **will be seen a grand, overruling, victorious purpose, a divine harmony.**" Education, 305.

"Many seem to have the idea that this world and the heavenly mansions constitute the universe of God. Not so. **The redeemed throng will range from world to world**, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their minds. **The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension.**" (Review & Herald, 3/9/1886). 7BC, 990.

Do Bring Their Glory and Honor Into It.—

"Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, '**You have washed your robes in My blood, stood stiffly for My truth, enter in.**' We all marched in and felt that we had a perfect right in the city." Life Sketches, 66.

REVELATION 21:25

And the gates of it shall not be shut at all by day: for there shall be no night there.

The Gates Of It Shall Not Be Shut At All By Day.—

"Therefore thy gates shall be **open continually**; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be brought.*" **Isaiah 60:11.**

There Shall Be No Night There.—

"In the City of God '**there shall be no night.**' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. '**And they need no candle, neither light of the sun; for the Lord God giveth them light.**' **Revelation 22:5.** The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses

the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. **The redeemed walk in the sunless glory of perpetual day.**" *Great Controversy*, 676.

"The disappearing of night is ...mentioned twice (21:25; 22:5). Why this insistence? We know how important the light motif is in the Johannine writings. Light can symbolize knowledge and truth. To say that there is no more night **means also that the mystery of God (10:7) will be revealed, the revelation of Christ will be fully accomplished (1:1), and all that now is dark and obscure will become, finally, definitively clear.**" *Biblical Research Inst.*, 2SOR, 262.

REVELATION 21:26,27

And they shall bring the glory and honour of the nations into it.

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.

The Glory and Honor of the Nations.—

"What glory and honor? The redeemed will not exist in a state of inactivity in the better land. As the author of the Great Controversy has so beautifully described it:

"Immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. **There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.** All the treasures of the universe will be open to the study of God's redeemed." GC, 677.

Nothing That Defiles Shall Enter In.—

"Blessed are the **undefiled** in the way, who walk in the law of the LORD." **Psalm 119:1**.

"And it shall come to pass, that he that is left in Zion, and **he that remaineth in Jerusalem, shall be called holy**, even every one that is written among the living in Jerusalem." **Isaiah 4:3**.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth **there shall no more come into thee the uncircumcised and the unclean.**" **Is. 52:1**.

"Thus saith the Lord GOD; **No stranger, uncircumcised in heart, nor uncircumcised in flesh,**

shall enter into my sanctuary, of any stranger that *is* among the children of Israel." **Ezekiel 44:9**.

"These are they which were **not defiled with women**; for they are virgins." **Rev. 14:4**.

"But all cannot enter. Some are left outside with their children, whose characters have not been transformed by submission to the will of God. A hand is raised, and the words are spoken, 'You have neglected home duties. You have failed to do the work that would have fitted the soul for a home in heaven. You cannot enter.' **The gates are closed to the children because they have not learned to do the will of God, and to parents because they have neglected the responsibilities resting upon them.**" (*Manuscript 31, 1909*). *Child Guidance*, 13.

"Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul. **Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.**

"Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity." *My Life Today*, 129.

"Know ye not that ye are the temple of God, and *that the Spirit of God dwelleth in you?* **If any man defile the temple of God, him shall God destroy;** for the temple of God is holy, which temple ye are." **1Cor. 3:16,17**.

"No man can be a true minister of righteousness, and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco, and yet win souls to the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. **The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth.**" (*Manuscript 86, 1897*). *Temperance*, 69.

"All who enter the City of God will enter through the strait gate—by agonizing effort; for '**there shall in no wise enter into it anything that defileth.**' **Revelation 21:27**. But none who have fallen need give up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but if they repent, forsake sin, and turn to God, there is still hope for them. He who declares, '**Be thou faithful unto death, and I will give thee a crown of life,**' also gives the invitation, '**Let the wicked forsake his way, and the unrighteous man his thoughts:** and

let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' Rev. 2:10; Isaiah 55:7. God hates sin, but He loves the sinner. 'I will heal their backsliding,' He declares; 'I will love them freely.' Hosea 14:4." *Prophets & Kings*, 84.

Or Maketh a Lie.—

"The character of those who enter the city is also indicated by the character of those excluded. **Three times it is repeated that all liars will be excluded from the heavenly city and kingdom.** ...It is evident from many Scriptures that **God especially hates lying.** See **Prov. 6:6-19.** The telling of a lie was the first sin ever committed by him who is the father of lies. Lying was the chief cause of the fall of Lucifer and his angels and also man. Those who enter the kingdom of God will get complete victory over lying. See **Zeph. 3:13; Rev. 14:5.**" *Bunch, TR*, 287.

"Judgment also will I lay to the line, and righteousness to the plummet: and the **hail shall sweep away the refuge of lies**, and the waters shall overflow the hiding place." **Isaiah 28:17.**

"In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and, as a result, they lost this life and the life that is to come. The same God who punished them, today condemns all falsehood. **Lying lips are an abomination to Him.** He declares that into the Holy City 'there shall in no wise enter... anything that defileth, neither whatsoever worketh abomination, or maketh a lie.' **Revelation 21:27.** Let truth telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means shipwreck of faith. '**Stand therefore, having your loins girt about with truth.**' **Ephesians 6:14.** He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one. Himself a falsifier, **he has no confidence in the word of others.**" *Acts of the Apostles*, 75.

Written in the Lamb's Book of Life.—

"The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: '**Rejoice, because your names are written in heaven.**' **Luke 10:20.** Paul speaks of his faithful fellow workers, '**whose names are in the book of life.**' **Phil. 4:3.** Daniel, looking down to '**a time of trouble, such as never was,**' declares that God's people shall be delivered, '**everyone that shall be found written in the book.**' And the revelator says that those only shall enter the city of God whose names '**are written in the Lamb's book of life.**' **Dan. 12:1; Rev. 21:27.**" *Great Controversy*, 480,481.

"**When we become children of God, our names are written in the Lamb's book of life,** and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined, by Him who declares, '**I know thy works.**' If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us." (*Signs*, 9/6/1885). **7BC**, 987.

"As the people of God afflict their souls before Him, **pleading for purity of heart**, the command is given, '**Take away the filthy garments**' from them, and the encouraging words are spoken, '**Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. **Their names are retained in the Lamb's book of life,** enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. '**A fair miter**' is set upon their heads. **They are to be as kings and priests unto God.**" **5 Testimonies**, 475,476.

Shall Enter.—

"**But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,** they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: **They shall enter into my sanctuary,** and they shall come near to my table, to minister unto me, and they shall keep my charge." **Ezekiel 44:15,16.**

REVELATION 22

REVELATION 22: 1-21

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

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.

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:

4 And they shall see his face; and his name shall be in their foreheads.

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.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

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 shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

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.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

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.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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.

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.

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:

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.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

REVELATION 22:1,2

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

He Shewed Me.—

“One of the seven plague angels. See ch. 21:9.”
PJ.

The River of Water of Life.—

“In Eden the tree of life grows on the banks of the river of life. As long as Adam and Eve ate of the fruit of that tree, life was eternal. **The waters were life-giving.** This virtue has been lost by the rivers of earth, through the curse of sin, yet every flowing river is a reminder to man, of the river of life which proceeds from the throne of God. **The source of this river is God—the fountain, or head waters of all truth;** and flowing from Him, who is infinite and eternal, it signifies the spread of truth through the earth. In Eden that water typified Christ; and there, they communed with Him as freely as they drank of the clear flowing waters. Rivulets from the throne have always watered the earth, but there never have been channels sufficiently strong for an over abundant flow. On the new earth, that river will be restored. Christ Himself will lead His people to the fountain of living waters. ‘**Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life.**’ ‘Ho, every one that thirsteth. ‘The Spirit and the bride say, Come. ...Let him that is athirst come.’ Jesus said: ‘**Whosoever drinketh of the water that I shall give him shall never thirst.**’ ‘If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.’ (Ps. 36:8; Is. 55:1; Rev. 22:17; John 4:10,14).” Haskell, SSP, 351,352.

