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SECRETS UNSEALED

STUDIES IN REVELATION – THE SEVEN TRUMPETS *by Pastor Stephen Bohr*

INTRODUCTION TO THE TRUMPETS

Are the trumpets to be understood from a futurist or from a historicist perspective?

In Seventh-day Adventist theology, the churches, the seals and the trumpets have traditionally been interpreted from a historicist perspective. But in recent times, there has been a tendency among some to interpret the trumpets from a futurist perspective. No one has done more to popularize this new view than Marvin Moore, the editor of Signs of the Times.

With regards to the trumpets, there are two futurist schools within Adventism today. One school sees the fulfillment of the trumpets in post-probationary time. The other school sees their fulfillment as future from our time but occurring before the close of probation. Marvin Moore belongs to this second group. As we shall see, there are serious problems with both schools of the futurist scenario.

I believe that the futurist school commits two mistakes in their interpretation of the trumpets. First of all, they **literalize** the symbolic language and secondly they fail to seriously study the intricate **literary arrangement** of the book of Revelation. The literary structure is the skeleton that holds the entire book together.

The book of Revelation follows the order of the Hebrew sanctuary. In the series on the seven churches Jesus is among the candlesticks, in the series on the seals He is at the table of the showbread, in the series on the trumpets He is at the altar of incense, in Revelation 11:19 He moves into the most holy place to begin His ministration there, in Revelation 15:5-8 He closes the sanctuary ministration, in Revelation 16-19 the plagues fall and in Revelation 20 we have the scapegoat ceremony and the cutting off of the wicked. Extracting the trumpets from their legitimate context and inserting them in the future destroys the beautiful symmetry of the book (for more on the literary structure of Revelation see, God Cares, volume 1, p. 33, 37, 48-49).

The Official Seventh-day Adventist View (DARCOM)

*“Today Seventh-day Adventists virtually stand alone as exponents of the historicist method, since non-Catholic groups in general have abandoned this approach in favor of one of the two methods mentioned above [preterism and futurism]. . . **The Daniel and Revelation Committee wishes to reaffirm to the world church the validity of the historicist approach to these two apocalyptic books.** The committee sees it as **the only** sound method to use. Our pioneers did not follow ‘cunningly devised fables’ when they searched and preached the truths of these prophecies. They have passed on to us a rich heritage.” Frank Holbrook, editor, Symposium on Revelation, volume 1, p. 176. Emphasis supplied*

Among the conclusions of DARCOM are the following:

- *“The literary structure divides the book of Revelation into two major sections: (1) a historical section (Rev 1-14) that emphasizes the experience of the church and related events during the Christian Era, and (2) an eschatological (end time) section (Rev 15-22) that focuses particularly on end-time events and the end of the world.”*
- *The series of the seals and of the trumpets occur in the historical section of Revelation. Consequently, their fulfillment should be sought for in historical time, the Christian Era.*
- *The prophecies of the seals and of the trumpets have only one prophetic fulfillment.” Frank B. Holbrook, editor, Symposium on Revelation, volume 1, p. 177*

The Dangers of Futurism (Ellen G. White)

*“There have been one and another who in studying their Bibles **thought they discovered great light, and new theories**, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that **have not had a personal experience** in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the **future**. Events in the train of prophecy that **had their fulfillment** away in the past are **made future**, and thus by these theories the **faith of some is undermined.**” 2SM p. 102*

*“From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have **had their place and done their specific work** for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but **apply them to the future**. They have their force still in their **proper place, in the chain of events** that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error.” 2SM p. 102, 103*

Ellen White's View of the Trumpets' Timeline

Time no Longer

Ellen White places Revelation 10 within the context of events that occurred in 1844:

*"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 Revelation 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." 2SM p. 105*

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 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.

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10:5, 6). This message announces **the end of the prophetic periods**. The disappointment of those who expected to see our Lord in 1844 was indeed **bitter** [Revelation 10] to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed. 2SM p. 107, 108*

*"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.*

*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 p. 971*

The Bittersweet Experience of Revelation 10

*"The waiting people of God approached the hour when they **fondly hoped their joys would be complete** in the coming of the Savior. But the time again passed unmarked by the advent of Jesus.*

*Mortality still clung to us; the effects of the curse were all around us. It was hard to take up the vexing cares of life that we thought had been laid down forever. It was a **bitter disappointment** that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by his strength and grace.” LS p. 189*

The Time Period between the Fifth and Sixth Trumpets

*“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 A.D. 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 Deacozes 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**. (See Appendix.) 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.” GC p. 334, 335*

The 1260 Days and 42 Months of Revelation 11

Marvin Moore and others teach that the 42 months and the 1260 days are to be reapplied and interpreted **literally**. Ellen White, however, explicitly says that the 42 months are the same as the 1260 days and that both periods apply to the period of papal supremacy during the dark ages. She also did a verse-by-verse study of Revelation 11 and interpreted it from a historicist perspective. (“The Bible and the French Revolution” GC p. 265-88)

*“The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--**are the same**, alike representing the time in which the church of Christ was to suffer oppression from Rome. **The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798.** (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” GC p. 266*

*"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." GC p. 439

Measuring the Temple

"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. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . . Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Savior 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 (MS 4, 1888). 7BC p. 972

The Literary Pattern of the Seals and the Trumpets

Seals	Trumpets
The four horsemen-----	First four trumpets
The fifth and sixth seals-----	First and second trumpet woes (fifth and sixth trumpets)
The interlude (Rev. 7: Sealing)-----	Interlude (Rev. 10, 11: Little book)
The seventh seal (Silence in heaven)-----	Seventh trumpet (third woe) God's people rewarded

Note: In the historical half of Revelation, the sixth item in the series deals with the beginning of the investigative judgment in 1844. This is true of the churches (Philadelphia is # 6), the seals (the signs in the heavens announce the sealing of Revelation 7), and the trumpets (the little book episode and the measuring of the temple between the sixth and the seventh trumpets).

There is also a very important connection between Revelation 9:14, 16 (sixth trumpet) and Revelation 7:1-3 (parenthesis in the sixth seal). In both you have binding and loosing relating to four angels, in both groups of people are being numbered. In Revelation 7:1-3 God's people are being numbered while in Revelation 9 their evil counterparts are being numbered. These are the only two places in Revelation where the expression "I heard their number is used." If probation remains open through the sixth trumpet and then closes with the sounding of the seventh, the sixth trumpet is the exact historical counterpart of Revelation 7:1-8.

The Relationship between the trumpets and the plagues

The trumpets and the plagues fall upon the same things and in the exact same order:

- First trumpet and plague: Afflict the **earth**
- Second trumpet and plague: Afflicts the **sea**
- Third trumpet and plague: Afflicts the **rivers and fountains of waters**
- Fourth trumpet and plague: Afflict **heavenly bodies**
- Fifth trumpet and plague: Heavenly bodies **darkened**
- Sixth trumpet and plague: Mention of the **Euphrates**
- Seventh trumpet and plague: **Kingdom**

I believe that the trumpets represent preliminary and partial judgments that fell upon the oppressors of God's people beginning with the destruction of Jerusalem and ending with the setting up of Christ's everlasting kingdom. The partiality of these judgments is denoted by the fact that the trumpets only fall on thirds and not on the totality. Repentance during the blowing of the trumpets is possible.

The plagues, on the other hand, describe final and total judgments of God upon end time Babylon after the close of probation. Each plague is God's judgment upon some particular sin that Babylon has committed. The plagues are retributive in character and not remedial. Repentance is not possible once the plagues begin to fall.

A careful study of the trumpets and the plagues reveals that the trumpets foreshadow the plagues. In other words, the trumpets are the type and the plagues are the antitype. This is the reason for the following statement by Ellen White:

*"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. 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. Scenes of stupendous interest are right upon us and these things will be sure indications of the presence of Him who has directed in every aggressive movement, who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand." 3SM p. 426*

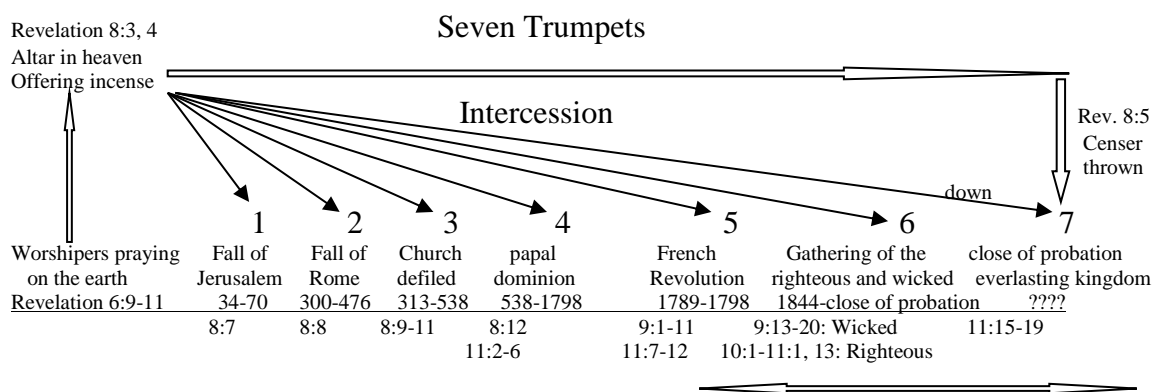
The Meaning of Trumpets

Trumpets are used in many contexts in the Old and New Testaments—worship, sanctuary, judgment. In the case of Revelation's seven trumpets it is clear that the trumpets are related to the theme of judgment. We will find that the blowing of each of the seven trumpets brings a judgment against those who have oppressed God's people.

Numbers 10:8-10 is a key verse. In this verse, we find that: Trumpets were blown so that the Lord would remember His covenant with Israel and save them from their enemies. The trumpets answer the pleas of God's people in the seals. When God's people are oppressed, their pleas go before God and God remembers His covenant and sends judgments on their oppressors. The trumpets are God's response to the powers that have oppressed and persecuted His people—their pleas are heard and answered. The pleas of God's people in the trumpets can be better understood in the context of the imprecatory Psalms where God's people cry out for God to be faithful to His covenant and to deliver them from their enemies. In parallel fashion, the seven last plagues will have the same moral reason. Each of the plagues will be a punishment of God upon Babylon for some particular sin that Babylon has committed against God and His people. Frequently God's voice is depicted as the sound of the trumpet (Hebrews 12:19) In I Corinthians 15:51, 52, I Thessalonians 4:16, 17 the dead are raised when the trumpet sounds but in John 5:28, 29 it is the voice of Jesus that resurrects the dead. This is why Revelation 1:10 describes the voice of Jesus as the sound of the trumpet.

Revelation 8:2-5 seems to refer to two separate altars. The first is the altar of sacrifice where the blood of God's people has been poured out. That is, the pleas of God's people at the altar of sacrifice ascend to heaven and are now answered by Jesus who stands interceding for His people. This is the context within which we should comprehend the imprecatory Psalms (see Psalm 34:4-9 as an example). Examples of this can be found in the relationship between the head and the body, the husband and the wife, the sovereign and his subject and the shepherd and his sheep.

An example of this can be found in the exodus pattern. Israel was captive to the Egyptians and they cried out for God to be faithful to His covenant with Abraham, Isaac and Jacob (Exodus 2:23-25). We are told that God remembered His covenant with His people and answered their pleas by pouring out plagues upon the Egyptians but the Egyptians did not repent. There is a similar pattern to this in the seven trumpets. God's people cry out to God from the altar of sacrifice on the earth, God listens to them at the altar of incense in heaven and pours out the preliminary judgments against those who are oppressing His people. There is mercy while these judgments are being poured out but when probation closes greater scourges (the seven last plagues) will be sent upon the earth with no opportunity for repentance.



Three woes (8:13, 9:12; 11:14; 11:15)

Timeline of the Trumpets

The seventh trumpet is when Jesus takes over the kingdoms of the world (11:15) but when that trumpet is about to sound probation closes (10:7). This means that the blowing of the previous six trumpets took place during probationary time. Earlier in Revelation God was spoken of as the one who was, is and is to come (Revelation 1:8), but in Revelation 11:17 (at the seventh trumpet) He is spoken of as the one who is and who was and has taken His great power and begun to reign. Thus, there is a period of time between when the mystery of God is finished when the seventh trumpet is about to sound and the time when Jesus takes over the kingdoms of the world when the trumpet sound ends. The finishing of the mystery of God has to do with the gospel proclamation (Eph. 3:4; 6:19; Col. 4:3; Rom. 16:25, 26). The mention of the golden altar in the sixth trumpet indicates that intercession is still going on during the sixth trumpet (9:13). The interlude between the sixth and seventh trumpet reveals that the gospel is still being proclaimed so probation must still be open. If the church is to prophesy again (Revelation 10:11) means that probation must still be open. In the interlude, people can still repent and give glory to God (11:13, cf. 16:9). 11:13: The remnant feared God and gave glory to him. This connects with the message of the first angel in Revelation 14:6, 7

Importance of the Introductory Visions

Revelation 3:21 describes the beginning and ending point of the seals. Revelation 4 portrays the Father on the Throne and in Revelation 5 Jesus joins His Father on the throne. After the seven seals have been opened, the redeemed join Jesus on the throne (Revelation 7:9-17). **Revelation 5:12, 13** provides a prolepsis of the moment when the redeemed stand before the throne

Revelation 8:2-5 gives the starting point and ending point of the trumpets series. The starting point is when the intercessory work of Jesus begins. The ending point is when the censer is cast to the ground, probation closes, and the temple is filled with smoke (Revelation 15:5-8). After this the plagues are poured out culminating with the earthquake, lightning and thunder (Revelation 16:17-21). The phenomena that occur in the seventh plague are very similar to the phenomena in the introduction to the trumpets.

Revelation 11:18: Provides the structure for the rest of the book that culminates in **Revelation 20-22**.

Two views of the censer

The Old Testament Background

Ezekiel 10:1, 2: The man clothed in linen takes coals from between the cherubim (this must be in the most holy place) and scatters them over the city as a sign of divine judgment. This is parallel to **Revelation 14:15-17** where we find the angel of fire.

This introductory scene gives two points of reference: What Jesus is doing at the beginning of the trumpets and what He will do at the end. The two events do not take place in immediate succession. There are centuries in between. Notice that the censer is thrown down (Revelation 15:5-8) and then there is thunder, lightning, voices and an earthquake (Revelation 8:5; 16:17-21). Revelation 15:5-8 describes the moment when the seventh trumpet begins to sound and the mystery of God is

finished (Revelation 10:7). Revelation 16:17-21 describes the moment when the seventh trumpet ends its sound and the kingdoms of the earth are taken over by Jesus (Revelation 11:15-17).

*“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." EW 279, 280 [in this quotation Ellen White alludes to Ezekiel 9:2, 3; Revelation 16:17; 8:5; 22:11. All these verses are thus describing what will happen when probation closes.*

*“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. **Between the angels was a golden censer**. Above the ark, where the angels stood, was an exceeding bright glory that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father.” CET p. 91*

“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; 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.” FLB p. 202

“Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merit of Christ as they ascend to the Father in the cloud of incense.” HP p. 79

The Meaning of the Incense and the Censer

Only Holy Fire was offered on the golden altar. The fire is a symbol of the **Holy Spirit** and the incense represents the **prayers** of the saints mingled the merits of Jesus. The **embroidered on the veil** represented the fact that the angels bear our prayers to God and bring God's answers back. This is what **Revelation 5:8** seems to indicate.

Only the high priest was to burn incense on the Golden Altar (Exodus 30:7, 8)

Psalm 141:2

*“The prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers **into the censer** the [1] prayers, the praise, and the sacrifices of his people, and [2] with these he puts the merits of his spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned.” YI April 16, 1903*

The golden altar was nearest to the throne. In fact, it focused upon the most holy place (Exodus 30:6) because we are told that it was to be placed before the mercy seat. This is where God met with His people.

Luke 1:10 has the symbol and its meaning. The incense made the odor sweet.