“**If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.**” ‘This,’ said John, ‘spake He of the Spirit, which they that believe on Him should receive.’ John 7:37-39. The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, is an emblem of the divine grace which Christ alone can bestow, and which is as the living water, purifying, refreshing, and invigorating the soul. He in whom Christ is abiding has within him a never-failing fountain of grace and strength. Jesus cheers the life and brightens the path of all who truly seek Him. His love, received into the heart, will spring up in good works unto eternal life. And not only does it bless the soul in which it springs, but the living stream will flow out in words and deeds of righteousness, to refresh the thirsting around him.

“The same figure Christ had employed in His conversation with the woman of Samaria at Jacob’s well: ‘**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.' John 4:14. Christ combines the two types. He is the rock, He is the living water.

"The same beautiful and expressive figures are carried throughout the Bible. Centuries before the advent of Christ, Moses pointed to Him as the rock of Israel's salvation (Deuteronomy 32:15); the psalmist sang of Him as 'my Redeemer,' 'the rock of my strength,' 'the rock that is higher than I,' 'a rock of habitation,' 'rock of my heart,' 'rock of my refuge.' In David's song His grace is pictured also as the cool, 'still waters,' amid green pastures, beside which the heavenly Shepherd leads His flock. Again, 'Thou shalt make them,' he says, 'drink of the river of Thy pleasures. For with Thee is the fountain of life.' Psalms 19:14; 62:7; 61:2; 71:3 (margin); 73:26 (margin); 94:22; 23:2; 36:8, 9. And the wise man declares, 'The wellspring of wisdom [is] as a flowing brook.' Proverbs 18:4. To Jeremiah, Christ is 'the fountain of living waters;' to Zechariah, 'a fountain opened ...for sin and for uncleanness.' Jeremiah 2:13; Zechariah 13:1.

"Isaiah describes Him as the 'rock of ages,' and 'the shadow of a great rock in a weary land.' Isaiah 26:4 (margin); 32:2. And he records the precious promise, bringing vividly to mind the living stream that flowed for Israel: '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.' 'I will pour water upon him that is thirsty, and floods upon the dry ground;' 'in the wilderness shall waters break out, and streams in the desert.' The invitation is given, 'Ho, every one that thirsteth, come ye to the waters.' Isaiah 41:17; 44:3; 35:6; 55:1. And in the closing pages of the Sacred Word this invitation is echoed. The river of the water of life, 'clear as crystal,' proceeds from the throne of God and the Lamb; and the gracious call is ringing down through the ages, 'Whosoever will, let him take the water of life freely.' Revelation 22:17." *Patriarchs & Prophets*, 412,413.

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." Ezekiel 47:9.

"Medical missionary work and the gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church." *Bible Echo*, 8/12/1901.

Proceeding Out of the Throne.—

"Revelation describes the New Jerusalem from the external view. **Revelation 22 now describes the city from within.** The first and central object is the

throne. Secondly, the sparkling waters that emerge from beneath the throne. What an impressive demonstration of the creative power of God. Thirdly, the tree of life." *Cooke, #33-UR*, 27.

"Afterward he brought me again unto the door of the house; and, behold, **waters issued out from under the threshold of the house** eastward." *Ezekiel 47:1*.

Rain From Heaven.—

"The rain from heaven to earth seems to connect with the river in heaven. See Psalm 46:4, 65:4, Deut. 11:1-15. Compare the river flowing through the New Jerusalem with the river flowing through Babylon." *PJ*.

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.

The Street of It.—

"Although the word 'street' is here used in the singular number, with the definite article 'the' before it, it is not supposed that there is but one street in the city; for there are twelve gates, and there must of course be a street leading to each gate. But the street here spoken of is *the* street by way of distinction, the main street, or, as the original word signifies, **the broad way, the great avenue.**" *Smith, DR*, 771.

In the Midst of the Street of It.—

"The tree of life is in the midst of this street; but is on either side of the river of life. Therefore the river of life is also in the midst of the street of the city. This river proceeds from the throne of God. The picture thus presented before the mind is this: **The glorious throne of God at the head of this broad way, or avenue; out of that throne the river of life, flowing lengthwise through the center of the street; and the tree of life growing on either side, forming a high and magnificent arch over that majestic stream, and spreading its life-bearing branches far away on either side.** How wide this broad street is, we have no means of determining, but it will be at once perceived that a city three hundred and seventy-five miles square, would have an ample space for its great avenue." *Smith, DR*, 771.

The Tree of Life On Either Side of the River.—

"But how can the tree of life be but one tree, and still be on either side of the river? It is evident that there is but one tree of life. From Genesis to Revelation it is spoken of as but one—*the* tree of life. To be at once on both sides of the river, **it must have more than one trunk, in which case it must be united above in**

order to form but one tree.” *Smith, DR*, 771,772.

“Why should such a tree be looked upon as unnatural or impossible, since we have an illustration of it here upon earth? **The banyan tree** of India is of precisely the same nature in this respect. Of this tree the Encyclopedia Americana thus speaks: ‘The *Ficus indica* (Indian fig, or banyan tree) has been celebrated from antiquity from its letting its branches drop and take root in the earth, which in their turn become trunks, and give out other branches, **a single tree thus forming a little forest.**’ In just this way the tree of life could extend and support itself.” *Smith, DR* (1897), 577.

“The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. **To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality.** But through man’s disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This was his test. He failed, and his transgression opened the floodgates of woe upon our world.

“The tree of life was a type of the one great Source of immortality. **Of Christ it is written, ‘In Him was life; and the life was the light of men.’** He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. **Now, life and immortality are brought to light through Jesus Christ....”** *Medical Ministry*, 233,234.

“It has been noticed that the word used in Revelation 22:2 for ‘tree’ is *xulon*, ‘wood,’ and not the usual word which in the NT is *dendron*. Now, *xulon*, which usually means ‘wood’ (cf. Rev. 18:12,13), is often used in the New Testament for the cross, and always, in Revelation, for the ‘tree of life’ (cf. 2:7; 22:2,14,19). If this is an allusion to the cross, ‘the tree of life’ would be one of the most beautiful images ever possible for the gospel: the tree would be the perfect reminder that life reaches man only through the redemptive sacrifice of Jesus.” *Biblical Research Inst., 2SOR*, 267.

“Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. **At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree.** So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.” *Early Writings*, 17.

“**The word of truth,** ‘It is written,’ is the gospel we are to preach. **No flaming sword is placed before this tree of life.** All who will may partake of it.

There is no power that can prohibit any soul from taking of its fruit. All may eat, and live forever.” *6Testimonies*, 19.

Which Bare 12 Manner of Fruits...Every Month.—

“The tree of life bears twelve kinds of fruit, and yields its fruit every month. This fact throws light upon the declaration in Isa.66:23, that all flesh shall come up **‘from one new moon to another’** to worship before the Lord of hosts. The Greek phrase in the verse before us is *kata mena hekaston*, ‘each month.’ The Septuagint has here *men ek menos* ‘from month to month.’ **The redeemed come up to the holy city from month to month to partake of the fruit of the tree of life.”** *Smith, DR*, 772.

“Every month [Isa. 66:23] the redeemed come to the tree of life to eat of its fruit. When one considers the innumerable multitude of God’s people, **what an abundance of fruit must be produced by this tree.”** *Cooke, #33-UR*, 27.

Necessary to Preserve Immortal Life.—

“The purpose of this tree seems to be to assure the saints life without interruption. Its fruit is produced each month. **This seems to be the reason for the monthly visit to the city at the time of the new moon. Isaiah 66:23. Some have thought that the fruit of this tree contains all the essential elements to perpetuate life.** Before sin man had free access to the tree of life. Because of disobedience man was driven from his garden home and angels were stationed at the tree of life lest sinful man should continue to eat of its fruit and become immortal.” *Metcalf, GPDR*, 175.

“Man is not naturally immortal. Nor does he possess an immortal soul. Therefore it is necessary to perpetuate immortality. The chosen source is the tree of life. This is a continual reminder to the redeemed that even in the sinless, immortal state they are still dependent upon God for life.” *Cooke, #33-UR*, 28.

“**The tree of life is a representation of the preserving care of Christ for His children.** As Adam and Eve ate of this tree, they acknowledged their dependence upon God. **The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die.** The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve.” (*Review & Herald*, 1/26/1897). 7BC, 988.

“After the entrance of sin, the heavenly Husbandman transplanted the tree of life to the Paradise above; **but its branches hang over the wall to the lower world.** Through the redemption purchased by the blood of Christ, **we may still eat of its life-giving fruit.”** (*Signs*, 3/31/1909) 7BC, 989.

Its Leaves Are For the Healing of the Nations.—

“Literally, the service of the nations. This cannot be understood as implying that any will enter the city in a diseased or deformed condition to need healing; for then the conclusion would follow that there will always be persons there in that condition, as we have no reason to understand that **the service of the leaves, whatever it is, will not be perpetual, like the use of the fruit.** But the idea of disease and deformity in the immortal state is contrary to the express declarations of Scripture. ‘**The inhabitant shall not say, I am sick.’ Is. 33:24.**’ *Smith, DR, 772.*

“The statement that the leaves of the tree of life are ‘**for the healing of the nations**’ (22:2) is problematic. In a world where death and suffering have disappeared, is there any need for healing? (Cf. Ezek. 47:12.) In order to answer this question we must also remember that man, even after resurrection, remains a creature. **He lives because God’s life is imparted, moment after moment, to him.**

“Even while being with God, man is still man, and God is still God. Man depends on God for subsisting. He will be constantly dependent on God’s life. **The leaves of the tree of life will remind man that he needs to be continuously ‘healed’ of his finitude.** Even though fully integrated in the body of Christ, man will never be Christ. Man will be able to look to God face to face, but will never be divinized. He will never be God. He will always be a creature, and God will always be the Creator. Man will reign but never alone, always with God.” *Biblical Research Inst., 2SOR, 267.*

“And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.” *Ezekiel 47:12.*

“All the war and strife of nations have come because man ate not of the fruit of the tree of life. The whole controversy of six thousand years originated when man ate of the fruit of the tree of the knowledge of good and evil. That tree will not be found in the earth made new, and the fires of the last days will consume all nations who have continued to eat of its fruit. ‘**The scars and bruises**’ (Ezek. 47:12, mar.) caused by eating its fruit will be healed by the leaves of the tree of life.” *Haskell, SSP, 352,353.*

“For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; **for God’s Word is a leaf from the tree of life.**” (*Manuscript 14, 1903.*) *2BC, 1039.*

“Especially will the sick be comforted by hearing the Word; **for in giving the Scriptures God has given to mankind a leaf from the tree of life,** which is for the healing of the nations.” (*Manuscript 105, 1901.*)

5BC, 1134.

“(Rev. 2:7 quoted.) **Must we wait until we are translated before we eat of the leaves of the tree of life?** He who receives into his heart the words of Christ knows what it means to eat the leaves of the tree of life. (John 6:33-63 quoted.)

“When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes down from heaven. He enters into the life of Christ, and appreciates the great sacrifice made in behalf of the sinful race.

“The knowledge that comes from God is the bread of life. It is the leaves of the tree of life which are for the healing of the nations. The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end.

“All truth is to be received as the life of Jesus. **Truth cleanses us from all impurity, and prepares the soul for Christ’s presence.** Christ is formed within, the hope of glory.” (*Manuscript 103, 1902.*) *7BC, 957.*

“The Word of God is our sanctification and righteousness, because it is spiritual food. **To study it is to eat the leaves of the tree of life.** Nothing is more uplifting to God’s servants than to teach the Scriptures just as Christ taught them. The Word of God contains divine nourishment, which satisfies the appetite for spiritual food.” (*Letter 17, 1902 Evangelism, 138.*)

“In them [the promises of God’s word] He is speaking to us individually, speaking as directly as if we could listen to His voice. **It is in these promises that Christ communicates to us His grace and power.** They are leaves from that tree which is ‘**for the healing of the nations.**’ Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. **Nothing else can have such healing power.** **Nothing besides can impart the courage and faith which give vital energy to the whole being.**” *Ministry of Healing, 122.*

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:

There Shall Be No More Curse.—

“**The curse that Heaven placed upon the world in the beginning was threefold.**

“1. The curse upon the ground as a result of Adam’s sin. This prevented the soil from giving forth of its fullness in regard to production. [Gen. 3:17].

“2. The curse upon Cain because of the murder of

his brother [Gen. 4:11]. The Hebrew may read, ‘**Thou art more cursed than the earth.**’

“3. The curse upon the earth at the Flood because of the moral corruption of the race by which ‘**the world that then was**’ became ‘**the heavens and the earth which are now.**’ [Gen. 8:21; 6:1-7; 2 Peter 3:6,7.]

“The curse did not come all at once... Since the Food, as the human family have forgotten God...**the curse has rested heavier and heavier upon men and upon the beasts.** The trees and all vegetation also have felt the effects of the curse.’ Spiritual Gifts, Vol. 4, 192.

“And **men** shall dwell in it, and **there shall be no more utter destruction;** but Jerusalem shall be safely inhabited.” **Zech. 14:11.**

“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that **all these curses shall come upon thee,** and overtake thee.” Dt. 28:15.



No More Sin, No More Curse

The Throne of God and of the Lamb.—

“This language proves that the great God, **the Father, is referred to, as well as the Son.**” Smith, DR, 772.

His Servants Shall Serve Him.—

“**His servants shall serve Him.**’ Rev. 22:3. The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. **What we now are, in character and holy service, is the sure foreshadowing of what we shall be.**” Education, 307.

REVELATION 22:4

And they shall see his face; and his name shall be in their foreheads.

His Face.—

“The word ‘His,’ in the sentence, ‘**And they shall see his face,**’ refers to the Father; for He is the one whose name is in their foreheads. That it is the Father, we learn from chapter 14:1. This will be a fulfillment of the promise in Matt.5:8, ‘**Blessed are the pure in heart; for they shall see God.**’” Smith, DR, 773.

They Shall See His Face.—

“According to the Scriptures, no sinful mortal has ever seen God’s face. God did not show Himself to the prophets, nor to the priests in the temple. He was present, but never visible. ... Only God’s name was known. **He always acted through His Word. He was ‘heard’ but not ‘seen.’ Now sight joins hearing,** and God’s presence is fully experienced by man.” Biblical Research Inst., 2SOR, 262,263.

“We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. **We shall stand in His presence and behold the glory of His countenance.**” Great Controversy, 677.

“In the heavenly school we shall have opportunity to attain, step by step, to the greatest heights of learning. There, as children of the heavenly King, we shall ever dwell with the members of the royal family; **there we shall see the King in His beauty and behold His matchless charms.**” Counsels to Parents, Teachers, and Students, 208.

“Face exhibits character. Our heavenly Father is absolute perfection. What, then, must the Father’s face be like? Beautiful faces have a magnetic attraction. How then, will the saints be affected when they ‘see his face.’ We suggest that so awe-inspiring, so impressive, so moving, so overwhelming is God’s face that the saints will be unable to contain themselves. They will burst forth into uninhibited praise.” Cooke, #33-UR, 29,30.

“Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last ‘**see His face; and His name shall be in their foreheads.**’ Revelation 22:4. And what is the happiness of heaven but to see God? **What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?**” Ministry of Healing, 421.

“The central theme of the Bible, the theme about

which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, ‘**They shall see His face; and His name shall be in their foreheads**’ (Rev. 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme—man’s uplifting—the power of God, ‘**which giveth us the victory through our Lord Jesus Christ.**’ 1 Corinthians 15:57.

“He who grasps this thought has before him an infinite field for study. **He has the key that will unlock to him the whole treasure house of God’s word.**” *Education*, 126.

His Name Shall Be in Their Foreheads.—

“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.” **Revelation 3:12.**

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, **having his Father’s name written in their foreheads.**” **Rev. 14:1.**

“All who enter [the New Jerusalem] will have on the robe of Christ’s righteousness, **and the name of God will be seen in their foreheads.** This name is the symbol which the apostle saw in vision, and signifies the yielding of the mind to intelligent and loyal obedience to all of God’s commandments.” *Son & Daughters*, 370.

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.

There Shall Be No Night There.—

“In the City of God ‘**there shall be no night.**’ None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. **We shall ever feel the freshness of the morning and shall ever be far from its close.**” *Great Controversy*, 676.