“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 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. By blood and by incense God was to be approached--symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.” PP p. 353

“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.” SC p. 93

It was continual: *“The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle.” PP p. 348*

I Thessalonians 5:17: Pray without ceasing.

We are to pray continually as Jesus continually intercedes for His people (Hebrews 7:25)

SECRETS UNSEALED



STUDIES IN REVELATION – THE SEVEN TRUMPETS *by Pastor Stephen Bohr*

TRUMPET #1

The constant use of the passive voice in the trumpets indicates that God is in control because He is allowing these things to take place.

Revelation 8:7

*“The first angel sounded: And hail and **fire** followed, mingled with **blood**, and they were **thrown** to the earth. And a third of the **trees** were burned up, and all **green grass** was burned up.”*

It is significant that Ellen White begins The Great Controversy with a chapter on the destruction of Jerusalem

The trumpets must begin in apostolic times if they are parallel to the churches and the seals. And the first trumpet must be a judgment upon those who first oppressed God’s people. What judgment fell upon oppressors of God’s people in apostolic times? There is only one—the Jewish nation.

We are told that judgment must begin at the house of God (I Peter 4:17) so the judgment must begin with the Jewish nation. In Ezekiel 9:6, the destroying messengers were told to begin the destruction at God’s sanctuary. Jerusalem was destroyed with fire and the blood of God’s apostate people was shed. The divine punishment against Jerusalem is portrayed as a censer being thrown down and the city being burned with fire (Ezekiel 10:2, 6, 7, 22, 2 Chron. 36:14-23).

*“The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their **hatred and cruelty toward the disciples of Jesus** they rejected the last offer of mercy. Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen.” GC p. 28*

Matthew 23:30-36: I will send you prophets and you will kill them and then the judgment will come upon you because you did not know the hour of your visitation. They killed Jesus and the

apostles and therefore she made herself worthy of what happened in the year 70. The close of probation is related directly to the persecution of God's people.

Matthew 27:25: His blood be upon us and our children.

With literal Israel the hail, fire, trees, grass were all literal because God was dealing with the oppressors of literal Israel. But probation had already closed for literal Israel at this point and so now, things were to be understood symbolically.

Need to connect here the stoning of Stephen. He is called a martyr by Paul and he was crucified by the Jewish Sanhedrin. Go through the book of Acts and show the number of times that the Jews are mentioned in a negative context.

Show the instances in which the apostles were persecuted by the Jews: Jesus, Stephen, Peter, John, and Paul. Acts 9:22-25; 12:1-3, 11; 13:45, 50; 14:1-6, 19; 16:20-23; 17:5,13; 18:4-6, 12; 21:10, 11, 27, 28; 22:30; 23:12, 13; 24:5, 27; 25:1-3, 7, 15, 24; 26:2, 7, 21

The Symbol of Thirds

A third of the trees would mean that this was a **partial judgment** that points forward to a greater judgment in the future. The trumpets foreshadow the plagues. Ellen White constantly says that the destruction of Jerusalem foreshadows the final destruction of the world.

Satan took a third of the angels (Revelation 12:4) but that actually meant nearly one half:

*"(Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising **nearly one half** of all the angels, and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. SR p. 18*

A third of the trees would mean that this was a partial judgment that points forward to a greater judgment in the future. The trumpets foreshadow the plagues. Ellen White constantly states that the destruction of Jerusalem points forward to the final destruction of the world.

"In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs." GC p. 21

"Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God." GC p. 22

"Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to

*listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation! GC
p. 22*

“The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” GC p. 25

“The Savior's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,--the long procession of tumults, conflicts, and revolutions, the "battle of the warrior . . . with confused noise, and garments rolled in blood" (Isaiah 9:5),-- what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule. GC p. 36, 37

Blood and Fire Symbolism

Fire falling from heaven would mean a judgment of God against Jerusalem because it comes from heaven. Fire from heaven is a judgment of God upon the wicked (16:21; 20:10, 14, 15)

The hail fell because Egypt oppressed God's people.

Exodus 9:22-26

“Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be hail in all the land of Egypt--on man, on beast, and on every herb of the field, throughout the land of Egypt." 23 And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt. 24 So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. 25 And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. 26 Only in the land of Goshen, where the children of Israel were, there was no hail.”

With literal Israel the hail, fire, trees, etc. was literal because God was dealing with literal Israel's oppression. But probation had already closed for the Jewish nation in 34 and so now, all these things were to be understood spiritually.

Psalms 18:12, 13

Psalms 105:32, 33: Notice that the hail afflicted the fig tree and the vine. These are the two symbols used for Israel in the Gospels.

The third plague is poured out because they shed the blood of God's people God gives them blood to drink. That all the blood shed will come upon this generation. His blood be on us and on our children. Look up the word blood.

The later prophets of the Old Testament increasingly applied the hail and fire to God's judgments on apostate Israel because she had forsaken the covenant (Jeremiah 11:16, 17; 21:12-14; Ezekiel 15:6, 7; 20:47, 48; Ezekiel 22:31, 32; Psalm 80:8-11, 15, 16)

The Jews said: His blood be upon us and our children. God sent them apostles and prophets and they slew them. In the parable of Matthew 22 the king sends his armies and they burn the city with fire. In this case, the King is God the father and His armies are the Roman legions. See also Luke 19:41-44

*"The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's forces and **slaughtered** without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down **before the altar**, and the sanctuary was polluted with the **bodies of the slain**." GC p. 29*

*"Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the **clouds** at sunset were pictured chariots and men of war gathering for battle." GC p. 29*

II Kings 17:6 says that the chariots are of fire. Also, Psalm 68:17

*"The Roman leaders endeavored to strike terror to the Jews and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, **tortured, and crucified** before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, **crosses** were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: "**His blood** be on us, and on our children." Matthew 27:25." GC p. 32*

*"Like one entranced, he [Titus] looked from the crest of Olivet upon the magnificent temple and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with **blood**." GC p. 32, 33*

*"In the struggle [of the Jews against Titus], a **firebrand** was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a **blaze**. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers **hurled blazing brands** into the chambers adjoining the temple, and then with their swords they **slaughtered** in great numbers those who had found shelter there. **Blood flowed down the temple steps like water**. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: "Ichabod!"--the glory is departed. GC p. 33*

*“The whole summit of the hill which commanded the city, **blazed like a volcano**. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the **fiery abyss**. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of **flame and smoke**.” GC p. 34*

*“The **slaughter** within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in **indiscriminate carnage**. The number of the **slain exceeded that of the slayers**. The legionaries had to clamber over **heaps of dead** to carry on the work of **extermination**.”--Milman, *The History of the Jews*, book 16. GC p. 35*

*“In the siege and the **slaughter** that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.” GC p. 35*

Tree and Grass Symbolism

John the Baptist compared Israel with a tree and warned that the tree that does not bear fruit will be cut down and thrown into the fire. He is specifically talking to the Jewish nation (Matthew 3:7-12)

In Luke 13:1, we find a ruler of Rome mingling the blood of Jews with the sacrifices. Later in the first trumpet, you have Rome mingling the blood of the Jews with fire. In both contexts, you have the apostasy of Jerusalem as the reason for the punishment.

In Luke 13:1-6 we have the same tree and in Mark 11:12-14, 20 you meet the tree the final time. Notice that the tree that does not bear fruit will be cast into the fire.

Why were they cast into the fire? Because they did not bear fruit. Thus, the fire is connected with the tree as in the first trumpet.

John 15:5-6

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.”

“Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,--a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!” DA p. 739

The parable of Matthew 21:33-46 once again refers to the fact that Israel bore no fruit.

Luke 23:28-31: This is a very important verse in order to understand the first trumpet

“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.” DA p. 743

“This seems to be a proverbial expression. A "green" tree is not easily set on fire; a dry one is easily kindled and burns rapidly; and the meaning of the passage is-"If they, the Romans, do these things to me, who am innocent and blameless; if they punish me in this manner in the face of justice, what will they not do in relation to this guilty nation? What security have they that heavier judgments will not come upon them? What desolations and woes may not be expected when injustice and oppression have taken the place of justice, and have set up a rule over this wicked people?" Our Lord alludes, evidently, to the calamities that would come upon them by the Romans in the destruction of their city and temple. The passage may be applied, however, without impropriety, and with great beauty and force, to the punishment of the wicked in the future world.

Thus applied, it means that the sufferings of the Saviour, as compared with the sufferings of the guilty, were like the burning of a green tree as compared with the burning of one that is dry. A green tree is not adapted to burn; a dry one is. So the Saviour-innocent, pure, and holy-stood in relation to suffering. “

“This seems to be a proverbial expression, the sense of which is: If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by divine laws, what desolation, injustice, and oppression may not be expected, when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after.” (from Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by Biblesoft)

Grass: Isaiah 40:6-8; Psalm 37:2; Psalm 90:5-7; Psalm 92:7

SECRETS UNSEALED

STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #2

*“Then the second angel sounded: And something like a great **mountain burning with fire** was thrown into the **sea**, and a **third** of the sea became **blood**. And a **third** of the **living creatures** in the sea died, and a **third** of the **ships** were destroyed.” Rev 8:8-9*

An Important Principle

Galatians 6:7 has the principle: Whatever a person or a nation sows, that they will also reap.

In Isaiah 10:5, 6 we are told that Assyria was God’s instrument to punish His apostate people and then He punished Assyria for treading down His people (10:12)

Nebuchadnezzar was God’s servant to punish apostate Israel (Jeremiah 27:6, 7) and then Nebuchadnezzar will be punished for treading down God’s people.

Jeremiah chapters 50 and 51 describe how God punished Babylon for oppressing His people (Jeremiah 50:11, 15, 17, 18, 28; 51:24, 34, 35, 49, 50)

Who Destroyed Jerusalem the First Time?

Who destroyed Jerusalem the first time? Was it **God**, Nebuchadnezzar, or **Israel**? Daniel 9:14 explicitly states that **God** destroyed Jerusalem. II Chronicles 36:17-20 states that **Nebuchadnezzar** (whom God calls “my servant” in Jeremiah 27:6) destroyed the city and the temple. But Daniel 9:11, 14, 15 explains that **Israel’s sins** brought about the destruction of the city and the temple. In fact, the prophet Jeremiah told Israel: If you do not submit to the king of Babylon, “**thou shalt cause** this city to be burned with fire.” (Jeremiah 38:23; notice also verses 17-18).

We can put it this way: Because of Israel's sins, God employed His servant Nebuchadnezzar to destroy the city and the temple. But God would not have used Nebuchadnezzar to destroy had it not been for the sins of the people. In other words, Israel, because of her own sinful choices, brought destruction upon herself. Now let's take a look at the second destruction of Jerusalem.

The Second Destruction of Jerusalem

Daniel 9:26 refers to "the people of the prince". As we studied in the series on the book of Daniel, the prince represents Jesus. If the prince of verse 26 is Jesus, then the **people** of the prince must be the Jews (remember that the word "people" throughout Daniel 9 always denotes Israel—see verses 15, 16, 19, 20, 24). The critical question then becomes: Did the Jews destroy their own city and sanctuary? At first sight, this possibility would seem absurd. The Jews did not destroy their own city and sanctuary, (Titus and the Romans did!!), or did they?

The parable of Matthew 22 explains clearly who destroyed Jerusalem the second time. Like in the parable of Matthew 21:33-46 God sent servants to Israel in order to prepare them for the marriage of his son (verses 2-3). This stage represents the Old Testament period when God sent prophets to prepare Israel for the coming of the Messiah. These messages were rejected. Then, after Christ was sacrificed (verse 4), further servants (Peter, Stephen, Paul, etc.) were sent to the same people (Israel) but these messages were also rejected (verses 5-6). In verse 7 we are told the king's reaction: "But when the king heard thereof, he was wroth; and he sent forth **his** armies, and destroyed those murderers, and burned up **their** city."

Notice how three ideas coalesce in this verse. **God** used the **Roman armies** (spoken of as his armies) to destroy **those** murderers and to burn their city. Once again, we clearly see that the people, by rejecting the Messiah, brought destruction upon their own city (see also, Hosea 13:9). Though the destruction was carried out by God through the instrumentality of Titus and the Roman armies, it was the choice of the Jewish nation, which really determined its fate. Ellen White concurs with this scenario:

"The Jews had forged **their own fetters**; they had filled for **themselves** the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which **their own hands** had sown. Says the prophet: "O Israel, **thou hast destroyed thyself**;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, **the Jews had caused** the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will." GC p. 35-36.

The Burning Mountain

In prophecy mountains represent kingdoms (Daniel 2; Isaiah 14:13; Psalm 48:1, 2; Isaiah 4)

Jeremiah 50:3, 9, 10, 41, 42: An enemy from **the north** comes against Babylon and demolishes and destroys her.

Jeremiah 51:25: The **Destroying Mountain** (Babylon) will become a great **burnt mountain that will be hurled into the sea**. The divine passive used here “was thrown” indicates that this is God’s judgment)

The fact that the mountain is GREAT brings to mind Babylon the Great (Rev. 16:19; 17:1, 5; 18:2, 21). Ezekiel 35:1-7 describes the judgment of God upon Mount Seir, which would lead to the shedding of blood.

The Sea

Jeremiah 51:42: The **waves** of the came over Babylon when she was destroyed. In the Bible, waters symbolize the tumult of nations and peoples (See Isaiah 27:12, 13; Isaiah 60:5; Revelation 17:15; 51:59-64; Revelation 18:21)

Since Daniel’s day, there have been four major kingdoms that have ruled the world. They are Babylon, the Medes and Persians, Greece and Rome. The ruling power in the days when John wrote the book of Revelation was Rome. Babylon had already fallen when John saw his vision of the trumpets therefore the mountain of the second trumpet cannot refer to the fall of literal Old Testament Babylon.

The question is: What kingdom destroyed Jerusalem, and desolated God’s people and then in turn suffered the punishment of God? The answer is Rome.

In Revelation 17, we see a dragon beast that has seven heads. But the heads are actually seven mountains. Each of these heads is a kingdom, which ruled beginning with Babylon. The burning mountain that was cast into the sea in the second trumpet was the fourth of the mountains or heads of Revelation 17—Rome. The question is: Can we take the symbol that describes Babylon and apply it to Rome? The answer is yes for several reasons.

The Apocrypha and Rome

“. . . then shall come a great star from heaven into the divine sea, and shall burn up the deep sea and Babylon itself, and the land of Italy on whose account many faithful saints of the Hebrews have perished, and the true people.” Sibylline Oracles, lines 158-161

“But the king of Babylon will arise who has now destroyed Zion, and he will boast over the people, and he will speak great things in his heart in the presence of the Most High. But he also shall fall at last.” 2 Baruch 67:7, 8

I Peter 5:13: Many scholars believe that this is a cryptic reference to Rome.

The Babylon-Pergamum-Rome Link

When Babylon fell to the Medes and Persians, a new religion was introduced. This religion is known as Zoroastrianism. It is characterized by its strict monotheism. The basic tenets of this religion are that there is one true Almighty God, whose name is Ahura-Mazda. He is the God of

light. But there is also an arch-adversary of God whose name is Ahriman. He inhabits the realm of darkness. According to Zoroastrianism, there is a constant battle between the God Ahura-Mazda and Ahriman (Humphrey Prideaux, An Historical Connection of the Old and New Testaments (London: William Tegg and Co., 1858), pp. 149-150).

As we look at ancient history, we find that nations have the almost incurable tendency toward polytheism. This can be seen, for example, in Romans 1:18-32. Even Israel before the Babylonian captivity had an obsession with foreign gods. It is indeed strange to find a nation in a polytheistic environment, which suddenly propounds monotheism. Other than in the Judeo/Christian and Muslim traditions, I know of only two other cases. One is in Egypt during the reign of Tutankhamen [was it because of what the Hebrew God did to Egyptian civilization at the Exodus?] and the other is Persia. Why did Persia adopt a strictly monotheistic spirituality?