For the Lord God Giveth Them Light.—

“The entrance of thy words giveth light; it giveth understanding unto the simple.” **Ps. 119:130.**

They Shall Reign.—

“This does not mean they will reign over one

another, nor over other worlds. It is probably, rather, 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.**” *7SDA Bible Commentary*, 896.

“And hast **made us unto our God kings and priests:** and we shall reign on the earth.” **Rev. 5:10.**

“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.” **Rev. 3:21.**

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 shew unto his servants the things which must shortly be done.

To Shew Unto His Servants.—

“The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. **God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass.** Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: ‘**Write the vision, and make it plain, ...that he may run that readeth it.**’ **Habakkuk 2:2.** The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. **‘Light is sown for the righteous.’ Psalm 97:11.** And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.” *Great Controversy*, 521,522.

Things Which Must Shortly Be Done.—

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants **things which must shortly come to pass;** and he sent and signified it by his angel unto his servant John.” **Rev. 1:1.**

REVELATION 22:7

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Behold, I Come Quickly.—

“Christ Himself, through whom all these revelations have come, repeats the promise which has been the hope of men through the ages, ‘**Behold, I come quickly.**’” *Smith, DR*, 773.

"**Verse 7 proves that Christ is the speaker**, a fact which it is of especial importance to bear in mind in connection with verse 14." *Smith, DR (1897), 578.*

I Come Quickly.—

"And from Patmos, Christ speaks to us by the beloved John: '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'** (**Rev. 1:3**). 'The Lord God of the holy prophets sent his angel to shew unto his servants **the things which must shortly be done. Behold, I come quickly;** blessed is he that keepeth the sayings of the prophecy of this book' (**Rev. 22:6, 7**).

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! **It should be remembered that the promises and threatenings of God are alike conditional.**

"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. **The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming.**

"Had Adventists, after the great disappointment in **1844**, held fast their faith, **and followed on unitedly in the opening providence of God**, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, **the work would have been completed, and Christ would have come ere this to receive His people to their reward.**

"But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. Dissensions and divisions came in. The majority opposed with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel's message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world, were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. **Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!**

"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. **But those to whom it was first preached, went not in 'because of unbelief'** (**Heb. 3:19**). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. **It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.**" *Selected Messages, Vol. I, 67-69.*

Blessed is He That Keepeth the Sayings of the Prophecy of This Book.—

"To keep the sayings of the prophecy of this book is to **obey the duties brought to view** in connection with the prophecy, as, for instance, in chapter 14:9-12." *Smith, DR, 773.*

"This is the sixth beatitude and goes with the seventh in vs. 14—a blessing on those who keep the commandments (**sayings**) of God." *PJ.*

REVELATION 22:8,9

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 shewed me these things.

Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

I Fell Down To Worship Before the Feet of Angel.—

"**The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God.** He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to

worship him. The heavenly messenger instantly raised him up and gently reproved him, saying, ‘See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.’ **The angel then showed John the heavenly city with all its splendor and dazzling glory, and he, enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet.** Again the gentle reproof was given, ‘See thou do it not for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.’” *Early Writings*, 230,231.

I am Thy Fellowservant.—

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ **Dan. 10:21.** Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it by His angel unto His servant John.’ **Rev. 1:1.** And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ **Rev. 22:9.** R. V. **Wonderful thought**—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” *Desire of Ages*, 99.

Them Which Keep the Sayings of This Book.—

“Those who keep the commandments of God. See vs. 14, and Rev. 14:12.” *PJ*.

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 Prophetic Sayings of This Book.—

“The fulfilling of the prophecies of Revelation commenced in John’s day. Therefore nothing in Revelation is to be sealed or kept secret as far as God’s people are concerned.” *Cooke, #33-UR*, 31.

“In verse 10 John is told not to seal the sayings of the prophecy of this book. **The popular theology of our day says that the book is sealed.** One of two things follows from this: either John disobeyed his instructions, or the theology above referred to is viewing the matter with closed eyes, in ‘**the spirit of deep sleep.**’ (Read Isa. 29:10-14.)” *Smith, DR*, 773.

“Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are

worthy of less consideration than these. But God does not so regard this book....

“The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. **It should be studied with reverential awe.** We are privileged in knowing what is for our learning....

“The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and **He designs that they shall be open to the study of all.**” (*Review & Herald*, 9/31/1897). *7BC*, 954.

“The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. **The truth it contains must be proclaimed**, that people may have an opportunity to prepare for the events which are so soon to transpire. **The third angel’s message must be presented as the only hope** for the salvation of a perishing world.” (*Letter 87, 1896*). *Evangelism*, 195.

“The words ‘seal not’ are a negative statement that means, in substance, ‘Publish the sayings of the prophecy of this book far and wide.’” *7SDA Bible Commentary*, 896.

“This book must not be sealed to God’s people even after probation closes.” *PJ*.

[In Rev. 10], “The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (**Dan. 12:4**). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Rev. 10:6.) The book of Daniel is now unsealed, and **the revelation made by Christ to John is to come to all the inhabitants of the earth.** By the increase of knowledge a people is to be prepared to stand in the latter days.” *Selected Messages*, Vol. 2, 105.

For The Time Is At Hand.—

“Let no more time be lost in dwelling on the many things which are not essential and which have no bearing upon the present necessities of God’s people. **Let no more time be lost in exalting men who know not the truth, ‘for the time is at hand.’** There is no time now to fill the mind with theories of what is popularly called ‘higher education.’ The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests. **Now, when the great work of judging the living is about to begin**, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?” *6 Testimonies*, 130.

"Brethren, to whom the truths of God's word have been opened, what part will you act in the closing scenes of this world's history? **Are you awake to these solemn realities?** Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; '**for the time is at hand.**' Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side." *6 Testimonies, 404,405.*

"The Lord is proving and testing His people. Angels of God are watching the development of character and weighing moral worth. Probation is almost ended, and you are unready. Oh, that the word of warning might burn into your souls! Get ready! get ready! **Work while the day lasts, for the night cometh when no man can work.**" *2 Testimonies, 401.*

"We have no time to lose. We know not how soon our probation may close. At the longest, we have but a brief lifetime here, and we know not how soon the arrow of death may strike our hearts. We know not how soon we may be called to give up the world and all its interests. Eternity stretches before us. The curtain is about to be lifted. But a few short years, and for everyone now numbered with the living the mandate will go forth: '**He that is unjust, let him be unjust still: ...and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**' *Revelation 22:11.* Are we prepared?" *Ministry of Healing, 454.*

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.

Probation Closed.—

"Vs. 11 proves that **probation closes**, and the cases of all are unalterably fixed **before the coming of Christ**; for in the next verse Christ says, '**Behold, I come quickly.**' What presumption, then, to claim, as some do, that there will be probation even after that event! Christ's reward is with him, to give every man as his work shall be. **This is another conclusive proof that there can be no probation after that event.** All the living wicked, those '**who know not God,**' the heathen, and those '**who obey not the gospel of the Lord Jesus Christ,**' the sinners of Christian lands (2

Thess.1:8), will be visited with swift destruction from Him who then comes in flaming fire to take vengeance on his foes." *Smith, DR, 773.*

"Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. **When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then 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." *Early Writings, 48.*

"Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, **will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building.** But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, '**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.**' I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence." *Early Writings, 71.*

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received '**the latter rain,**' '**the refreshing from the presence of the Lord,**' and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and 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. He lifts His hands and with a loud voice says, '**It is done;**' and all the angelic host lay off their crowns as He makes the solemn announcement: '**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.**'

GEMS FROM REVELATION

Revelation 22:11. Every case has been decided for life or death." *Great Controversy*, 613.

He That is Unjust, Let Him Be Unjust Still.—

"He that is faithful in that which is least is faithful also in much: and he that is **unjust in the least is unjust also in much.**" **Luke 16:10.**

He That is Filthy, Let Him Be Filthy Still.—

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither **filthiness**, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." **Eph. 5:3,4.**

"God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, **or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer**, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified." *Early Writings*, 47.