The answer is not hard to find. Sometime after the fall of Babylon, Daniel had an encounter with Cyrus, king of Persia. The prophet opened up to Cyrus the prophecies of Isaiah regarding the fall of Babylon. In fact, Daniel showed Cyrus that God had chosen him by name to deliver His people one hundred years before his birth (Isaiah 45:1). When Cyrus heard this, he was deeply impressed. Ezra 1:1-4 reveals that Cyrus became a believer in the God of the Hebrews:

“The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem. . . . Who is there among you all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem.”

Regarding the encounter between Daniel and Cyrus, Ellen White makes the following enlightening remark:

“As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe. . . . his heart was profoundly moved, and he determined to fulfill his divinely appointed mission.” PK p. 557.

There can be no doubt that the Persian Empire came to know the true God primarily through the contacts of Darius and Cyrus with Daniel.

Just as a sidelight, I might mention that the wise men who came to visit Jesus were not idolaters. They were most likely from Persia. Ellen White these wise men from the East as “philosophers”. She also states that these “magi studied the starry heavens” but they did it with the aid of the Hebrew Scriptures. Regarding this, she states:

“Seeking clearer knowledge [than what they could discern by a study of the starry heavens] they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher.” Then Ellen White makes a very significant statement:

“Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had

been handed down by tradition from century to century. But in the Old Testament the Savior's advent was more clearly revealed." Then Ellen White explains about the Star: "It was not a fixed star nor a planet and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records." Then Ellen White tells us that they found the prophecy of Numbers 24:7. DA pp. 59-60.

But even after monotheism took hold in the kingdom, there were still Babylonian priests, of the Daniel 2 type, in the realm. These were angry that their religion had been overthrown and they looked for every opportunity to reestablish their lost dominion. Cyrus died in 530 B. C. and was succeeded by Cambyses who governed for seven and one half years.

Let's talk a moment about King Cambyses. History tells us that he went on an expedition to Egypt. When he was in Syria on the way back to Persia, a herald was sent from Shushan who rode into the midst of the army and proclaimed that Smerdis, the son of Cyrus had been crowned king and that all must obey him. Now, when Cambyses set out for Egypt he had placed Patizithes to tend to governmental affairs in his absence. Patizithes had a brother who greatly resembled Smerdis. In fact, he had the same name. Cambyses was jealous of Cyrus' son and had him killed. Cambyses was a lunatic who was always looking over his shoulder suspicious of all and murdering any potential rival.

For example, Cambyses married his youngest sister because she was very beautiful. But one day he kicked her in the abdomen and killed her because she cried when she heard that Smerdis had died. She was pregnant at the time, and the baby died also. Cambyses had several faithful followers buried alive for no reason at all!!

After Smerdis was killed by Cambyses, Patizithes placed his brother on the throne. This Smerdis look-alike who had the same name became known as false Smerdis. Patizithes then informed everyone that false Smerdis was the true son of Cyrus. This false Smerdis was a Mede (not a Persian like Cyrus) and the chief leader of the Babylonian Magi who remained after the conquest of Babylon by Cyrus. He hated the Jews and gave a decree halting the rebuilding of the Jerusalem temple at the bequest of the Samaritans. But the imposture was soon discovered. Seven Persians of the nobility entered the royal palace (the name of the leader was Otanes) and slew false Smerdis and his brother Patizithes. There was also a great slaughter of the polytheistic Magi of the Babylonian type who sympathized with false Smerdis. Significantly, the remnant who remained alive fled to the city of **Pergamum** in Asia Minor. Darius the Persian then reestablished the holy temples and monotheistic religion of Ahura-Mazda (for more on this read, Humphrey Prideaux, An Historical Connection of the Old and New Testaments, volume 1, pp. 145-147, 205-207).

In 480 b. c., another Persian king, Xerxes (the Ahasuerus of the book of Esther), who was a staunch defender of the monotheistic religion of Persia, destroyed the temples of the Greeks (because he detested their polytheism) and he also undertook a campaign to Babylon where he destroyed the pagan temples there as well (see, Humphrey Prideaux, An Historical Connection of the Old And

New Testaments, volume 1, pp. 214-215. Once again, the Babylonian Magi fled to Pergamum for refuge. Thus, it was that the religion of the Babylonian Magi was established in the city of Pergamum in Asia Minor.

There is no doubt that the pagan Roman Empire grew out of Asia Minor. We know this for several reasons. First of all, the Roman poet, Virgil, tells us that Roman civilization and culture came from the ancient city of Troy in Asia Minor. In his famous epic, *The Aenid* (which he wrote during a period of eleven years, 30-19 B. C.), Virgil tells about a Trojan prince who was exiled to Italy in the 12th century b. c. when Troy was destroyed by the Greeks. According to Virgil, this prince established the first settlement in Italy.

In the famous work, The Migration of the Etruscans we are told once again that Roman civilization and culture grew out of Asia Minor. Says Christopher S. Mackay: “. . . Roman political and religious practices were strongly influenced by the Etruscans. Early Roman art and religion were also strongly influenced by the Etruscans, and the Romans seem to have developed their writing system from them (who borrowed it from the Greeks). Hence, while the Greeks were a strong cultural influence on early Rome, the Etruscans had a more immediate influence. Herodotus tells us that before the Trojan War, the Etruscans migrated from Lydia (in western Asia Minor) to Rome as a result of a great drought which lasted for 25 years”. ([Http://www.ualberta.ca/~csmackay/CLASS_365/Etruscans.html](http://www.ualberta.ca/~csmackay/CLASS_365/Etruscans.html)).

But not only did Rome borrow its civilization and culture from Asia Minor, they also borrowed their religion from there. Once again, Christopher Mackay states: “The Etruscans were heavily influenced by Greek art. They adopted many Greek forms, though they strongly adapted them in spirit. They built temples that were like Greek ones, but differed in having a front (Greek temples were symmetrical) and having a three-fold interior (division into three rooms). They were decorated with terra cotta figures. The Romans adopted all these forms.

The Etruscans were considered a very religious people in antiquity, and the Romans borrowed many religious customs from them. The traditional Roman form of divination was to observe the flight of birds (auspicious) but they adopted divination through inspection of livers (hepatoscopy/haruspicy) and thunder from the Etruscans. ([Http://www.ualberta.ca/~csmackay/CLASS_365/Etruscans.html](http://www.ualberta.ca/~csmackay/CLASS_365/Etruscans.html)).

Mackay further informs us that the Etruscan kings wore purple robes and sat on a throne called *sella curulis* in Latin. All of these symbols were adopted by the magistrates of the Roman Republic, and presumably reflect the usages of the Roman kings under the Etruscan dynasty.

In 67 A. D., the Roman general Pompei went on an expedition to do away with pirates in Asia Minor. We know that Pompei there adopted the religion of Asia Minor. In fact, Mithraism became the official religion of the Roman legions. Franz Cumont who spent the better part of a lifetime studying the religion of the Roman Empire states the following about the phenomenal growth of Mithraism in Rome:

“All the original rites that characterized the Mithraic cult of the Romans unquestionably go back to Asiatic origins. . . . The principal agent of its diffusion was undoubtedly the army. The Mithraic religion is predominantly a religion of soldiers, and it was not without good reason that the name of milites was given to a certain grade of initiates. . . .” (Franz Cumont, The Mysteries of Mithra (New York: Dover Publications, 1956), pp. 30, 40)

Significantly, Cumont explains that “the original home of Mithra was not infrequently placed on the banks of the Euphrates [Babylon]. . . .” and then he explains: “Very early the Magi had crossed Mesopotamia and penetrated to the heart of Asia Minor.” (Franz Cumont, The Mysteries of Mithra, pp. 10-11). That is to say, **Asia Minor became the link between ancient Babylon and pagan Rome**. This is a pivotal point, which we will come back to in a few moments.

According to Cumont, “It can be proved that all our representations of the tauroctonous Mithra, the hieratic figure of which was fixed before the propagation of the Mysteries in the Occident, are more or less faithful replicas of a type created by a sculptor of the school of Pergamum, in imitation of the sacrificing Victory which adorned the balustrade of the temple of Athena Nike on the Acropolis.” (Franz Cumont, The Mysteries of Mithra (New York: Dover Publications, 1956), p 210.

Furthermore, it is often overlooked that Pergamum was the only one of the four Macedonian kingdoms, which Rome did not have to fight to overcome. The kingdom of Pergamum was willed to the Roman Senate by king Attalus III in the year 133 B. C. (See, Encyclopedia Britannica, article, “Pergamum”). This not only gave Rome a foothold in Asia Minor from which it could conquer the nations of the East, but it also became the bridge which made it possible for Rome to come in contact with God’s covenant people, Israel. In this way, the fulfillment of Daniel 8 was made possible. The strategic importance of Asia Minor is described by the Turkish Ministry of Foreign Affairs: “The role played by Asia Minor in Western culture was: primarily determined by its geographical position. Whereas all the Mediterranean peninsulas Iberian, Italian, Greek extend from north to south, Asia Minor, alone stretching from east to west forms a unique bridge. It was this which caused the civilizations arising in the East in general, and on its territory in particular, to orient themselves towards the West, by way of the Aegean islands.” (<http://www.ptr.co.nz/turkey;pergamum.htm>)

So far, we have traced the “journey” of Babylonian idolatrous religion from Babylon to Asia Minor to pagan Rome. But there is more to this story. Pergamum is also the link between pagan Rome and papal Rome. And, how is this? In order to answer this question, we must turn to Revelation 2 and 3 where the story of the seven churches is told.

It is generally accepted by Bible students that the seven churches depict seven epochs in the history of the Christian Church. Regarding this, Ellen G. White affirms: “The names of the seven churches are symbolic of the church in different periods of the Christian era. The number 7 indicates completeness, 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.” AA p. 585)

Ellen White is not alone in this assessment. In a sermon preached by Ray C. Stedman on November 19, 1989, we find the following statement: “The entire church age is brought before us in the purview of these letters.” (Ray C. Stedman, “Smyrna and Pergamum: The Pressured Church and the Compromising Church,” <http://www.pbc.org/dp/stedman/revelation/4191.html>).

A careful study of the first three churches, Ephesus, Smyrna, Pergamum, clearly indicates a progression from the Apostolic church to the Compromising church. Ephesus symbolizes the Apostolic church. Smyrna is symbolic of the persecuted church during the dominion of pagan Rome. This is clearly indicated by the constant “death language” used with reference to this church (see, Revelation 2:8-11). Stedman comments about this period: “Prophetically viewed, this church [Smyrna] is a picture of the period in history from about 160 A. D. to 320 A. D., the rise of Constantine, the first so-called Christian emperor. The whole period has been termed the “Age of Martyrs”.”

According to Stedman, the church of Pergamum represents the period when the church compromised with the world in the days of Constantine. With respect to this, Stedman remarks: “Prophetically, this is the period from the accession of Constantine in 320 A. D. to the rise of the papacy in the 6th century. During that period of time were held the great councils of the church... But it was also the time of the wedding of the church and the world under Constantine. . . . Constantine was not really a true Christian. He adopted many pagan practices and brought them into the church where they were accepted. Christianity was popular in those days, and many pagan practices were incorporated into it. This began when the church was viewed as a worldly kingdom, like any other kingdom.”

Ellen G. White concurs with this interpretation. In GC p. 49-50 she states:

“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. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. He spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.”

Let’s take a closer look at the church of Pergamum. We will begin with Revelation 2:13. Here we are told that Pergamum is the place where Satan’s throne is found. A king sits on a throne so we must conclude that Pergamum is the see of Satan’s kingdom. Before we proceed further with this thought, we must take a look at another expression in Christ’s message to the church of Pergamum. We are told that this church holds “the doctrine of Balaam” (Revelation 2:14). What could this expression possibly mean? To find the answer, we must go back to the original source, Numbers 22-24.

Numbers 21:10ff informs us that Israel had gained signal victories over their enemies. They had wiped out the Ammonites and the Moabites were afraid that they were next. For this reason, Balak, king of the Moabites, tried to persuade Balaam to curse Israel. But Israel was in a strong covenant relationship with the Lord at this time and Balaam could not curse them as long as they remained

faithful. (Numbers 22:6, 12, 18; 23:8-10, 20-23; 24:5, 9) [We are reminded that according to Ellen White, Balaam originally belonged to the group of faithful Magi but he later sold himself to a group of idolatrous Moabite priests who were experts in the art of divination (Numbers 22:7; 23:23). We find here, very early in the history of Israel, the two types of Magi, which will reappear in Nebuchadnezzar's Babylon and in the kingdom of Medo-Persia].

When Balaam was unsuccessful in cursing Israel, he suggested a demonic plan. Why not get the Israelite men to commit literal fornication with the daughters of Moab and to celebrate their idolatrous rites? If he could procure this, God would forsake Israel and they would be an easy prey. This is exactly what Balaam did according to Numbers 25:1-3 (Revelation 2:14 indicates that this plan was suggested by Balaam). When Israel forsook the Lord, the Lord withdrew His protection and Israel lost 24,000 men. Not everyone apostatized, though. Numbers 25:6-8 tells the triumphant story of how Phinehas exalted God's honor.

Let us now turn to Revelation 12:1-5, 7-9. The dragon in this passage is symbolic of Rome and Rome is where Satan's throne is. And how do we know this? Because in Revelation 13:2 we find that, this dragon (symbolic of Satan working through Rome) gave the beast (the papacy) his power, and throne and great authority. And where was Satan's throne? In Pergamum (Revelation 2:13). What does all this mean?

The Apostolic Church (Ephesus) spread like grassfire. Satan responded by persecuting the church (Smyrna). But the more the church was persecuted, the more it grew. Therefore, Satan decided to change his strategy. Not able to destroy the church from outside by persecution, Satan decided to infiltrate the church. In 313 A. D. persecution ended. Constantine the Great, an avowed worshiper of the sun-god Mithra proclaimed a decree of toleration. Constantine became a "Christian" and proclaimed the first civil Sunday law, calling it "the Venerable Day of the Sun". In fact, Constantine had a coin minted with the inscription, *Deus Sol Invictus* ("to the invincible sun"). The entire empire now became "Christian". Regarding this, Ellen White remarks:

"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 part of the Christian faith, while they rejected other essential truths. . . . 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." Ellen G. White, The Great Controversy Between Christ and Satan, p. 42, 43

In this way, the church committed spiritual fornication by abandoning Jesus and joining the world. It is no coincidence that the church of Pergamum is followed by the church of Thyatira, a clear depiction of the papal church. (See Revelation 2:20-23).

In this way, spiritual Pergamum became the link between pagan Rome and papal Rome. We have previously seen that papal Rome was a continuation of pagan Rome (see, the document, "*Why Papal Rome is a Continuation of Pagan Rome*"). Amazingly, we have seen that the literal kingdom of Pergamum was the link between ancient Babylon and pagan Rome. And spiritual Pergamum also linked pagan Rome to papal Rome. Thus, we discern an unbroken chain between ancient Babylon

and papal Rome. But there is more to this story. The papacy passed on many of its errors to apostate Protestantism, including the observance of Sunday. Astoundingly, the conflict which took place in the Valley of Dura will once again take place on a world-wide scale (Revelation 13:11-18). Once again, the beast will raise up an image and command all to worship it. Whoever refuses to worship will be condemned to death. In the days of Daniel, the number 666 was hidden in the dimensions of the image and at the end, the number of the beast will be 666. The image was a solar symbol and at the end, the world will be commanded to worship on the Sunday. As in the days of Nebuchadnezzar, God will have a faithful remnant whom He will deliver from certain death.

In conclusion, in a very real sense, pagan Rome grew out of Pergamum (Daniel 8) and papal Rome grew out of spiritual Pergamum (Revelation 2:13; Daniel 7:8-9).

Papal Rome and Babylon

“Within three centuries, the Roman Church had transformed the administrative organization of the Roman Empire into an ecclesiastical system of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the direct control of the pope. His Roman Palace, the Lateran, became the new Senate. The new senators were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this **new imperium.**” (Malachi Martin, The Decline and Fall of the Roman Church, p. 105, italics mine)

*“The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the actual continuation; the empire has not perished, but has only undergone a transformation. . . That is no mere “clever remark,” but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations. . . It is a political creation, and as imposing as a World-Empire, because [it is] the **continuation of the Roman Empire.** The Pope, who calls himself “King” and “Pontifex Maximus,” is Caesar’s successor.” (Adolph Harnack, What is Christianity? pp. 269-270)*

The Empire was falling into decay. The Barbarians knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From every direction, they came for the spoils. The Saxons and the Angles settled in Great Britain; the Franks invaded Northern Gaul; the Visigoths made Spain and the region south of the Loire their own; the Burgundians took possession of the upper valley of the Rhone; the Vandals made conquests in Africa. The Ostrogoths and Lombards were waiting for their turn to come. Among these new invaders, some were heretics, others were pagans. What is to become of the Church? Are its days numbered, and is the Empire to bring it down as its companion into an open tomb?

“No, the Church will not descend into the tomb. It will survive the Empire. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these barbarian peoples will submit to its laws, and will count it a glory to be the Church’s children. The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. The papacy, most sorely

tried of all, will make a new advance. At length a **second empire** will arise, and of this empire the Pope will be the master—more than this, he will be the master of Europe. He will dictate his orders to kings who will obey them.” (Joseph Turmel, The Latin Church in the Middle Ages, p. v, vi.)
Bold is mine

“The all-conquering barbarians were storming the gates of Augustine’s city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine’s *City of God* had laid the theological groundwork for the church to **step into the void** left by the collapsing Roman Empire.” (Douglas Auchincloss, *City of God and Man*, Time, 76 (December 12, 1960), p. 64, bold is mine.

“The removal of the capital of the Empire from Rome to Constantinople in 330 left the West Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars**, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favoured the **evolution** of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval Papacy.” (Alexander Clarence Flick, The Rise of the Mediaeval Church), pp. 168, 169), bold is mine.

“During the whole medieval period there was **in Rome a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor.” (R. W. Southern, Western Society and the Church in the Middle Ages, Vol 2), pp. 24-25 Bold is mine.

“The papacy is no other than **the ghost of the deceased Roman Empire**, sitting crowned upon the grave thereof.” (Thomas Hobbes, as quoted in, Dave Hunt, A Woman Rides the Beast, p. 95) Bold is mine.

“Christian Rome was the **legitimate successor of pagan Rome**.... Christ had triumphed [and] Rome was ready to extend its sway to the heavens themselves.” (W. H. C. Frend, The Rise of Christianity, p. 773) Bold is mine.

“The Roman Christian Church was a church of world-wide importance and power, and her bishop the most influential. Out of the ruins of **political Rome** arose the great **moral empire** in the “giant form” of the Roman Church. In the marvelous rise of the Roman Church is seen in strong relief the

majestic office of the Bishop of Rome.” (Alexander Clarence Flick, The Rise of the Mediaeval Church, p. 150) Bold is mine

“When the Western empire fell into the hands of the barbarians, the Roman bishop was the only surviving **heir of this imperial past**, or, in the well-known dictum of Hobbes, “the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.” (Philip Schaff, History of the Christian Church, vol. 3, p. 287) Bold is mine

“Long before the fall of Rome, there had begun to grow up within the Roman Empire an **ecclesiastical state**, which was **shaping itself upon the imperial model**. This **spiritual empire**, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . . Another consequence of the fall of the Roman power in the west was the development of the Papacy. In the absence of an Emperor in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical empire** that in some respects took the place of the old empire.” (Myers, General History for Colleges, pp. 348, 316) Bold is mine

“St. Thomas. . . says that **the Roman Empire has not ceased**, but is changed from the temporal into the spiritual. . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . the temporal power in the old heathen empire of Rome, and the spiritual power in the supernatural kingdom of God met together. . . these two powers were **blended and fused together**; they became one authority, the emperor ruling from his throne within the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with temporal sovereignty over the city where he dwelt. And now for these twelve hundred years the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the power and authority of **the great empire of Rome**, taken up of old, perpetuated, preserved, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” (Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128) Bold is mine

“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . . the Pax Romana has ceased; it is universal confusion. But wherever a bishop holds his court, religion protects all that is left of the ancient order. **A new Rome ascends slowly above the horizon**. It is the heir of the religion which it has overthrown; it assumes the outward splendours of the Caesars. . . . The emperor is no more. . . . But the Pontifex Maximus abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the Papal Monarchy, which in its power and its decline overshadows the history of Europe for a thousand years.” (W. F. Barry, The Papal Monarchy, pp. 45, 46) Bold is mine

“The Waldenses were the first of all 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. They 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.” GC p. 65

“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.” GC p. 382

Fish

Habakkuk 1:14-17; Ecclesiastes 9:12; Ezekiel 29:3-5; Matthew 4:19: men are compared to fish

Ships

Ships are generally used to depict commercial prosperity of trading (Ezekiel 27:9, 25, 29; Revelation 18:19). Instead of prosperity, the barbarians would come, destroy the routes of commerce, and decimate the prosperity of Rome. The judgment of the second trumpet would bring the collapse of the entire social and economic order of the Roman Empire and this is what happened with Rome.

The barbarians invaded between 378 and 476. In 378, the Visigoths wiped out an entire Roman army including the Roman Emperor Valens. In 410 they ravaged Rome, the first time that anyone had done this in 800 years. In 455 the Vandals ransacked Rome for a second time. They vandalized the city for two weeks, systematically and persistently. They looted everything of value they could lay their hands on. They carried off to Carthage the solid-gold seven branched lampstand, the very one that in 70 A. D. Titus had carried off to Rome from the temple in Jerusalem. Genseric, the leader of the Vandals was a human predator. The empire persecuted the Jews, Christians such as Ignatius and Polycarp and heretical Christians such as the Arians. God now came in judgment against Rome.

The Barbarians destroyed the routes of commerce, decimated the cities and sacked Rome so that Rome became practically a ghost town.



STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #3

*“Then the third angel sounded: And a **great star** fell **from heaven**, burning like a **torch**; and it fell on a third of the **rivers** and on the **springs of water**. The name of the star is **Wormwood**. A third of the waters became wormwood, and many **men died** from the water, **because** it was made **bitter**.”*
Revelation 8:8

The Historical Context

The falling star of this trumpet cannot refer to the original fall of Satan from heaven because that happened at the very beginning before creation week. It cannot refer to him falling at the cross either because the events of the third trumpet transpire well into the Christian era after the fall of Jerusalem (first trumpet) and the Roman Empire (second trumpet).

Though this trumpet cannot refer primarily to the fall of Satan from heaven at the beginning or at the cross nevertheless the language is very reminiscent of the fall of Lucifer from heaven as described in Isaiah 14:12-14 and Revelation 12:7-9. There can be little doubt that the fall of Satan stands in the background of this trumpet. Satan, the star of the morning, who was originally perfect apostatized and became a fallen star. He then defiled Adam and Eve with his poisonous teachings and through them, he poisoned the entire human race that brought death as a consequence into the world (Genesis 3:1-6, 19).

But the fall of this star represents portrays the great apostasy that defiled the church from within when Papal Rome arose to power from the shambles that the barbarians left in the Roman Empire. The crucial question is this: what principle allows us to say that the fallen star represents Satan and also represents the fall of Papal Rome? The answer is twofold:

In the first place, it will be noticed that both Daniel 7 and Revelation 13 tell us that the little horn and the beast persecuted the saints for three and a half times or 42 months. But in Revelation 12 the

picture is parallel but different. There we are told that the work of persecution was performed by the dragon for three and a half times or 1260 years (Revelation 12:6, 13-14). Thus by comparing Daniel 7 and Revelation 13 with Revelation 12 we clearly discern that Satan's fall at the beginning is similar to the fall of the little horn and the beast.

Second, in II Thessalonians 2:3, 4 we are explicitly told that the man of sin would exalt himself to the height of God even to the point of sitting in the temple of God claiming to be God. This is virtually identical to what Satan attempted to do at the very beginning when he was cast out of heaven (Isaiah 14:12-14). In fact, we are told that this Antichrist would be energized by Satan (II Thessalonians 2:9)

The backdrop to the idea expressed above is that Satan does not work directly but rather works through his seed or body to accomplish his purposes. What he was not able to accomplish in heaven he does on earth through his vice-regent. As Christ works through His seed or body to accomplish His purposes, so Satan does the same with His body or seed.

Satan's Vice-regent

On the Mount of Temptation Satan tried to recruit Jesus as his vice-regent by offering him all the kingdoms of the world and their glory. But Jesus refused the offer. Later on, Satan offered those same kingdoms to the Bishop of Rome and he accepted. For this reason, when the papacy accepted the kingdoms of the world with all the attending glory, it became the vice-regent of Satan to do his bidding on planet earth. Satan does not accomplish his purposes directly but rather by his alter ego or other self. Notice how Ellen White describes this:

“There is one pointed out in prophecy as the man of sin. **He is the representative of Satan.** Taking the **suggestions of Satan** concerning the law of God, which is as unchangeable as His throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes.” 7BC p. 910

“This compromise between paganism and Christianity [in the days of Constantine] 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.

“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.**” SR p. 327

Pagan and Papal Rome

It is important to realize the chronological sequence of the second and third trumpets. As we have already studied, Satan's throne was in Pagan Rome and then the throne was transferred via the church of Pergamum to Papal Rome in 538 (Revelation 2:13; 13:2)

In all the great lines of prophecy pagan Rome is followed by papal Rome. This is true of Daniel 2 (iron legs are followed by an amalgamation of iron and clay in the ten toes). In Daniel 7 the dragon beast sprouts ten horns and then is followed by the little horn (Daniel 7:23, 24). In Daniel 8, the little horn grows horizontally (Pagan Rome) and then it grows vertically into heaven (Papal Rome). In Revelation 12 the ten horned dragon beast attempted to kill the man child and then the same ten horned dragon persecuted the woman for 1260 days (Revelation 12:1-6, 13-16). In Revelation 13:1-10 the ten horned dragon gives his throne, power and authority (Revelation 13:2) to the beast who then rules for 42 months and in II Thessalonians 2 the man of sin rises only after the restrainer is removed. Thus if the second trumpet represents the fall of the Roman Empire it stands to reason that the next trumpet would be the apostasy that followed.

The prophecy of Daniel 7 leaves no doubt that after the ten horns devastated the Roman Empire another power would arise to subdue and defile them. II Thessalonians says that after the restrainer is removed and this was done by the ten barbarian tribes, the man of sin would manifest himself and He would sit in the temple of God showing himself that he is God much like Satan intended to do when He fell from heaven and said: "I will be like the Most High."

The View of II Thessalonians 2

We must discuss here the meaning of the apostasy, the temple of God and the Son of perdition in II Thessalonians 2. The word "apostasy" is preceded by the definite article so it is not an apostasy but rather THE apostasy. In the writings of Paul the temple of God is always identified with the church (Ephesians 2:19-21; I Corinthians 3:16, 17; I Corinthians 6:19, 20). The Son of perdition is used of Judas in John 17:12. These three expressions clearly denote that the church would be defiled from within.

In II Thessalonians 2:6, 7 the masculine and the neuter are used to describe the restrainer. First Paul says: "you know **what** is holding back" and then he says, "**he** who holds back will be taken out of the way." In Romans 13, we have a similar phenomenon: Paul begins talking about the submitting to the governing authorities (verses 1-3) and then he ends up with the masculine "he" (verse 4). It is very clear that the "he" here does not refer to a person in particular but to whoever is ruling the civil power of Rome at any given moment.

Cardinal Edward Manning describes the power that ruled after the restrainer was removed:

*"Now the abandonment of Rome was the **liberation** of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the*

emperors, was finally dissolved by a higher power. The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire** [remember this fact of history. Later on in this paper, we will see that Protestant futurists rewrite history and deny that the Roman Empire was ever divided]. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.” (Henry Edward Manning, *The Temporal Power of the Vicar of Jesus Christ*, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862). Bold is mine

You will notice in the comment by Manning that the fall of the Roman Empire led to the “liberation” of the Roman Pontiff. You will also notice that the fall of the Roman Empire is described as chains falling off the hands of the successor of St. Peter. The inevitable conclusion we reach from Manning’s words is that the fall of the empire removed the restraint placed upon the Bishop of Rome.

The early church Fathers were practically unanimous in opinion that the “restrainer” was a reference to the Roman Empire in general and the emperors in particular. Paul indicates that the Church at Thessalonica knew who the restrainer was. And yet Paul spoke in veiled language. And why would this be? Paul could not speak openly about the Empire which was governing in his day. If he had publicly stated that the Roman Empire was going to be taken out of the way, the emperors would have had grounds to accuse Paul of sedition. So Paul had to be cautious in his comments. If the restrainer was the Holy Spirit, as many futurists believe, then why was Paul so cautious? It is clear that Paul could not define the “restrainer” openly. It was not necessary for him to do so because the Thessalonians already knew what he was talking about.

But now let us turn to the writings of the early church Fathers. Let us start with **Tertullian** (160-240 A. D.):

“For the mystery of iniquity doth already work; only he who now **hinders must hinder**, until he be taken out of the way.” What **obstacle** is there but the **Roman state**, the falling away of which, by being scattered into **ten kingdoms**, shall introduce Antichrist upon (its own ruins)? “And then shall be revealed the wicked one.” “*On the Resurrection of the Flesh*,” chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner’s Sons, 1908].

In yet another comment, **Tertullian** affirms:

“The very end of all things threatening dreadful woes is only **retarded** by the continued existence of the Roman Empire.” (“*Apology*,” chapter 32; Ante-Nicene Fathers, Vol. III, p. 43)

Now notice the words of **Lactantius** (early fourth century):

“The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome **remains**, it appears that nothing of this kind is to be feared. But when that

capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things.” (*The Divine Institutes*,” book 7, chapter 25; Ante-Nicene Fathers, vol. VII, p. 220)

Let’s listen to **Cyril of Jerusalem** (318-386 A. D.):

“But this aforesaid Antichrist is to come when the **times of the Roman Empire shall have been fulfilled**, and the end of the world is drawing near. There shall rise up together **ten kings of the Romans**, reigning in different parts perhaps, but all **about the same time**; and after those an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, “three he shall humble,” and the remaining seven he shall keep in subjection to himself.” (*Catechetical Lectures*,” section 15, on II Thessalonians 2:4; Nicene and Post-Nicene Fathers, vol. VII, p. 108 [New York: The Christian Literature Company, 1895]).

Next, we present the testimony of **Ambrose** (died in 398):

“**After the falling or decay of the Roman Empire**, Antichrist shall appear.” (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840])

Next in line is **Chrysostom** (died in 407):

“When the Roman Empire is **taken out of the way**, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is **dissolved**, he will attack the anarchy, and endeavor to seize upon the government both of man and of God.” “*Homily IV on 2 Thessalonians 2:6-9*,” Nicene and Post-Nicene Fathers, vol. XIII, p. 389 [New York: Charles Scribner’s and Sons, 1905].

Finally, we will quote from **Jerome** (died 420):

“He that letteth **is taken out of the way**, and yet we do not realize that Antichrist is near.” (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; Nicene and Post-Nicene Fathers, vol. VI, p. 236 [New York: Charles Scribner’s Sons, 1912]).

Ellen G. White has some interesting statements regarding the restrainer both in history and in prophecy:

“The spirit of compromise and conformity [of the early Christian church] was **restrained** for a time by the 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.” GC p. 49. Bold is mine.

“Let the **restraints** now imposed by **secular governments** be **removed** and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” GC p. 564. Bold is mine.

“**The vast empire of Rome crumbled to pieces, and from** its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion.” IMR p. 50

The Falling Star

The star of the third trumpet is described as a burning lamp and therefore we must determine the meaning not only of the word “star” but also of the expression “burning lamp”.

In the first instance, it can hardly be doubted that the falling star represents Satan. This is made clear by several texts of Scripture (Isaiah 14:12-14; Revelation 12:7-9; Luke 10:18). In Ezekiel 1:13, 14 the angels are compared to lamps that flash like lighting. As we have already seen, however, the star at this point cannot represent Satan because he had already fallen long before. Then star then must represent something else.