He That is Righteous, Let Him Be Righteous Still.—

"Little children, let no man deceive you: **he that doeth righteousness is righteous**, even as he is righteous." **1 John 3:7.**

He That is Holy, Let Him Be Holy Still.—

"**Holiness** is not rapture: **it is** an entire surrender of the will to God; **it is** living by every word that proceeds from the mouth of God; **it is** doing the will of our heavenly Father; **it is** trusting God in trial, in darkness as well as in the light; **it is** walking by faith and not by sight; **it is** relying on God with unquestioning confidence, and resting in His love." *Acts of the Apostles*, 51.

"**Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth** these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain **pure and spotless for eternity.**" *5 Testimonies*, 216.

"When the Lord comes, those who are holy will be holy still. **Those who have preserved their bodies and spirits in holiness, in sanctification and honor**, will then receive the finishing touch of immortality." *2 Testimonies*, 355.

One Close of Probation For All.—

"An erroneous claim is being made by some that the probation of the ...church will close before that of the world; that those who proclaim the Loud Cry of Rev. 18 are sealed at the commencement of the Latter Rain and at that time their probation closes etc. There is no scriptural or Spirit of Prophecy evidence for this view whatsoever...." *Cooke, #11-UR, 40,41.*

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. **This time finally comes suddenly upon all**, and those who have neglected to purify their souls by obeying the truth are found sleeping." *2 Testimonies*, 191.

"The Lord is proving and testing His people. Angels of God are watching the development of character and weighing moral worth. **Probation is almost ended**, and you are unready. Oh, that the word of warning might burn into your souls! Get ready! get ready! Work while the day lasts, for the night cometh when no man can work. **The mandate will go forth: He that is holy, let him be holy still;** and he that is filthy, let him be filthy still. **The destiny of all will be decided.** A few, yes, only a few, of the vast number who people the earth will be saved unto life eternal, while the masses who have not perfected their souls in obeying the truth will be appointed to the second death. O Saviour, save the purchase of Thy blood! is the cry of my anguished heart." *2 Testimonies*, 401,402.

"When Jesus rises up in the most holy place, and lays off His mediatorial garments, and clothes Himself with the garments of vengeance in place of the priestly attire, the work for sinners will be done. The period of time will then have come when the mandate will go forth: [Rev. 22:11,12 quoted.]

"...All will be tested before Jesus leaves His position in the most holy place. The probation of all closes when the pleading for sinners is ended and the garments of vengeance are put on." *2 Testimonies*, 691.

REVELATION 22:12

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Quickly.—

"[The] period of unmixed wrath is the 'quickly' of Rev. 22:12. In verse 11, the True witness declares '[verse 11 quoted]'. This must be at the very point of time when the last warning and invitation shall cease, and Jesus no longer offers his blood to save sinners. The destinies of all are fixed, yet Jesus has not

then come as will be seen by the next verse. [verse 12 quoted]. Here, then, is the period of the third event under the sounding of the seventh angel, which is, ‘**and thy wrath is come.’ It is after the message of the third angel, and the work of the sealing angel are closed, and before the second coming of Christ.”** White, James, *The Seventh Angel*, R&H, 3/7/1854.

Behold, I Come Quickly.—

“This same King is sending forth His servants today. He is inviting His guests, saying, ‘**Come, for all things are now ready.**’ The Lord of the marriage is soon coming: behold, **He is at the door. Delay not to open the door, lest He turn away from receiving you and you enter not into the marriage feast.** Open the door and receive the Master, that you may enter into the mansions of everlasting rest and never fading glory prepared for all those that love Him. Who will make ready for the coming of Him who hath said, ‘**Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be**’ (Rev. 22:12).” *Sermons & Talks*, Vol. 1, 6,7.

“**The great day of the Lord is near, it is near, and hasteth greatly.**” Jesus says: ‘**Behold, I come quickly.**’ We should keep these words ever in mind, and act as though we do indeed believe that the coming of the Lord is nigh, and that we are pilgrims and strangers upon the earth.” *5 Testimonies*, 266.

A Present Help.—

“God is our refuge and strength, a very present help in trouble.” **Psalm 46:1.**

My Reward is With Me.—

“Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, **his reward is with him**, and his work before him.” **Isaiah 40:10.** [See also **Isaiah 62:11.**]

“**Whenever He comes to us, His reward is with Him. He does not leave it in heaven, but gives it to us every day.** Daily He gives us confidence and light and blessing. Daily our hearts beat in unison with His great heart of infinite love.” (*Manuscript 116, 1902.*) **4BC, 1145.**

“Though we cannot earn our way to heaven, nevertheless God will reward us for every effort put forth for His cause.” *Cooke, #33-UR, 32,33.*

To Give Every Man According As His Work Shall Be.—

“Before the final reward is given, **it must be decided who are fitted** to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, ‘**to give every man according as his work shall be.**’ **Rev. 22:12.** Before His coming, then, the character of every man’s

work will have been determined, and **to every one of Christ’s followers the reward will have been apportioned according to his deeds.**

“It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. **All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.**” *Christ’s Object Lessons*, 310.

“Let not the idea prevail for a moment that a man’s power to command high wages is a measure of his value in the sight of God as a worker. In the eyes of the world a man’s value is estimated by, ‘How much is he worth in property?’ **But heaven’s books register his worth in proportion to the good he has accomplished with the means he has had entrusted to him.** In the fear and love of God, with his **talents wholly sanctified to advance the glory of God**, man can and will show his true value. Only when the reward is given to every man as his work shall be estimated in the judgment, can it be known **how much he has sent before him to heaven.**” *Selected Messages*, Vol. 2, 193.

“‘**Behold, I come quickly,**’ Christ declares; ‘**and My reward is with Me, to give every man according as his work shall be.**’ **Revelation 22: 12.** The Lord at His coming will scrutinize every talent; He will demand interest on the capital He has entrusted. By His own humiliation and agony, by His life of toil and His death of shame, **Christ has paid for the service of all who have taken His name and profess to be His servants.** All are under deepest obligation to improve every capability for the work of winning souls to Him. ‘**Ye are not your own,**’ He says; ‘**for ye are bought with a price;**’ therefore glorify God by a life of service that will win men and women from sin to righteousness. **1 Corinthians 6:19, 20.** We are bought with the price of Christ’s own life, bought that we may return to God His own in faithful service.” *9 Testimonies*, 104.

“He that is to come says, ‘**Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.**’ Every good deed done by the people of God as the fruit of their faith, will have its corresponding reward. **As one star differeth from another star in glory, so will believers have their different spheres assigned them in the future life.**” *Testimonies to Ministers*, 428,429.

“Although we have no merit in ourselves, **in the great goodness and love of God we are rewarded as if the merit were our own.** When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. **What we have accomplished has been wrought solely through the grace of Christ,** and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour every promise that God has made

will be fulfilled, and every man will be rewarded according to his deeds.” *Miller, Evidence, 316.*

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 letter of the Greek alphabet, used as descriptive of the Lord as the Creator of all things and as **the beginning and final revelation of God to men.**” *7SDA Bible Commentary, 896.*

“When the students of prophecy shall set hearts to know the truths of Revelation, they will realize what an importance is attached to this search. Christ Jesus is the Alpha and the Omega, **the Genesis of the Old Testament, and the Revelation of the New. Both meet together in Christ.** Adam and God are reconciled by the obedience of the second Adam, who accomplished the work of overcoming the temptations of Satan and redeeming Adam’s disgraceful failure and fall.” *6BC, 1092.*

“All the great truths of the Scriptures center in Christ; rightly understood, all lead to Him. Let Christ be presented as **the alpha and omega, the beginning and the end,** of the great plan of redemption.” *Evangelism, 485.*

“**In the Revelation** all the books of the Bible meet and end.” *Acts of the Apostles, 585.*

The Beginning and the End.—

“Let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

“Looking unto Jesus **the author and finisher of our faith.**” *Hebrews 12:1,2.*

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” **Philemon 1:6.**

The First and the Last.—

“The working out of the plan of salvation from the first to last is bound up in Christ Jesus. The three titles of this verse gather up the activities of Christ **in relation to man’s salvation.**” *7SDA Bible Commentary, 897.*

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.

Blessed.—

“Of the **seven beatitudes** found in the Revelation, this is the final one.” *Anderson, UR, 209.*

Blessed Are They That Do His Commandments.—

“**Verse 14, as before noticed, is the language of Christ.** The commandments of which He speaks are His Father’s.

“Reference here must be to the ten commandments as delivered on Mount Sinai. He pronounces a blessing upon those who keep them. **Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for his people, he solemnly pronounces a blessing upon those who keep the commandments of God.** Let those who believe in the abolition of the law, candidly consider the decisive bearing of this important fact.

“Instead of the reading, ‘Blessed are they that do his commandments,’ some translations, including the Revised Version, have, ‘Blessed are they that wash their robes.’ On this point Alford has this note: ‘The difference in the readings is curious, being in the original that between *poiontes tas entolas autou*, and *plunontes tas stolas auton*, either of which might easily be mistaken for the other.’ (Henry Alford, *The New Testament for English Readers*, note on Rev. 22:14, Vol. II, part II, p.1100.) In view of the fact that the words and letters in these two phrases are so strikingly alike, it is not surprising, that this difference of reading is found. But there seems to be good evidence that the first is the original, from which the **latter is a variation by the error of transcribers.** Thus the Syriac New Testament, one of the very earliest translations from the original Greek, reads according to the Authorized Version. And Cyprian, whose writings antedate any extant Greek manuscript, quotes the text as reading, ‘Blessed are they that do his commandments.’ We may therefore safely consider this as the genuine reading.” *Smith, DR, 775,776.*

“The antinomians dislike this verse and press for the translations from the Sinaiticus and Alexandrinus manuscripts, but **these manuscripts are notorious for their many corruptions.**

“The entrance of the saints into the city and to the tree of life is after the Second Advent. Eternal life is given at the Resurrection and Translation of the saints. We suggest that the privilege of entry into the city and eating of the tree of life, is part of the saints’ reward and therefore, the word ‘commandments’ would be more fitting, **for the reward is according to works.**

“The word ‘commandments’ also agrees with vs.7 and 9. ‘Blessed is he that keeps **the sayings** of the prophecy of this book.’ Vs.7. ‘And them that keep **the sayings** of this book.’ Vs.9.

“The following verse confirms that v.14 refers to commandment keeping because it shows that those outside the city are commandment breakers.” *Cooke,*

#33-UR, 33,34.

"There was no arbitrary choice on the part of God by which Esau was shut out from the blessings of salvation. The gifts of His grace through Christ are free to all. There is no election but one's own by which any may perish. **God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ.** God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, '**He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life.**' John 3:36. '**Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.**' Matthew 7:21. And in the Revelation He declares, (**Revelation 22:14 quoted.**) As regards man's final salvation, **this is the only election brought to view in the word of God.**' *Patriarchs & Prophets*, 207,208.

"There is no discord between the Old Testament and the New. ...The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that His coming destroyed the claims of God's law. **On the contrary, in the very last message to His church, by way of Patmos, He pronounces a benediction upon those who keep His Father's law:** (Rev. 22:14 quoted.)" (*ST July 29, 1886*) 6BC, 1095.

"To '**fear God and keep His commandments**' is '**the whole duty of man,**' or '**the duty of all men**' (R.V.). Eccl. 12:13,14. This is because the law of God is not only the standard of righteousness, but also the standard of the judgment. See Deut. 6:25; James 2:10-12. The Decalogue is the divine rule of life because it is the transcript of the character of the Lawgiver. The very purpose of the gospel is to bring men and women into conformity to the law of God. See Rom. 8:1-4. **The new covenant writes the principles of this law in the mind and on 'the fleshy tables of the heart,'** so that the Christian does '**by nature the things contained in the law.**' See Heb. 8:10-12; 2 Cor. 3:2,3; Rom. 2:14,15." *Bunch, TR*, 297.

"It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. **Not the color of his hair, but his perfect obedience** to all God's commandments, opens to him the gates of the Holy City." (*Letter 207, 1899*). 7BC, 920,921.

"(Rev. 22:14 quoted.) Obedience to God's commandments is the price of heaven, and **obedience to their parents** in the Lord is the all-important lesson for children to learn." *Child Guidance*, 224.

"Let those who break God's law and teach others to do so, denounce us as fallen from grace because we keep all ten of his immutable precepts, it will not harm us. **We have the satisfaction of knowing, that while they curse, Jesus has pronounced a blessing.** Says the true Witness, the only Begotten of the Father, '**Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City.**' Rev. 22: 14.

"Think ye that the commandment-keepers will be sorry, and mourn when the pearly gates of the Golden City of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice, that they are not under the bondage of the law, but that they have kept God's law, and therefore are free from it. **They will have right to the tree of life, a right to its healing leaves.**" *Review & Herald*, 6/10/1852.

That They May Have Right To The Tree Of Life.—

"Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. **The conditions of again partaking of the fruit of the tree are plainly stated** in the testimony of Jesus Christ to John: (Rev. 22:14 quoted.)" (*Manuscript 72, 1901*). *IBC, 1086*

"The Son of God here presents the **doing of the commandments** of God as the condition of a right to the tree of life. The transgression of God's commandments deprived man of all right to the tree of life. Christ died, that by virtue of his blood, obedience to God's law might make man worthy of the heavenly benediction, and grant him a right again to the tree of life." *Spiritual Gifts*, Vol. 3, 88.

And May Enter In.—

"We must **through much tribulation** enter into the kingdom of God." *Acts 14:22*.

"I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. **But we shall not see it in all its glory and importance** until the covenant of peace is made with us at the voice of God, **and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges and the glad and joyful voice of the lovely Jesus is heard richer than any music that ever fell on mortal ear bidding us enter.** [I saw] that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven is our home." *Selected Messages*, Vol. 3, 260,261.

“There is **no such thing as our entering the heavenly portals through indulgence and folly, amusement, selfishness**, but only by constant watchfulness and unceasing prayer.” (*Letter 47, 1893*). **6BC 1094.**

The Gate.—

“The gates are each made of one pearl, symbolic of Christ Himself, the pearl of great price.” **PJ**

Through the Gates.—

“Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, **into which the righteous shall enter.**” **Psalm 118:19,20.**

“**Open ye the gates**, that the righteous nation which keepeth the truth may enter in.” **Isaiah 26:2.**

“Look up, look up, and let your faith continually increase. Let this faith guide you along the **narrow path** that leads **through the gates of the city of God into the great beyond, the wide, unbounded future of glory** that is for the redeemed.” *Prophets & Kings*, 732.

“Those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God, which they have educated themselves to disregard. **They have regarded the law of God as null and void, and should they be trusted to come through the gates into the city?** They then find that they have no passport, nothing in them that can change their life sentiments.” *Review & Herald*, 9/20/1898.

REVELATION 22:15

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

For Without.—

“When once the master of house is risen up, and hath shut to the door, and **ye begin to stand without**, and to know at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.” **Luke 13:25.**

Dogs.—

“**Dogs have compassed Me: the assembly of the wicked have enclosed Me:** they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture.” **Ps. 22:16-18.**

“**His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark;** sleeping,

lying down, loving to slumber. **Yea, they are greedy dogs which can never have enough**, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.” **Isaiah 56:10,11**

“Give not that which is holy unto **the dogs**,” Matthew 7:6. **Jesus here refers to a class who have no desire to escape from the slavery of sin.** By indulgence in the corrupt and vile their natures have become so degraded that they cling to the evil and will not be separated from it.” *Thoughts From the Mount of Blessing*, 129.

“**Beware of dogs**, beware of evil workers, beware of the concision.” **Phil. 3:2.**

Whoremongers.—

“All fornicators will be **outside** the City of God.” *Testimonies to Ministers*, 431.

Idolaters.—

“**Those who allow a covetous spirit to take possession of them** cherish and develop those traits of character which will place **their names on the record books of heaven as idolaters.** All such are classed with thieves, revilers, and extortioners, none of whom, the word of God declares, shall inherit the kingdom of God.” (*Review & Herald*, 12/1/1896). *Counsels on Stewardship*, 26.