Stars do not only represent angels in the Bible. They frequently also represent God’s people who are agents of God in preaching the pure gospel. When they cease preaching the gospel and preach human tradition, they become fallen stars.

In Revelation 1:20 the seven stars in the right hand of Jesus represent the messengers or pastors to the seven churches. The fact that Jesus has the stars in His right hand means that He directs the work of these messengers. The seven churches represent seven consecutive eras of church history so the seven stars must represent the messengers that proclaim God’s message to the church in each of those eras. In other words, each of the seven churches has one star and each of those stars represents the religious leaders of the particular era represented by that church. These preachers were to keep the truth of the pure gospel alive.

Ellen White presents this interesting portrayal of Revelation’s seven stars:

*“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. 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**. Through them **His light** is to shine forth. The Savior is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do **His work**. As they make God their dependence, He will give them **His brightness** to reflect to the world.” AA pp. 586, 587*

“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 these ministers of God, who are to represent the love of Christ. The stars of heaven are under God's control. He fills them with light. He guides and directs their movements. If He did not, 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.” GW pp. 13, 14

In Revelation 12, the twelve stars on the crown of the woman represent the twelve apostles of the lamb who taught the truth as it is in Jesus. In Zechariah 9:16 Daniel saw the final remnant under a symbol of stars on a crown of glory. In Daniel 8:10, 24 the little horn cast down the stars which represents the fact that he persecuted and killed those who taught righteousness during the 1260 years (see Daniel 11: 33-36). We are told in Daniel 12:3 that the wise will shine as stars forever and ever.

The Burning Lamp

The word “lamp” (*lampades*) in Revelation 8:8 refers to a burning torch. It is used in John 18:3 to describe the Pharisees who came with torches to arrest Jesus. It is also used in Acts 20:8 to describe torches where the apostle Paul was preaching at night.

Symbolically Scripture not only compares God’s people to stars but also to lamps or torches which shed God’s light upon a world in darkness.

In Isaiah 62:1, 2 the righteous are compared to a lamp that shines in the midst of darkness. In II Corinthians 4:5, 6 the preaching of the gospel is compared to a light shining in darkness

In Matthew 5:14-16 the word candle (*lampades*) is used to describe the light that is shed by God’s people in a world of darkness.

Matthew 25:1-10 uses the word *lampades* for the lamps of the ten virgins. Once again, God’s people are described as illuminating the way to the bridegroom’s chamber. The idea in this parable is that human beings shed the light that they receive from the Holy Spirit.

The word *lampades* is also used in Revelation 4:5 where the seven lamps of fire represent the seven churches empowered by the Holy Spirit so that they are able to impart light.

John the Baptist is described as a shining lamp who gave witness to Jesus (John 5:35). Although the Greek word here is *luchnos* and not *lampades*, the meaning is similar. In both of these texts the words “burning” and “lamp” are used. The Old Testament Scriptures are also a lesser light or lamp (Psalm 119:105).

The meaning here seems to be that the leaders or clergy of the church were to be stars shining as a lamp and yet instead they fell and defiled the waters. The same thing happened with them as with Lucifer. Lucifer was originally loyal to God. He was the light bearer, a shining star like a lamp

that brought glory to God. But when He was filled with selfishness and sought to glorify himself, he defiled the angels with false accusations against God. As a result, he fell from heaven and he became a fallen star or lamp.

The same pattern took place with the Apostolic Church. Originally, it reflected the purity of the gospel of Jesus but then it fell into apostasy and poisoned the pure waters of the gospel and brought in spiritual death.

Proverbs 13:9 describes the wicked going out like a lamp

Jude 11-13 portrays wandering stars which have no anchor. These stars are compared to three great apostates of Old Testament history: Korah, Cain and Balaam. This would seem to mean that these wandering stars represent apostasy.

In contrast to the falling star to those who study prophecy the morning star **rises** in their hearts (II Peter 1:19, 20). Thus the rising star is opposite from the falling star and prophecy has something to do with it.

The act of falling represents apostasy

Several texts use the word “fall” to describe apostasy. Among those are found Isaiah 14:12; Revelation 2:5; Romans 11:11; I Corinthians 10:12 and Hebrews 4:11. In Revelation, the same word is used to describe the apostasy of end time Babylon (Revelation 14:8; 18:2). It bears repeating that it is impossible to fall unless you first were standing. This means that the church originally was standing in a right relationship to God but then fell into apostasy.

Exodus 15:23-28: The waters of Mara were bitter until Moses cast in a tree branch and the waters were sweetened. Notice that the observance of God’s commandments is represented by the sweetness.

Rivers and springs of Water

The fountains of waters are different than the raging waters of the sea (Isaiah 17:12, 13). The fountains of waters are the life giving waters that restore and perpetuate life.

Psalms 23:2, 3: When the Good Shepherd leads us beside still waters He restores our soul [life].

Deuteronomy 8:7, 8: Springs of waters represent life and abundant prosperity,

Revelation 7:17: God will lead His people to drink from springs of waters and they will thirst no more.

Revelation 21:6; 22:17: Jesus will give His people living waters to drink from.

Revelation 16:4: When the waters become blood, everything in the waters dies.

Fresh water represents the Holy Spirit who flows from the Rock, Jesus Christ after Jesus was stricken by the rod of God's judgment (Exodus 17:1-8; Numbers 20:8-11; John 7:37-39; John 4:13, 14; I Corinthians 12:13; Psalm 119:9.

Psalm 1:3: The righteous are like a tree planted next to streams of living waters. They drink the water and bear fruit in its season.

Proverbs 13:14: The teaching of the wise is as a fountain of life.

“The **people of God**, His chosen kingdom, are not as a stagnant pool. **They are as a river**, constantly flowing, and as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. Whenever the gospel of God is received, its grace heals the maladies that sin has produced. The Sun of Righteousness arises with healing in His beams. Light, strength, and refreshing come from the Lord, and the good fruit borne bears witness to a work of righteousness.-
-Manuscript 33, April 27, 1903, "God's Purpose for His Church." UL p. 131

The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing and, as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course.

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth.” PK p. 233, 234

Proverbs 14:27: The fear of the Lord is as a fountain of life. The fear of the Lord is the beginning of wisdom and it means to depart from evil.

The Holy Spirit cleanses the life by means of the Word (Ephesians 6:17; 5:26). To drink from the fountain of life means to drink from Christ through His word.

The springs of waters represent the pure gospel of Jesus that flows through His people through the power of the Holy Spirit to bless the world with life everlasting.

Wormwood and Apostasy

In Deuteronomy 29:17, 18 gall and wormwood describe the terrible consequences that would ensue if Israel fell into apostasy.

Amos 5:7: When righteousness in the earth is forsaken, the result is wormwood.

Amos 6:12, 13: When justice and righteousness are forsaken, the result is wormwood and gall.

Jeremiah 23:15, 16: "Therefore thus says the LORD of hosts concerning the prophets: 'Behold, I will feed them with **wormwood**, and make them drink the water of **gall**; for [because] from the prophets of Jerusalem **profaneness** has gone out into all the land.' "Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; they speak a vision of their own heart, not from the mouth of the LORD."

Jeremiah 23:36: "And the oracle of the LORD you shall mention no more. For every man's word will be his oracle, for you have **pervverted** the words of the living God, the LORD of hosts, our God."

Jeremiah 9:13-15: When Israel forsook the law of God, disobeyed God, and walked after their own hearts the Lord fed them with **wormwood** and gave them gall to drink.

Proverbs 5:3-5, 15: God counseled His people not to go after an adulteress woman but rather to be satisfied with drinking from their own wellspring. He told his people that to seek after the strange woman would be like drinking **wormwood or bitterness**.

It is no accident that in **Revelation 2** Thyatira is compared to the adulteress woman Jezebel who led God's people into fornication and to idolatry. Thus, the literal counsel of Proverbs applies equally in a spiritual sense to the great harlot of Revelation 17.

The Defiled Waters

The rivers and springs of water must have been clean before they were defiled another indication that we are dealing with apostasy here. When the star falls it pollutes the fountains of waters with Wormwood and bitterness and many people die. If the pure spring waters represent the Word of God imparted to man through the instrumentality of the Holy Spirit then the defiling of the waters would mean the corruption of the Word of God.

By speaking about a falling star and the poisoning of waters, God through John is showing that the third trumpet is dealing with apostasy. Both the falling star and wormwood are linked directly with apostasy so the third trumpet must deal with apostasy, which is exactly what happened with the papacy in II Thessalonians 2 after the fall of the Roman Empire (connected with Daniel 7 and Revelation 13).

The waters represent the Holy Spirit flowing from Jesus through His church to the world. But when the living waters were corrupted by the false gospel preached by the fallen teachers of the papal church then people began to die spiritually.

John 7:37-39 indicates that Jesus is the water spring from where we drink and then in turn we become water springs. But if we drink from the defiled waters, this not only poisons us but it also poisons others who drink the waters that we have drunk. Woe to us if Satan defiles the waters we receive from Jesus by accepting the traditions and sophistries of men.

Proverbs 25:25, 26 explains that a man who gives in to idolatry becomes a polluted spring.

Proverbs 13:14 explains that the teaching of the wise is as a fountain of life. But if they become fools, their teaching becomes toxic.

Jeremiah 2:13: God's people preferred the broken cisterns to the fountains of living waters.

The waters are polluted and poisoned when the gospel is adulterated: Proverbs 25:26; Jeremiah 6:7

Explains Dr. Edwin Thiele:

“Here a remarkable, revolutionary transformation is depicted. The once pure, life-giving fountains become contaminated and corrupt as the death-star Wormwood falls upon them, and henceforth men die rather than live as they partake of the polluted waters. The pure church is a clear stream and a life-giving fountain. When the enemy enters the church, it becomes corrupt. Henceforth it is a scourge rather than a blessing to men. Satan rather than Christ is in control, and the church is to take complete control, a savor of death unto death instead of life unto life.” (Edwin Thiele, Outline Studies in Revelation, pp. 293, 294.

“The world needs evidences of sincere Christianity. The poison of sin is at work at the heart of society. Cities and towns are steeped in sin and moral corruption. The world is full of sickness, suffering, and iniquity. Nigh and afar off are souls in poverty and distress, weighed down with a sense of guilt and perishing for want of a saving influence. The **gospel of truth** is kept ever before them, yet they perish because the example of those who should be a savor of life to them is a savor of death. Their souls **drink in bitterness** because the **springs are poisoned**, when they should be like a well of water springing up unto everlasting life.” PK p. 232

Acts 8:21-23: Simon Magus is spoken of as being filled with bitterness because of the covetousness of his heart.

“In unfolding the sins of his life to a priest,--an erring, sinful mortal, and too often **corrupted** with wine and licentiousness,--his standard of character is lowered, and he is **defiled** in consequence. His thought of God is degraded to the likeness of fallen humanity, for the priest stands as a representative of God. This degrading confession of man to man is the **secret spring** from which has **flowed** much of the evil that is **defiling the world** and fitting it for the final destruction.” GC p. 567

“The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and **defiled the wellsprings of the water of life.**” DA p. 478

“Satan was seeking to corrupt the doctrines of the Bible. I saw that at last the standard was lowered, and that the heathen were uniting with the Christians. Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church, only changing the objects of their worship to images of saints, and even of Christ and of Mary His mother. As the followers of Christ gradually united with them, the Christian religion became corrupted and the church lost its purity and power.” EW p. 211

“The **Bible is the great educator**; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." [JER. 9:23, 24.]

“Those who claim to be Christians, who profess to believe the truth, and yet drink at the **polluted fountains of infidelity**, and by precept and example draw others away from the cold, snow-waters of Lebanon, are fools, though they profess themselves to be wise.” Counsels on Education p. 103

We cannot be complete in Christ and yet be ready to grasp those things that come from the so-called great men of the earth, and place their wisdom before the wisdom of the greatest Teacher the world has ever known. **To seek knowledge from such sources** is represented in the word as seeking to drink from broken cisterns that can hold no water. Let the truth of God be the subject for contemplation and meditation. **Read the Bible**, and regard it as the voice of God speaking directly to you. Then will you find inspiration and that wisdom which is divine. 7T pp. 204, 205.

“It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read Robinson Crusoe, Uncle Tom's Cabin, and Aesop's Fables. My brother, you made a mistake in writing that article. If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to **call their attention to the Bible**; do not become their tempter by offering to them attractive storybooks, which will **divert their minds from the study of the Scriptures**. We must ourselves be drinking of the water of life, or else we will be constantly hewing out for ourselves broken cisterns which can hold no water.” 5T p. 519

“Men who **turn away from the knowledge of God**, have placed their minds under the control of their master, Satan, and he trains them to be his servants. The less the productions expressing **infidel views** are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury; and as **books expressing infidel and pagan sentiments** are read, these unseen agents of evil seek to impress those who study them with the spirit of questioning and unbelief. Those who drink from **these polluted**

channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world.” CE p. 100

“A succession of showers from the living waters has come to you at Battle Creek. Each shower was a consecrated inflowing of divine influence; but you did not recognize it as such. Instead of drinking copiously of the streams of salvation so freely offered through the influence of the Holy Spirit, you turned to satisfy your soul thirst with the **polluted waters of human science.**” CT pp. 358, 359

II Kings 2:20, 21: Salt cleanses the waters of Jericho

People die spiritually when they drink the waters

Many died spiritually because the living waters were defiled.

II Peter 2:18-22

“There are really three objects of judgment in the third trumpet: the star, the springs and rivers, and the people who drink the water. In a sense, each phrase of this three-fold judgment is the catalyst for the next. It is because the star falls that the rivers and springs are turned into wormwood. The bitterness of these waters leads, in turn, to the death of those who drink the water.” Jon Paulien, p. 401.

“One would think that the removal of Rome and Judaism as effective opponents of the church would open the way for the church’s advancement and growth. But John does not think in such terms. He warns, instead, that the removal of the church’s enemies only diverts Satan’s mode of attack.” Paulien, p. 406

Under the fourth and fifth trumpets, the apostasy that began in the third trumpet will intensify to an ever-growing darkness of the dark ages.

SECRETS UNSEALED

STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #4

Revelation 8:12-13:

*“Then the fourth angel sounded: And a third of the **sun** was struck, a third of the **moon**, and a third of the **stars**, so that a third of them were darkened. A third of the day **did not shine**, and likewise the night.”*

The historical context is important: After the Star named Wormwood defiles the waters of the pure Gospel, the heavenly bodies were partially darkened. This darkness will deepen significantly during the fifth trumpet.

Key Verse

Genesis 1:16: The greater light, the lesser light and the stars

Jesus is the Greater light who is symbolized by the sun

Old Testament:

Psalm 27:1: The Lord is my Light

Psalm 84:11

Malachi 4:2

New Testament:

John 8:12: Jesus is the light of the world

“It was morning; the sun had just risen above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls, when Jesus, pointing to it, said, “I am the light of the world.” DA pp. 463, 464

John 9:5	Jesus is the light of the world
Revelation 1:16	The face of Jesus shines as the sun
John 1:4-9	Jesus is the original greater light
Matthew 4:16	When Jesus was born light shone forth
Luke 1:78, 79	When Jesus was born he brought light to the world
II Corinthians 4:6	The light of the gospel shines on the face of Jesus
John 12:34-36, 46	He that does not receive Jesus walks in darkness
Ephesians 5:8-14	It is Christ who gives light
I John 1:5	Christ is the light giver
Colossians 1:13, 14	To be delivered from darkness means to accept Jesus
I Peter 2:9	The gospel of Christ brings us from darkness to the marvelous light of Jesus

The Spirit of Prophecy:

“God makes His sun to shine on the just and on the unjust, and **this sun represents Christ**, the Sun of Righteousness, who shines as the light of the world, giving His blessings and mercies, seen and unseen, to rich and poor alike.” TM pp. 280

Where Jesus does not shine, the people live in darkness:

“Were the Sun of Righteousness to withdraw his beams of light from the world, we should be left in the darkness of eternal night. Jesus spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world.” CE pp. 78, 79

“We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, **the bright beams of the Sun of Righteousness** will shine into our minds, and illuminate our **darkened** understanding. Jesus is the Light that lighteth every man that cometh into the world. He is the Light of the world, and He bids us come unto Him, and learn of Him.” FE pp. 183

“Christ makes no apology when He declares, “I am the light of the world.” He was, in life and teaching, **the gospel**, the foundation of all pure doctrine. Just as the sun compares with the lesser lights in the heavens, so did **Christ, the Source of light**, compare with the teachers of His day. He was before them all, and shining with the **brightness of the sun**, He diffused **His penetrating, gladdening rays** throughout the world. . . . TMK pp. 97

The Lesser Light Represents the Bible and the Prophets who give Witness to Jesus

John 5:35, 36, 39, 40, 45-47: John the Baptist and the Old Testament were lesser lights [represented by the moon] whose purpose was to lead to the greater light, Jesus Christ. Notice that John the Baptist was not THE light but he was to bear witness to the light (John 1:6-8).