Whosoever Loveth And Maketh a Lie.—

“**Lying lips are abomination** to the Lord.” **Proverbs 12:22.**

“Falsehood and deception of every cast is sin against the God of truth and verity. The word of God is plain upon these points. Ye shall not ‘**deal falsely, neither lie one to another.**’ ‘**All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.**’ God is a God of sincerity and truth. The word of God is a book of truth. Jesus is a faithful and true witness. **The church is the witness and ground of the truth.** All the precepts of the Most High are true and righteous altogether. How, then, must prevarication and any exaggeration or deception appear in His sight? For the falsehood he uttered because he coveted the gifts which the prophet refused, the servant of Elisha was struck with leprosy, which ended only with death.

“**Even life itself should not be purchased with the price of falsehood.** By a word or a nod the martyrs might have denied the truth and saved their lives. By consenting to cast a single grain of incense upon the idol altar they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing. **Imprisonment, torture, and death, with a clear conscience, were welcomed by them**, rather than deliverance on condition of deception,

falsehood, and apostasy. By fidelity and faith in Christ they earned spotless robes and jeweled crowns. Their lives were ennobled and elevated in the sight of God because they stood firmly for the truth under the most aggravated circumstances.

“Men are mortals. They may be sincerely pious and yet have many errors of understanding and many defects of character, but **they cannot be Christ’s followers and yet be in league with him who ‘loveth and maketh a lie.’ Such a life is a fraud, a perpetual falsehood, a fatal deception.** It is a close test upon the courage of men and women to be brought to face their own sins and to frankly acknowledge them. To say, ‘**That mistake must be charged to my account,’ requires a strength of inward principle** that the world possesses in but a limited degree. But he who has the courage to say this in sincerity gains a decided victory over self and effectually closes the door against the enemy.” *4 Testimonies*, 336,337.

“You have indulged in novel and story reading **until you live in an imaginary world.** The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. **At times your mind is scarcely sane because the imagination has been overexcited and diseased by reading fictitious stories.** ...If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties of the mind and causing the taste to become fitful and the tendencies perverse.” *4 Testimonies*, 497

“The black balls which were thrown after the saints were the **reproachful falsehoods put in circulation concerning God’s people by those who love and make a lie.** We should take the greatest care to live a blameless life, and abstain from all appearance of evil, and **then it is our duty to move boldly forward, and pay no regard to the reproachful falsehoods of the wicked.”** *1 Testimonies*, 353.

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.

I Jesus.—

“Revelation is signed by Christ with His own autograph. **It is the only book of the Bible personally autographed by Christ Jesus our Lord.”** *Burnside, RWU*, 237.

I Jesus Have Sent Mine Angel.—

“The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work,

bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in Rev. 22:16: ‘**I Jesus have sent mine angel to testify unto you these things in the churches.**’ Have any of you seen this angel? **The messengers from heaven are close beside those who stand before the people, holding forth the word of life.”** *Spalding & Magan, 22.*

“**My God hath sent His angel**, and hath shut the lions’ mouths, that they have not hurt me.” *Dan. 6:22.*

To Testify to You These Things in the Churches.—

“Jesus testifies these things in the churches, **showing that the whole book of Revelation is given to the seven churches**, which is another incidental proof that the seven churches are representatives of the church through the entire gospel dispensation.” *Smith, DR, 776.*

“(Rev. 22:16-20 quoted.) We see from these words the necessity of **sacredly cherishing every ray of light** that the Lord Jesus sends to His church on the earth. The efficiency of any church depends upon its entire consecration. The church is not to conform to any one man’s mind or judgment or will, or depart in the slightest particular from the teachings of the Word.” *Australasian Union Conf. Record, 10/7/1907.*

I Am The Root and Offspring of David.—

“Jesus is the **Root of David** through His divinity. “All things were made by him; and without him was not any thing made that was made. **John 1:3.**

“He is the **Offspring of David** in His humanity. ‘Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.’ **Romans 1:3.**

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the **fruit of his loins**, according to the flesh, he would raise up Christ to sit on his throne.” *Acts 2:29,30.*

“The truths of the third angel’s message have been presented by some as a dry theory; but **in this message is to be presented Christ the Living One.** He is to be revealed as the first and the last, as the I AM, the **Root and the Offspring of David**, and the bright and morning Star. Through this message the character of God in Christ is to be manifested to the world.” *6 Testimonies*, 20.

“Jesus humbled himself, **clothing his divinity with humanity**, in order that he might stand as the **head and representative** of the human family, and by both precept and example condemn sin in the flesh, and give

the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law. **By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him.** Although tempted upon all points even as men are tempted, he sinned not. He did not surrender his allegiance to God, as did Adam." *Signs, 1/16/1896.*

The Bright and Morning Star.—

"He is the bright and morning star, and leads the universe; **He heralds a new day**, when time will be no more, and eternity will be unbroken. **The new day is about to begin;** it is ushered in by the marriage supper of the Lamb." *Haskell, SSP, 360,361.*

"He (Christ) is the bright and morning Star, shining amid the moral darkness of this sinful, corrupt world. He is the Light of the world, and all who give their hearts to Him will find peace, rest, and joy." (Letter 115, 1905) *Medical Ministry, 109.*

"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." **2Peter 1:19.**

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.

And the Spirit Says, Come.—

"God says, 'Come,' **the Spirit says, 'Come'**, the Bride says, 'Come,' and whosoever heareth says, 'Come.' Oh, that more will with consistent godly life and with the words of their lips say, 'Come.' ...It is not only by precept, but by example that you carry the living example with you **that heaven is worth something, that Christianity is worth striving for.**" *Manuscript 10, 8/2/1891.*

"There is power in the word, '**Come**'; for the Spirit breathes it, and whatever is God-breathed is. Here is the same experience that Peter had on the stormy sea. The Master said, '**Come**', and while the disciple believed the waves formed a solid footing. When he doubted he began to sin. Today the Spirit says, '**Come**'; and he who believes in the power of God unto salvation, will be carried through by the one word, '**come.**' It is a living word, like the word spoken during creation week." *Haskell, SSP, 361,362.*

The Bride Says, Come.—

"**The bride also says, Come. But the bride is the city**, and how does that say, Come? If we could be

strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

"But though we cannot now look upon that city, the unfailing word of God has promised it, and that is sufficient to inspire us with implicit and living faith; and **through the channel of that faith it says to us, Come.** **Come**, if you would inherit mansions where sickness, sorrow, pain, and death can never enter; **if you would** have a right to the tree of life, and pluck its immortal fruit, and eat and live; **if you would** drink of the water of the river of life, that flows from the throne of God, clear as crystal. **Come**, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; **if you would** walk its streets of transparent gold; **if you would** behold its glowing foundation stones; **if you would** see the King in his beauty on his azure throne. **Come**, if you would sing the jubilee song of millions, and share their joy. **Come**, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over, and this is your eternal home. **Come**, if you would receive a palm of victory, and know that you are forever free. **Come**, if you would exchange the furrows of your careworn brow for a jeweled crown. **Come**, if you would see the salvation of the ransomed myriads, the glorified throng which no man can number. **Come**, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, **if you would** share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening and joys ever new. **The bride does say, Come.** Who of us can resist the invitation?" *Smith, DR, 778,779.*

"**But now they desire a better country, that is, an heavenly:** wherefore God is not ashamed to be called their God: **for he hath prepared for them a city.**" **Hebrews 11:16.**

Let Him that Heareth Say, Come.—

"**We have heard of the glory, of the beauty, of the blessings, of that goodly land, and we say, Come.** We have heard of the river with its verdant banks, of the tree with its healing leaves, of the ambrosial bowers that bloom in the Paradise of God, and we say, Come. Whosoever will, let him come, and take of the water of life freely." *Smith, DR, 779.*

"Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellow men. **'The Spirit and the bride say, Come. And let him that heareth say,**

Come.' Rev. 22:17. The charge to give this invitation includes the entire church. Everyone who has heard the invitation is to echo the message from hill and valley, saying, '**Come.**'

"It is fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. **God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands.**" *Acts of the Apostles*, 110.

"**The singular number designates the individual.** Men will be saved as individuals, not as churches or congregations. Salvation is strictly personal." *7SDA Bible Commentary*, 898.

"**'The Spirit and the bride say, Come. And let him that heareth say, Come.'** Rev. 22:17. Everyone who hears is to repeat the invitation. **Whatever one's calling in life, his first interest should be to win souls for Christ.** He may not be able to speak to congregations, but he can work for individuals. To them he can communicate the instruction received from his Lord. Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith." *Desire of Ages*, 822.