“The prophet John was the connecting link between the two dispensations. As God's representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the **lesser light**, which was to be followed by a **greater**. The mind of John was illuminated by the Holy Spirit that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as typified in the shadowy sacrifices. Even John had not fully comprehended the future, immortal life through the Savior.” DA pp. 220

“The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. **John was the lesser light**, which was to be followed by a **greater light**. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them.” RH April 8, 1873

Luke 24:25-27; 44-46: The Old Testament Scriptures give witness to Jesus

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." (Acts 10:43) DA p. 211

With the first advent of Christ there was ushered in an era of **greater light and glory**; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel. The brightness of the Father's glory, and the excellence and perfection of His sacred law are only understood through the atonement made upon Calvary by His dear Son; but even the atonement loses its significance when the law of God is rejected. TDG p. 246

“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** (Ms pp. 77, 1899).” SBC p. 1131

The Bible is like a **photograph** of Jesus, a **map**, a **scale model** or a **shadow**. The shadow, the map the scale model and the picture are copies but they are lesser lights that lead to the greater light.

Isaiah 8:19-22 The Law and the Testimony refer to the writings of Moses and the prophets
Jeremiah 31:31-36 The Law of God is immutable as the sun, the moon and the stars
Psalms 119:105 The Word of God is compared to light

Micah 3:6

When the prophetic voice is silenced the result is darkness

“The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain!” RH January 20, 1903

“As the **moon** and the **stars** of the solar system shine by the reflected light of the **sun**, so, as far as their teaching is true, do the world's great thinkers reflect [lesser lights] the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world.” DA p. 465

"Ye are the light of the world," said Christ to His disciples. As the sun goes forth in the heavens, dispelling the shades of night, and filling the world with brightness, so must the followers of Jesus let their light shine to dispel the moral darkness of a world lying in sin. But they have **no light of themselves**; it is the light of Heaven which they are to reflect to the world. RC p. 379

The Meaning of the Stars

Daniel 12:3; 12:10: The wise are those who understand Bible prophecy and they are like stars

“Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. **Like the stars of heaven**, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve **a firmament of chosen ones** that will yet **shine forth amidst the darkness**, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of **deepest apostasy**, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will **"shine as lights in the world."** Revelation 13:16; Philippians 2:15. The **darker the night**, the more **brilliantly will they shine.**" PK pp. 188, 189

“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. Mar p. 200

The Two Witnesses and the 1260 Year Darkness

Revelation 11:3: The two witnesses [lesser lights] were clothed in sackcloth during this period. Sackcloth was made of black material and symbolized the darkness of death (Isaiah 50:3; Revelation 6:12)

The Old Testament gives witness to Jesus (John 5:39, 40, 45-47; Luke 24:25-27, 44-46). The New Testament also gives witness to Jesus (see John 21:24, 25). The two witnesses give testimony to Jesus.

“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 Savior to come. The Gospels and Epistles of the New Testament tell of a Savior who has come in the exact manner foretold by type and prophecy.” GC p.267

“The period when the two witnesses [the lesser light] were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in **obscurity [darkness]**, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a new manifestation of Satanic power [the fifth trumpet or first woe].**” GC p. 269

The fourth trumpet was to be a precursor to the fifth trumpet:

“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.” GC p. 269

The darkening of the sun and moon

Ellen White begins the chapter on the period of papal supremacy with the title: *“An Era of Spiritual Darkness.”*

“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. GC p. 55

[p. 56, 57] “About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed [she then discusses the doctrine of apostolic succession]. . .

[p. 57] “. . . The **darkness** seemed to **grow more dense**. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.”

[p. 58] “The **advancing centuries** witnessed a **constant increase of error** in the doctrines put forth from Rome. . .”

[p. 59] “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.”

[p. 60] “But "the noon of the papacy was the **midnight** of the world."--J. A. Wylie, The History of Protestantism, b. 1, chapter. 4. The **Holy Scriptures were almost unknown**, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders **hated the light** which would reveal their sins.”

[p. 60] “The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 1, 2. Such were the results of **banishing the word of God.**” GC p. 55-60

“The iniquity and **spiritual darkness** that prevailed under the supremacy of Rome were the inevitable result of her **suppression of the Scriptures**. . . GC p. 586

“Satan well knew that the **Holy Scriptures** would enable men to discern his deceptions and withstand his power. It was by the word that even the Savior of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to

maintain his sway over men, and establish the authority of the papal usurper, he must keep them in **ignorance of the Scriptures**. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be **concealed and suppressed**. This logic was adopted by the Roman Church. For hundreds of years the **circulation of the Bible was prohibited**. The people were forbidden to read it or to have it in their houses and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.” GC p. 51

“Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the second advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the **Scriptures were carefully searched**, with prayer and earnest thought; and after a period of suspense, **light poured in upon our darkness**; doubt and uncertainty were swept away.” CET p. 56

“Dear brethren and sisters: As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. **Darkness** is to cover the earth, and **gross darkness** the people. And as nearly all around us are being enveloped in the **thick darkness** of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus. As **darkness thickens** and error increases, we should obtain a more thorough knowledge of the truth and be prepared to maintain our position **from the Scriptures**.” EW 104, 105

"To the law and to the testimony: if they speak not according to this word, it is because there is **no light** in them." Isaiah 8:20. The people of God are directed to the **Scriptures** as their safeguard against the influence of false teachers and the delusive power of spirits of **darkness**.” GC p. 593

How the Papacy Darkened the Sun, Moon and the Stars

Darkening the Stars:

In the vision of Daniel 8 we have a ram with two horns (verses 3-4), a he-goat with a notable horn which is broken and succeeded by four horns (verses 5-8). And then the little horn attacks the host (verse 10) and finally the Prince of the host (verse 11).

The Angel interpreter at the end of the vision explains that the two-horned ram represents the Medes and Persians (verse 20). He then states that the he-goat represents Greece and its notable horn its first king (verse 21). Next, he informs us that the four horns represent the divisions of Greece after the death of its first king (verse 22). Finally, he explains that a king will arise (verse 23) who will “destroy the mighty and the holy people” (verse 24) and stand up against the Prince of princes (verse 25). Even a passing glance at Daniel 8 will indicate that “the host and the stars of heaven” in the **vision** is found in the same identical place as “the mighty and holy people” in the **explanation** of the vision.

Darkening the Sun and the Moon:

Let's talk now about the "daily" that was removed by the little horn. What does this strange word mean? The problem in this verse is that the word "daily" is an adjective, which stands alone and has no noun to qualify. The question, which begs to be answered, is the following: The little horn takes away the daily what? The meaning of the word is simply "something which goes on continuously without interruption." But what is it that "goes on continuously without interruption"?

It is important to keep in mind that this word is accompanied by the definite article. It is **THE** daily (*hatamid*) which the little horn takes away (see also Daniel 11:31; 12:11). The King James Version adds the word "sacrifice," thinking that *tamid* refers to the morning and evening sacrifice. But this is a wrong interpretation. There is a Hebrew expression for this sacrifice, it is *olat tamid*.

What, then, does this word mean? Let's take a closer look. The Old Testament makes it abundantly clear that this word refers to the **daily ministration of the priest in the court and in the holy place of the sanctuary**. In other words, the little horn was going to attempt to take away from the Prince of the host His ministration in the court and in the holy place of the sanctuary.

In order to comprehend how the little horn did this, we need to answer two fundamental questions: **1) What sanctuary does the Prince minister in at this point in the vision? 2) What does each piece of furniture in the court and in the holy place represent? What was the meaning of the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? If we know the answer to these questions then we will know also what the little horn attempted to take away from the Prince and when.**

Let's answer the first question. There can be no doubt that the Prince is ministering in the **heavenly sanctuary**. We have identified the Prince as Jesus. And where does Jesus minister today? We are told in Matthew 21:12-13 that at the end of the Triumphal Entry Jesus entered the **temple of God** and called it **My Father's house**. However, just a few days later Jesus announced to the Jewish leaders: "**Your house** is left unto you desolate." (Matthew 23:38). The Jerusalem Temple was no longer the Father's house nor the temple of God because it had been forsaken by the presence of Jesus. This is what the rending of veil meant. The system of earthly types and shadows had come to an end (Matthew 27:51). In A. D. 70 the Jerusalem Temple was destroyed (Luke 19:41-44) and has never been rebuilt. For this reason, it is impossible to conclude that the sanctuary the little horn trampled upon was the Jerusalem Temple. During the Christian dispensation when the little horn did its work, there was no earthly Jerusalem Temple in existence!!

But if not the Jerusalem Temple, then which one? The answer is two-fold. Upon His ascension, Jesus began His ministry as High Priest in the literal heavenly sanctuary physically (Hebrews 8:1-2). He is the real High Priest who ministers in the literal heavenly temple on the literal heavenly Mt. Zion in the literal heavenly Jerusalem. He is the minister of a better covenant because He presents before His Father His own better blood. He is the living Shekinah in the heavenly temple.

But there is more. He is also the minister of the spiritual temple on earth and that spiritual temple is the Church. This spiritual temple has spiritual foundations, a spiritual Cornerstone, spiritual stones and a spiritual Shekinah (the Holy Spirit) which entered it on the Day of Pentecost (see, Ephesians 2:20-22; I Peter 2:1-10; I Corinthians 3:16-17; II Corinthians 6:14-18; II Thessalonians 2:3-4). In other words, Jesus ministers in two places at the same time: Physically in heaven and spiritually on earth through the ministry of the Holy Spirit. His heavenly hosts are the angels and His earthly hosts are His faithful followers.

So then, what is meant by the little horn taking away the “daily” from the Prince and killing His hosts? It cannot mean that the little horn literally and personally traveled to heaven and deposed the Prince and destroyed the angels. This idea would be preposterous. What, then, does it mean? The answer is found in Daniel 8:11 where we are told that the little horn cast down the **place** of the Prince’s sanctuary. We have already shown that the place of the Prince’s sanctuary is in the literal heavenly Temple and in His church on earth.

The word “place” (*makon*) here is unusual. There are some very common Hebrew words for “place” in the Old Testament but this is not one of them. The word *makon* is used only 17 times in the Hebrew Bible and in 16 of those references the word denotes the **heavenly sanctuary** as God’s dwelling place (Exodus 15:17).

Perhaps it would be a good idea to look at a few of those references. In I Kings 8:39, 41, 43, 49 (and parallel passages in II Chronicles 6:30, 33, 39; study also Psalm 89:14; 97:2 where *makon* is translated, “habitation”) we are informed that God hears our prayers, forgives our sins, saves us and metes out justice from His heavenly **place** (*makon*).

Interestingly, the prayers of God’s people are uttered toward or in the earthly temple but they are heard by God in heaven: “Hear the plea of your servant and of your people Israel when they pray toward **this place**: O hear **in heaven** your dwelling place, heed and forgive.” (I Kings 8:30; see also Daniel 6:10).

Thus, there is an intimate connection between the earthly and heavenly temples. In a sense, God dwells in both!! For our purposes here, it is important to remember that when Nebuchadnezzar came and destroyed the Jerusalem Temple, he was not able to touch the heavenly temple!! In the same way, the little horn is able to take over the functions of the Prince on earth and kill His hosts on earth but is not able to take away the functions of the Prince in heaven nor destroy His angels.

The act of casting down the place of the Prince’s sanctuary does not mean that the little horn is demolishing the mortar and stones of the heavenly sanctuary. What it does mean is that the little horn usurps on earth the daily ministrations of the heavenly Prince. What belongs to the Prince in heaven, the little horn usurps and sets up on earth. The place of the sanctuary is removed from heaven and set up on earth. The central issue is: Who will control the sanctuary service in the court and in the holy place [significantly, at this point in the flow of church history, the little horn only tries to interfere with the ministry of the Prince in the court and in the holy place. This is understandable in that during the Middle Ages Jesus had not yet entered the most holy place] the

Prince or the little horn? And why is control of the sanctuary such a vital issue? At this point, we must return to our second question above: What was the meaning of the ministration of the priest at the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? Let us examine each of these separately.

THE ALTAR OF SACRIFICE

Morning and evening a lamb was offered upon this altar for the sins of Israel. As long as the Hebrew sanctuary and temple stood, there was never a time when the fire was not burning. This was the **daily** burnt offering (Exodus 29:39). The sacrifice of the lamb, of course, represented the death of Jesus Christ on the cross (John 1:29; I Peter 1:19; Revelation 13:8). The fact that the sacrifice was offered **daily**, morning and evening, indicates that Jesus died **once and for all and never needs to die again!**

The benefits of His one and only sacrifice is brought out clearly in Hebrews 7:27 where the old Hebrew system is contrasted with the ministry of Christ: “Who needeth not **daily**, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did **once** when he offered up himself.” And again in Hebrews 9:25-26: “Not yet that he should offer himself **often**, as the high priest entereth into the holy place every year with the blood of others; for then must he **often** have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men **once** to die, but after this the judgment: So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

The teaching of the once-for-all death of Jesus is counterfeited in the Roman Catholic sacrifice of the mass. In the mass, the once-for-all sacrifice of Jesus is repeated over and over again. Instead of looking to the Lamb of God in heaven, Roman Catholic believers are taught to look at the wafer host where the body of Jesus in its totality (ubiquity) is supposedly found. Instead of coming boldly to Jesus at the throne of grace **in heaven**, believers are taught that they are being nourished by feeding on the literal body of Jesus **on earth**.

In fact, the host is stored in a flower-like artifact called the Tabernacle. At the center of the artifact is the round wafer-like host and coming forth from the host are the rays of the sun. When the tabernacle is brought forth before the congregation, the faithful are taught to bow and worship the host. This is simply a refined system of sun worship. Furthermore, the Roman Catholic priest on earth takes over the power and prerogatives of Jesus when he pronounces the words of consecration *hoc est corpus meum*. Roman Catholic theology teaches that when these words are pronounced, the earthly priest has the power to transubstantiate the wafer into the real body of Jesus. In other words, the earthly priest has the power to **create the Creator!!** This is blasphemy to the fullest degree.

THE TABLE OF SHOWBREAD

The table of the showbread contained two stacks of unleavened bread each with six loaves. In other words, there were twelve loaves of bread. By this, God wanted to teach that there was sufficient bread to feed each and every one of the twelve tribes of Israel. This bread was called (Numbers 4:7) the “**continual** bread” (*tamid*) because it was available continually to satisfy the spiritual needs of Israel.

What is represented by the showbread in the holy place of the sanctuary? In the Bible, bread is consistently used as a symbol of the Word of God. In Isaiah 55:10-11 we are told: “For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and **bread** to the eater: **So shall my word be** that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

When Jesus was tempted by the devil to change stones into bread, He replied: “Man shall not live by **bread** alone, but by every **word** that proceedeth out of the mouth of God.” (Matthew 4:4; see also Deuteronomy 8:3-4). After Jesus fed five thousand men with only five loaves of bread and two fishes He made a very controversial remark: “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:53). Was Jesus teaching that we are to eat his literal flesh and drink His literal blood like Roman Catholic theology teaches? Absolutely not! Notice how Jesus explained His own controversial remark: 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 6:63). That is to say, the words of Jesus have power to nourish the spiritual life. As literal bread sustains physical life, the Word of God sustains spiritual life. Spiritually speaking, when we study the Word we assimilate Jesus and he becomes flesh of our flesh and bone of our bones.

It is the ingrafted Word of God, which cleanses our life and gives us the victory over sin. David understood this when he exclaimed: “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy **word**. . . Thy **word** have I hid in mine heart, that I might not sin against thee” (Psalm 119:9, 11).

Jesus agreed with David when He said to His disciples: “Now ye are clean through the **word** which I have spoken unto you” (John 15:3). And the apostle Paul adds his testimony when he states that the church is sanctified and cleansed with the washing of the water by the **word** (Ephesians 5:26).

What have we discovered so far about the showbread? First of all, it represents Jesus as He is contained in the written Word of God. Secondly, it is continually available to all of God’s people. And thirdly, if assimilated, it will nourish the life spiritually and provide victory over sin. In what sense, then, did the little horn cast down the meaning of the table of the showbread? The answer is easy to find. Roman Catholicism substituted the traditions of men in place of the Word of God. The word of a supposedly infallible *magisterium* was placed above a “thus saith the Lord”.

The number of unbiblical (or shall we say, anti-biblical?) traditions is legion: Purgatory, limbo, celibacy, auricular confession, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants by aspersion, novenas, the observance of Sunday, etc. And what was the end result of these traditions replacing the Word of God? Spiritual malnutrition and a moral laxity which would make the pagan Romans look like saints! It is no coincidence that the third and fourth seals of Revelation describe this period as one of famine for the Word of God (see, Revelation 6:5-8). In effect, the third horse (the period of Constantine) brings in the unbiblical teachings and practices of the pagans and the result under the fourth horse (the 1260 years of papal dominion) is a life threatening scarcity of bread—famine!! This is also the period of the fourth church of Revelation. Under this church, Jezebel the harlot is in control. During this period of 1260 years, there is no dew or rain and as a result, there is famine for the word of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12).

THE CANDLESTICK

According to Leviticus 24:1-4, one of the roles of the High Priest was to trim the wicks and replenish the oil in the seven-branched candlestick in the holy place. In this way, he would make sure that the light of the candlestick burned continually (*tamid*).

What was represented by the candlestick? Let's interpret the symbols: Seven represents totality and oil represents the Holy Spirit. But, what does the candlestick itself represent? Revelation 1 gives us the clear answer. The seven-branched candlestick represents seven stages in the history of the Christian church from the days of the apostles until the end of time. At times, it looked like the light of the church was about to be extinguished. Particularly during the period of Thyatira, the light burned dim. This is why the period of papal oppression is known as the "dark ages."

THE GOLDEN ALTAR OF INCENSE

The incense which was offered upon this altar was called the "perpetual (*tamid*) incense" because it was to be burned on the altar morning and evening continually. What did the incense represent? The incense upon the altar is connected with the **prayers** of the congregation. For example, in Luke 1:9-11 we are told that when Zacharias went into the temple to offer incense, the people were praying to God outside the holy place. In Psalm 141:2 David exclaims: "Let my **prayer** be set forth before thee as incense. . . ." Even more explicitly, Revelation 8:3-4 explains the meaning of this altar: "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."

It appears from this passage that the incense represents the merits of Jesus which are mixed with the prayers of God's people. In other words, the incense which was placed upon the golden altar represents the prayers of God's people which are mingled with the precious merits of Christ's blood and therefore are acceptable before the Father.

It is no coincidence that directly in back of the altar was the veil, which divided the holy from the most holy and behind the veil stood the ark of covenant, a symbol of the throne of God. When incense was offered on the golden altar, the smoke ascended up the curtain and entered the presence of God beyond the veil. This is why there were angels embroidered upon the curtain. The angels take our prayers to Jesus and by the merits of Jesus, those prayers enter the very presence of God. This is the meaning of the ladder which Jacob saw in his dream (see, Genesis 28:11-12 and John 1:51).

In what sense did the little horn take away this function from the Prince? Roman Catholicism has established a counterfeit priesthood to whom the faithful confess their sins. That is to say, instead of people directing their prayers to Jesus in heaven for forgiveness, they utter them to a human priest on earth who cannot forgive. In this way, the intercessory ministry of Jesus is cast down from heaven and placed on earth!! Furthermore, the faithful in Roman Catholicism offer their petitions to Mary and the saints instead of to Jesus. In consequence, the eyes of people are taken off of Jesus who can truly hear their petitions and forgive their sins.

The Bible is crystal clear that there is “**one mediator** between God and men, the man Christ Jesus” (I Timothy 2:5). Jesus tells us: “I am the way, the truth and the life, no man cometh unto the father but **by me**” (John 14:6). In Romans 8:34 the apostle Paul explains that it is Jesus who “makes intercession for us.” And in words which are impossible to misunderstand, the book of Hebrews explicitly tells that Jesus “is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25). Why do we need mere human intermediaries when we can come boldly to the throne of grace through Jesus, the God-Man? The confessional in Roman Catholicism focuses the attention of people upon a man on earth instead of directing them to Christ in heaven.

Summarizing then, there are two princes that are struggling for the souls of human beings. One of them performs a continual ministry of salvation in the heavenly sanctuary by pleading the blood of His one and only sacrifice before the Father (the altar of sacrifice). He feeds His people with the Word of God (the table of showbread), keeps the light of the church burning by the power of the Holy Spirit (the candlestick) and forgives those who come to Him in penitence and prayer (the golden altar of incense). The other prince, unable to usurp the heavenly ministry of the Prince, establishes a counterfeit continual ministry (the mass, tradition, the confessional, the pope) in the earthly temple—the church (see II Thessalonians 2:3-4). By getting people on earth to focus on his counterfeit ministry, he casts down the place of the sanctuary and deprives human beings from discerning the saving work of Christ! Without being able to discern the saving work of Christ, souls perish in sin!

Roman Catholicism and Protestantism will act in a similar way in the future:

“The Sunday movement is now making its way in **darkness**. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. . . . They are working in **blindness**. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the **Dark Ages**.” RH Extra, Dec. 11, 1888. LDE pp. 125, 126

SECRETS UNSEALED

STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #5

THE ELIJAH TYPOLOGY

Foundational Principle:

The Seven churches, seven seals and seven trumpets cover the same basic historical events from different perspectives. The churches actually form the skeletal foundation of the chronological sequence of the rest of the book of Revelation.

- The first church, seal and trumpet describe the **apostolic church**
- The second church, seal and trumpet describe the period of **imperial Rome**
- The third church, seal and trumpet describe the period when **paganism penetrated** the Christian church
- The fourth church, seal and trumpet describe the **period of papal supremacy** when the Bible and the work of Christ were eclipsed

The Meaning of the Seven Churches

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, 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 word.” AA p. 585

Hal Lindsey and **Dave Hunt** say the churches represent **Eras** of Christian Church history. Jezebel must therefore **not be literal** but symbolic because during this period literal Jezebel was **already dead**.

Ephesus – The apostolic church

Smyrna: The persecuted church under the Roman emperors

Pergamum: The compromising church under Constantine

Thyatira: The apostate church of the middle Ages

Hal Lindsey and **Dave Hunt** agree that the seven churches represent **consecutive periods** of Christian Church history. They also agree that the fourth church represents the period of papal supremacy. Jezebel in the church of Thyatira must therefore **not be literal** but symbolic because during this period literal Jezebel was **already dead** and because Jezebel **did not live 1260 years**.

Analysis of the Church of Thyatira

Revelation 2:20-23

*“Nevertheless I have a few things against you, because you [the church of Thyatira] allow that woman Jezebel [the beast of Revelation 13 and harlot of Revelation 17], who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality [fornication, union of Church and state] and eat things sacrificed to idols [idolatry]. And I gave her time [1260 years] to repent of her sexual immorality [fornication], and she **did not repent**. Indeed I will cast her into a sickbed [the deadly wound], and those who commit adultery with her into **great tribulation [the French Revolution]**, unless they repent of their deeds. I will **kill her children [the Protestant churches]** with death, and all the churches [all seven of them] shall know that I am He who **searches** the minds and hearts [the investigative judgment]. And I will give to each one of you according to your Works [the moment when the reward is given to the harlot and her lovers].*

The Elijah Story

In the Old Testament story, Jezebel the pagan priestess introduced the apostasy into Israel. In Revelation Thyatira is a period of history when the Christian church blended paganism and Christianity and acted like Jezebel

*“Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife **Jezebel** the daughter of Ethbaal, king of the Sidonians and he went and served Baal and worshiped him.” (I Kings 16:30, 31)*

Revelation 2:20

*“Nevertheless I have a few things against you, because you allow **that woman Jezebel**, who calls herself a prophetess, to teach and **seduce** My servants to commit sexual immorality and eat things sacrificed to idols.” (Revelation 2:20)*

Jezebel was an adulteress mother who had an illicit relationship [fornication] with the king and she was involved in the occult.

“Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal,

king of the Sidonians; and he went and served Baal and worshiped him.” (I Kings 16:30, 31)

*“Now it happened, when Joram saw Jehu, that he said, "Is it peace, Jehu?" So he answered, "What peace, as long as the **harlotries** of your **mother Jezebel** and her witchcraft are so many?" (II Kings 9:22)*

*“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the **great harlot** who sits on many waters, with whom the kings of the earth **committed fornication**, and the inhabitants of the earth were made drunk with the wine of her fornication. . . And on **her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**" (Revelation 17:1, 2, 5)*

*“For your merchants were the great men of the earth, for by your **sorcery** all the nations were deceived.” (Revelation 18:23)*

The issues in the conflict involved the law of God, worship and the Gospel

Worship:

*“Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife **Jezebel** the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and **worshiped** him.” (I Kings 16:30, 31)*

“So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" (Revelation 13:4)

Law

*“Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?" And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the **commandments** of the LORD and you have followed the Baals.” (I Kings 18:18, 18)*

*“He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and **law**. Then the saints shall be given into his hand for a time and times and half a time.” (Daniel 7:25)*

II Thessalonians 2 refers to the man of sin and the mystery of lawlessness

Tearing Down the Gospel Sanctuary Truth

*Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he **repaired** the **altar** of the **LORD** that was **broken down**. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the **LORD** had come, saying, "Israel shall be your name". . . And it came to pass, at the time of the offering of the **evening sacrifice**, that Elijah the prophet came near and said, "**LORD** God of **Abraham, Isaac, and Israel**, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. Hear me, O **LORD**, hear me, that this people may know that You are the **LORD** God, and that You have **turned their hearts back to You again**." (I Kings 18:30, 31, 36, 37)*

*"He even exalted himself as high as the Prince of the host; and by him the **daily** sacrifices were **taken away**, and the place of His sanctuary was **cast down**." (Daniel 8:11)*

No rain during the period of apostasy:

*"And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the **LORD** God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." (I Kings 17:1)*

"These have power to shut heaven, so that no rain falls in the days of their prophecy." (Revelation 11:6)

Notice the reason for the scarcity of rain:

"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, 14 if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chronicles 7:13, 14)

Where there is no rain there is famine for the word of God

*"Behold, the days are coming," says the Lord GOD, "That I will send a **famine** on the land, not a famine of bread, nor a thirst for water, but of **hearing the words of the LORD**. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the **word of the LORD**, but shall not find it." (Amos 8:11, 12)*

The length of the famine was three years and six months

*"Elijah was a man with a nature like ours and he prayed earnestly that it would not rain; and it did not rain on the land for **three years and six months**." (James 5:17)*

The Jezebel of the Middle Ages was given time to repent of her fornication. How much time was given to her? “Time, times and the dividing of time”, a period that reached from 538 to 1798.

*“And I gave her time [**chronos**] to repent of her sexual immorality, and she did not repent.” (Revelation 2:21)*

Revelation 11:3: The **1260 days** are years (if the 1260 days are really years then Elijah cannot be a literal person but a **group** of people who **live like Elijah** and **proclaim** the message of Elijah.

*“And I will give power to my two witnesses, and they will prophesy **one thousand two hundred and sixty days**, clothed in sackcloth.”*

Daniel 7:25: The **1260 days** are equal to **three and a half times**

*“He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for **a time and times and half a time**.”*

There was a faithful remnant within the apostate church

*“Yet I have reserved **seven thousand** in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.” (1 Kings 19:18)*

*“Now to you I say, and to **the rest** [loipos, the remnant] in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. But hold fast what you have till I come.” (Revelation 2:24, 25)*

Elijah was blamed for the calamities and he was sought out everywhere

“As the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you.” (1 Kings 18:10, 17)

“Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?"

Revelation 12:6: The faithful **remnant** was sought out everywhere. The **Waldensians** are a prime example. Crusades were organized against them.

*“Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there **one thousand two hundred and sixty days**.” (Revelation 12:6)*

Elijah fled to the wilderness

*"Get away from here and turn eastward, and **hide** by the Brook Cherith, which flows into the Jordan." (I Kings 17:3)*

*"Then the woman fled into the **wilderness**, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle, that she might fly into the **wilderness** to her place, where she is nourished for a time and times and half a time, from the presence of the serpent." (Revelation 12:6, 14)*

The faithful were nourished by God

*"And it will be that you shall drink from the brook, and **I have commanded** the ravens to **feed you** there." (I Kings 17:4)*

"The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook." (I Kings 17:6)

*"Then the woman fled into the wilderness, where she has a place prepared by God that they should **feed her there** one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where **she is nourished** for a time and times and half a time, from the presence of the serpent." (Revelation 12:6, 14)*

Jezebel was a murderer of God's prophets

*"For so it was, while Jezebel **massacred the prophets** of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water." (I Kings 18:4)*

*"Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time." And when he saw that, he arose and **ran for his life**, and went to Beersheba, which belongs to Judah, and left his servant there." (I Kings 19:1, 2)*

*"I saw the woman, **drunk with the blood** of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement." (Revelation 17:6)*

The False prophets of Baal were fed by Jezebel

*"Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who **eat at Jezebel's table**."*

Revelation 16:13: The harlot has the **false prophet** who does her bidding

“And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.”

Revelation 17:5: The harlot has **daughters**

“And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

Revelation 2:23: Jezebel had **children** who were born from her toward the end of the 1260 years who will do her bidding.

“I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.”

A continuation of Elijah at the end of time

Malachi 4:1-3: The Elijah of the middle Ages was **not the final Elijah**. The **conclusion** of the story has **not been written**. **Jezebel was not slain**, the **false prophets were not slain**, the **great and terrible day** of the Lord did not come and the **church was not translated**. We are to expect the **final Elijah** to **complete** the story.

“For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,” Says the LORD of hosts, “That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,” says the LORD of hosts.”

Revelation 6:9-11: The post apostolic church has **two stages** of existence because the **harlot has two stages** of existence.

“When He opened the fifth seal, I saw under the altar the souls of those who had been 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, until You judge and avenge our blood on those who dwell on the earth?” 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.”

Revelation 13:3: The harlot has **two stages** of existence and so **Elijah**, the **children** of the harlot and **Ahab** must also have **two stages** of existence.

“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

Revelation 2:22: She was cast into her **sickbed** and **those who committed fornication** with her into the **great tribulation** of the **French Revolution**.

“Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.”

Elijah broadens from Israel to **Western Europe** to the **world** at the end of time.

Revelation 12:17: After the **three and a half times** God will raise up a people who will **keep the commandments** of God, have the **gift of prophecy**, preach **true worship** to the creator, **restore the gospel**, **denounce Babylon**, lead the **world to take a stand** for the **seal** of God or the **mark** of the beast. This will be the **end time Elijah** with the power from heaven which will **enlighten the world** with its glory (**Revelation 18:1**).