Let Him That Is Athirst Come.—

"As you thirst for the water of life, ask Christ for it, and **He will give you to drink of the water of life freely.** He will be to you a well of water, springing up into everlasting life." (*Letter 9, 1899*). *Evangelism*, 682.

"He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. **The need of the world, 'The Desire of all nations,' is Christ.** The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul.

"**Jesus did not convey the idea that merely one draft of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else.** The riches, honors, and pleasures of the world do not attract him. The constant cry of his heart is, More of Thee." *Desire of Ages*, 187.

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.**" *7SDA Bible Commentary*, 898.

"Thus are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; **but he sends out an earnest invitation to come.** He sets it forth as a favor done to himself if persons will come and partake of the infinite blessings provided by his infinite love. His invitation, how gracious! how full! how free! **None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample.** They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were not sufficiently full and free." *Smith, DR*, 777.

"In the power of the Spirit the delegated servants of Christ are to bear witness for their Leader. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. **The gracious invitation, first given by Christ, is to be taken up by human voices and sounded throughout the world: 'Whosoever will, let him take the water of life freely.'** Rev. 22:17. The church is to say: '**Come.**' Every power in the church is to be actively engaged on the side of Christ." *9 Testimonies*, 43.

Let Him Take the Water of Life Freely.—

"Christ is able to save to the uttermost because He ever liveth to make intercession for us. **All that man can possibly do toward his own salvation is to accept the invitation, 'Whosoever will, let him take the water of life freely'** (Rev. 22:17). No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation." *Selected Messages*, Vol. 1, 343.

"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.**" Rev. 21:6.

"Christ presents to us who are athirst the water of life, that we may drink freely; **when we do this we have Christ within us as a well of water springing up into everlasting life.** Then our words are full of moisture. We are prepared to water others." *6 Testimonies*, 51.

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:

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.

Warning Not to Add or Take Away.—

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” Deut. 4:2.

“What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**” Deut. 12:32.

“What is it to add to, or take from, the book of this prophecy? Let it be borne in mind that it is the book of this prophecy, or the Revelation, which is the subject of remark; hence the words concerning adding to or taking from have exclusive reference to this book. Nothing can be called an addition to this book except something added to it with the intention of having it considered as a genuine part of the book of Revelation. **To take from the book would be to suppress some portion of it.** As the book of Revelation could not be called an addition to the book of Daniel, so if God should see fit to make further revelations to us by his Spirit, **it would be no addition to the book of Revelation, unless it should claim to be a part of that book.**” Smith, DR, 781.

“This was doubtless a warning to copyists of succeeding centuries to be exceedingly careful not to change a word. But it is also a warning to all interpreters. One who misapplies the message of this book imperils his own soul.” Anderson, UR, 208.

“Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that **if they teach for doctrine the things that are not contained in God’s Word, they will be as those represented in the last chapter of Revelation.**” Evangelism, 214.

“For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God, is an act which endangers their own souls, and the souls of others. (Rev. 22:18, 19 quoted.) Those who, by their human construction, shall make the Scripture to utter that which Christ has never placed upon it, weaken its force, making the voice of God in instruction and warnings to testify falsehood, to avoid the inconvenience incurred by obedience to

God’s requirements, have become signboards, pointing in the wrong direction, into false paths, which lead to transgression and death.” *Fundamentals of Christian Education*, 386.

“(Rev. 22:18,19 quoted.) **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.” *Great Controversy*, 268.

God Shall Add Unto Him the Plagues.—

“Since the seven last plagues fall on those who reject the threefold message that closes the gospel mission in the earth, they are the special objects of this terrible malediction. The eternal destiny of all mankind depends on their attitude toward God’s final warning message. **There is no salvation for those who reject it, or who attempt to nullify or explain away the great truths which it is based.**” Bunch, TR, 298.

God shall Remove His Part Out of Book of Life.—

“When we become children of God, our names are written in the Lamb’s book of life, and they remain there until the time of the investigative Judgment. Then the name of every individual will be called, and his record examined by Him who declares, ‘I know thy works.’ **If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us.** If the professed believer becomes self-confident, if in word or spirit he breaks the least precept of God’s holy law, he misrepresents Jesus, and in the Judgment the awful words will be spoken, ‘Blot out his name from the book of life; he is a worker of iniquity.’ But the Father pities the self-distrustful, God-fearing soul, harassed though he may be with doubts and temptations. Jesus pleads for him, and confesses his name before the Father and his holy angels.” *Signs*, 8/6/1885.

Three Punishments.—

“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.”

7SDA Bible Commentary, 898.

REVELATION 22:20

**He which testifieth these things saith,
Surely I come quickly. Amen. Even so,
come, Lord Jesus.**

Surely I Come Quickly.—

"The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the 'appearing of the great God and our Saviour Jesus Christ' was the 'blessed hope.' When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. 'And so,' he said, 'shall we ever be with the Lord. Wherefore comfort one another with these words.' 1 Thess. 4:16-18.

"On rocky Patmos the beloved disciple hears the promise, 'Surely I come quickly,' and his longing response voices the prayer of the church in all her pilgrimage, 'Even so, come, Lord Jesus.' Revelation 22:20." Great Controversy, 302.

Even So, Come, Lord Jesus.—

"This exclamation is John's response to the testimony of Jesus, who assures the apostle that He is coming quickly. 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). Now, while in holy vision, John is given one last assurance that his blessed Lord is to return, and that, quickly. This assurance comes from the lips of his Master Himself, the faithful and true witness. His heart thrills at the words, and with eager anticipation he looks forward to the day when in reality, not in vision, he will see his blessed Lord face to face." 7SDA Bible Commentary, 898,899.

"The first recorded words of man after the fall, in answer to the Question of God, 'Where art thou?' were, 'I heard thy voice in the garden, and was afraid.' The last recorded cry of Adam's descendants is, 'Even so, come, Lord Jesus.' Between this cry of distress and expression of hope, is the reign of sin and the story of redemption. In the

Lord's Prayer this age-long hope is expressed in the petition, 'Thy kingdom come, Thy will be done, on earth, as it is in heaven.' This prayer cannot be fully answered till the King comes to set up His kingdom of glory. In this prayer and the final plea of John, the prophets and saints of all ages make a united request for the Lord to come and bring an end to the reign of sin. For that great event all creation has long been waiting and longing." Bunch, TR, 299.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." Romans 8:22,23.

"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.

REVELATION 22:21

The grace of our Lord Jesus Christ be with you all. Amen.

Grace.—

"The grace of our Lord Jesus Christ be with you all. Amen." Rom. 16:24. (See also Rom. 1:7; 16:20; 1 Cor. 16:23; 2 Cor. 13:14; Gal. 6:18; Phil. 4:23; 1 Thess. 1:1; 5:28.)

"By disobeying the commands of God, man fell under the condemnation of his law. This fall called for the grace of God to appear in behalf of sinners. We should never have learned the meaning of this word 'grace' had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it; for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace upon every one who hungers for it. To every one he presents terms of mercy, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

"But God does not use his grace to make his law of none effect, or to take the place of his law.... God's grace and the law of his kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to him by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles through the power of the grace of Christ; and by rendering pure,

whole-hearted obedience to God's law, we witness before the universe of heaven, and before an apostate world that is making void the law of God, to the power of redemption." *Review & Herald*, 9/15/1896.

"For ye know **the grace of our Lord Jesus Christ**, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." **2Corinthians 8:9; 5:21.**

"God's grace is ever working upon the human heart; and when it is received, **the evidence of its reception will appear in the life and character of the recipient, for spiritual life will be seen developing from within.** The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made." *Bible Echo*, 4/15/1892.

"Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; **but through divine grace, supernatural power is imparted to the man and works in mind and heart and character.** It is through the impartation of the

grace of Christ that sin is discerned in its hateful nature and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness." *Faith & Works*, 100.

"For **the grace of God** that bringeth salvation **hath appeared to all men, Teaching us that**, denying ungodliness and worldly lusts, **we should live soberly, righteously, and godly, in this present world;** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." **Titus 2:11-13.**

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