The Fifth Trumpet **Preliminary Literary Considerations**

- There is a distinction between the **first four** and the **last three** in the series of the seven churches, seven seals and seven trumpets.
- The fifth church, seal and trumpet are **transitional**.
- The fifth church, seal and trumpet are **backward** and **forward** looking. They look back to the period of **persecution** under the fourth in the series but they also look forward to the **judgment** under the sixth and seventh in the series.
- In **Revelation 3:4, 5** the judgment is announced in the context of the fifth church, Sardis.
- In **Revelation 6:9-11** the judgment is announced in the context of the fifth seal.
- In **Revelation 9:4**, the judgment is announced in the context of the fifth trumpet.
- The period of the **fifth trumpet**, (the first woe) is amplified in **Revelation 11:2-12**. **Revelation 11:13** then briefly introduces the period of the **sixth trumpet**.
- The period of the **sixth trumpet** (the second woe) is fully amplified in **Revelation 10:1-11:1**.
- The **seventh trumpet** is the third woe, which marks the **close of probation**, the **plagues** and the **second coming** of Jesus. The third woe is further **amplified in Revelation 15-19**.

The Meaning of the word “woe” or “alas”

The Greek word *ouai* is an exclamatory **interjection** that portends **pain, calamity, suffering** and **sorrow**. It is frequently used in the LXX and in the New Testament to describe divine retribution upon those who are **unfaithful to the covenant**.

In the LXX

Isaiah 3:11	(an oracle against Jerusalem)
Jeremiah 4:13	(an oracle against Jerusalem; see also Jeremiah 4:30)
Jeremiah 10:19	(an oracle against Jerusalem)
Jeremiah 50:27	(an oracle against Babylon)
Ezekiel 2:10	(an oracle against Jerusalem)
Nahum 3:1-4	(an oracle against Nineveh)
Zephaniah 3:1-4	(an oracle against Jerusalem)
Zechariah 11:17	(an oracle against the false shepherds)

In the New Testament

Matthew 18:7	Woe to one who mistreats a child
Matthew 23:13, 14, 15, 16, 23, 25, 27, 29	Woes upon the Scribes and Pharisees
Matthew 24:19	Woe to those who are alive during the tribulation
Matthew 26:24	Woe to the one who betrays the Son of man
Revelation: 12:12	Woe to those who dwell on the earth
Revelation 18:10, 16, 19	Used in the context of the final fall of Babylon

Textual Location of the Three Woes

Revelation 8:12: Describes the end of the fourth trumpet

Revelation 8:13: After the fourth trumpet has passed, **three woes** are announced

Revelation 9:1-11: The events of the fifth trumpet are the first woe

Revelation 9:12: When the events of the fifth trumpet conclude we are told that the first woe has come to an end

Revelation 9:13-21: The sixth trumpet is described but when it concludes in verse 21 there is no reference to the second woe passing (this seems to indicate that chapters 10 and 11 will have more to say about the period of the sixth trumpet).

Revelation 10:1-11:13: This passage will further amplify certain aspects of the periods of the fourth, fifth and sixth trumpets:

- Revelation 11:2-6 takes us back to period of the 1260 years (538-1798: the fourth trumpet) Revelation 11:7-10 describes the French Revolution when the two witnesses were killed (1793-1797: the fifth trumpet and the first woe)
- Revelation 11:11-12 describes the resurrection of the two witnesses after the French Revolution. They no longer testify in sackcloth but rather enjoy great power and prestige. This miraculous resurrection of the Bible not only describes the establishment of multiple Bible societies in the aftermath of the French Revolution. It also portrays the great Advent Awakening in the renewed study of Bible prophecy because the little book of Daniel was opened at the time of the end and knowledge of prophecy increased.
- Revelation 11:13 introduces the **two groups** that will exist in the end time: (1) the **enemies** of the two witnesses (who have been identified in the previous context as the Gentiles and the beast from the bottomless pit). The word ‘enemies’ is used only twice in Revelation and both references are in chapter 11:5, 12. In the first instance the enemies persecuted the two witnesses during the 1260 years while in the second they killed the two witnesses at the end of the same period) and (2) the **remnant** who fear God and give glory to Him, a clear literary link to the three angels’ messages (Revelation 14:7; Luke 7:16; Acts 2:43; Acts 13:16; 19:17, 18; II Corinthians 7:1; Revelation 11:18; 15:4).
- Revelation 11:14: After the resurrection of the Bible and the mention of the enemies and the remnant, we are told that the **second woe is past**.
- The sixth trumpet is to be understood as the **negative side** (the perspective of the enemies) of end time events while Revelation 10 should be seen as the **positive side** (the perspective of the remnant) of the same time period. Expressed another way, the sixth trumpet describes the attitude of the enemies of the two witnesses in the end time while Revelation 10 describes the attitude of the faithful remnant during the same period.
- The sixth trumpet carries us from 1844 all the way to the close of probation when the mystery of God is finished (Revelation 10:7). We know this because the seventh trumpet describes the close of probation and Jesus taking over the kingdoms of the world.

Revelation 12 provides a recapitulation and further amplification of the periods of the fourth, fifth and sixth trumpets

- This chapter begins with the 1260 year period (the fourth trumpet).
- The chapter continues with the period when the earth helped the woman (the period during which the deadly wound is kept in place by the civil powers of the world).

- The chapter ends up by describing the same two groups that were briefly introduced in Revelation 11:13: the enemies and the remnant.
- The **remnant** of the woman's seed (the remnant of Jesus) keeps the commandments of God while the other group (the enemies) manifests the wrath of the dragon (Revelation 12:17).
- Revelation 12:17 is a further description of the period of the sixth trumpet.

Revelation 13 provides a further amplification of the fourth, fifth and sixth trumpets:

- Revelation 13:1-8 provides a description of the 1260 years (the fourth trumpet) when the beast persecuted the saints of the Most High (notably described as 42 months thus linking it with Revelation 11:2).
- Revelation 13:9 portrays the deadly wound that was given to the papacy with the sword beginning in 1793 and culminating in 1798 (the fifth trumpet and the first woe).
- Revelation 13:11-18 then describes the end time conflict between those who worship the beast and his image and receive his mark (the enemies) and those who receive the seal of God (those who fear God and give Him glory, the 144,000 of Revelation 14:1-5 who are in contrast to the apostate worshipers in the previous chapter). This is the period of the sixth trumpet that will culminate in the second woe.

In Revelation 14:6-13, the fourth and fifth trumpets have faded from view. The emphasis now will fall upon the message that will be proclaimed by the remnant during the time when the sixth trumpet is blowing. This is the 'prophesying again' of Revelation 10:11.

- That is to say, Revelation 14:6-13 takes us back to the time when the first angel's message began to be proclaimed to the world (in the 1830's and early 1840's) after the fifth trumpet and fifth woe ended in 1798.
- This is the period when the two witnesses resurrected and no longer gave their testimony in sackcloth.
- The sixth trumpet polarizes the world into two groups: those who have the seal of God and those who receive the mark of the beast (Revelation 14:9-11) ending with the two groups (the enemies and the remnant) once again in Revelation 14:9-11.
- When the two groups have been gathered, the seventh trumpet sounds and the mystery of God is finished. This is described in Revelation 14:14-20 where both the harvest and the grapes of the earth are ripe. The remnant is to be found in spiritual Jerusalem while outside the city are the enemies who are intent on destroying the remnant (Revelation 14:18-20; see the background of Joel 3).

- Notably, the negative side of this is shown in Revelation 16:14 where three counterfeit angels go to the kings of the earth and the whole world to gather them in apostasy against God for a final battle against God's people! Thus the sixth trumpet (Revelation 9:13-21) describes the gathering of the wicked forces against God's people and Revelation 10 and 14:6-13 describes the gathering of God's people by the three angels' messages.

Ellen White's Perspective of the Fourth, Fifth and Sixth Trumpets

The First Trumpet (GC p. 17-38):

As I have noted previously, Ellen White began the book *The Great Controversy* with the chapter titled "*The Destruction of Jerusalem.*" We have already shown that this was the historical fulfillment of the first trumpet.

The Second Trumpet (GC p. 39-49):

The second chapter of *The Great Controversy* is titled "*Persecution in the Early Centuries.*" Ellen White here describes the persecution of Christians by the Roman Empire and then goes on to briefly describe the removal of its restraining influence:

"The spirit of compromise and conformity was **restrained** for a time by the fierce persecutions which the church endured under paganism [the Roman Empire]." GC p. 49

The second trumpet certainly includes the incursion of the barbarian tribes into the Roman Empire because they were the catalyst that led to its fall.

The Third Trumpet (GC p. 49-60):

The third chapter of *The Great Controversy* is titled, "*An Era of Spiritual Darkness*" Here Ellen White describes how the fall of Rome led to the rise of the papacy. The barbarian invasions brought chaos and disorder to the Empire in such a way that the people sought someone who could bring about order. They found this one in the Bishop of Rome. Thus, once Rome fell and the other rose to power. The Barbarian invasions, which led to the fall of Pagan Rome, gave the papacy the golden opportunity to bring about order and take over the reins of the fallen Empire. The fourth trumpet marks the beginning of the period of papal supremacy. Regarding this, Ellen White stated:

"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." GC p. 54

During this period, a fallen star poisoned the waters. As we have seen, the star represents the church that became the vice-regent of Satan and defiled the pure teachings of Jesus Christ. Notably after Ellen White described the accession of the papacy to power, she then went on to delineate the errors that were introduced by this apostate system.

The Fourth Trumpet (GC p. 55-264):

The apostasy under the third trumpet intensified as the Dark Ages transpired. Under the fourth trumpet the sun, the moon and the stars were partially eclipsed. As we have already noted, the sun represents Jesus (the Greater Light), the moon represents the Bible (the lesser light) and the stars symbolize God's people.

*"The accession of the Roman Church to power marked the beginning of the **Dark Ages**. As her power increased, the **darkness deepened**."* GC p. 55

During this period, the church was obliged to present the testimony of the two witnesses (who are spoken of as the two candlesticks) in sackcloth (darkness, obscurity) or in exile:

*"Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Savior of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in **ignorance of the Scriptures**. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be **concealed and suppressed**. This logic was adopted by the Roman Church. For hundreds of years the circulation of the **Bible was prohibited**. The people were **forbidden to read it or to have it in their houses** and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state."* GC p. 51

After the quotation above, Ellen White (in GC p. 53-60) goes on to describe all the errors and heresies that entered the church during the period of the dark ages. She identifies darkness as the prevalence of heresy and error:

*"In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The **light shining** upon those who have eyes to see, cannot be mingled with the **darkness of heresy and error** found in many of the text-books recommended to the students in our colleges."* CE 98

The very next chapter is titled "*The Waldenses*" where she describes how these valiant people had to spread the Scriptures in exile or in sackcloth. Repeatedly Ellen White uses words that describe light and darkness and refers to the faithful with the word "witness":

“Satan had urged on the papal priests and prelates to bury the Word of truth beneath the rubbish of **error, heresy, and superstition**, but in a most wonderful manner it was preserved uncorrupted through all the **ages of darkness**.” GC p. 68

“As the **light illuminated** their understanding and made glad their hearts, they longed to shed its **beams** upon those who were in the **darkness** of papal error. GC p. 72

“Amid the **gloom** that settled upon the earth during the long period of papal supremacy, the **light** of truth could **not be wholly extinguished** [the heavenly bodies were only partially obscured in the fourth trumpet]. In every age, there were **witnesses** for God--men who cherished faith in Christ as the only mediator between God and man, who held **the Bible** as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated [prophesying in sackcloth]. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. GC p. 61

“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 **darkness** of the Middle Ages. Here, for a thousand years, **witnesses** for the truth maintained the ancient faith. GC p. 65, 66

“In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to **conceal** their greatest treasure--the precious **manuscripts of the Scriptures**. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth.” GC p. 70

“They **secretly** carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it.” GC p. 71

“It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope. Thus the **light of truth** penetrated many a **darkened mind**, rolling back the **cloud of gloom**, until the **Sun of Righteousness shone** into the heart with healing in His **beams**.” GC p. 73, 74

“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." Revelation 1:9 [notice this text in the light of the two witnesses]." GC p. 78

The next chapter is on John Wycliffe. Ellen White begins the chapter by once again appealing to the metaphor of light and darkness:

“Except among the Waldenses, the word of God had for ages been **locked up** in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had **passed its midnight**. The **hours of darkness** were wearing away, and in many lands appeared tokens of the **coming dawn**.” GC p. 79

The next chapter is on Huss and Jerome. I will provide only one statement where Ellen White expounds upon the theme of light and darkness:

“God permitted **great light to shine** upon the minds of these chosen men, revealing to them many of the errors of Rome; but they did not receive **all the light** that was to be given to the world. Through these, His servants, God was leading the people **out of the darkness** of Romanism; but there were many and great obstacles for them to meet, and He led them on, step by step, as they could bear it. They were not prepared to receive **all the light** at once. Like the **full glory** of the **noontide sun** to those who have long **dwelt in darkness**, it would, if presented, have caused them to turn away. Therefore, He revealed it to the leaders little by little, as it could be received by the people. From century to century, other faithful workers were to follow, to lead the people on still further in the path of reform.” GC p. 103

And then Ellen White has the first chapter on Martin Luther. Once again, in the first paragraph of the chapter she picks up on the theme of light and darkness:

“Foremost among those who were called to lead the church from the **darkness** of popery into the **light of a purer faith**, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the **Holy Scriptures**, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the **enlightenment** of the world.” GC p. 120

The next several chapters deal with the Protestant Reformation in the various countries of Europe.

The Fifth Trumpet and the first woe (GC p. 265-288)

As we shall see later on in this study, both the Bible and the Spirit of Prophecy describe the French Revolution as the fulfillment of the fifth trumpet and the first woe.

The Sixth Trumpet and the second woe (GC p. 299-491: View of the righteous and God’s message; GC p. 500-612: View of the wicked and Satan’s errors)

Immediately after the chapter on the French Revolution Ellen White goes back in time to the early 1600's to describe the arrival of the Pilgrim Fathers with the express purpose of enjoying full civil and religious liberty thus setting the stage for the preaching of the three angel's messages with power to the world for the gathering of God's people (GC p. 289-298). Notably in Revelation 12 when the dragon is spewing waters out of his mouth to destroy the woman during the 1260 years, the earth comes to her rescue and swallows up the waters of persecution. This is a reference to the territory of the United States that provided refuge for those who were persecuted in Europe.

She then describes the Great Second Advent Awakening after 1798, the Millerite movement, the Great Disappointment and the opening of the heavenly temple for the judgment.

After describing how God raised up a remnant with a special message for the end time she then shifts the emphasis to how the devil will gather the wicked through the three counterfeit angels' messages for the final battle. Thus, immediately after the chapter on the French Revolution Ellen White describes how the battle lines were being drawn for the final conflict.

I believe that the following chapters in *The Great Controversy* all describe the period of the sixth trumpet. The sixth trumpet has a view of the wicked in Revelation 9:13ff and a view of the righteous in Revelation 10 and 14:6-13. These are the same two groups that are mentioned in Revelation 11:13 as the enemies and the remnant who fears God and gives Him glory.

The following chapters describe the resurrection of the two witnesses and the opening of the little book of Daniel in Revelation 10. This is the positive side of the sixth trumpet. God is seen mustering His forces with His three angels' messages to gather His remnant on His side:

Heralds of the Morning (GC p. 299-316): The signs in the sun, moon and stars as an announcement of the coming message of judgment and the second coming.

An American Reformer (GC p. 317-342): The call of William Miller and his intense study of the Bible. The two witnesses have resurrected at this point and the Bible is being studied with the utmost intensity.

Light Through Darkness (GC p. 343-354): The disciples' misunderstanding of prophecies concerning the first coming sets the stage to explain the misunderstanding of prophecies regarding the judgment hour message in 1844.

A Great Religious Awakening (GC p. 355-374): The first angel's message as proclaimed by Wolff in Asia, seven hundred Anglican ministers in England, Lacunza in South America, Bengel in Germany, Gausson in Switzerland, child preachers in Scandinavia and

William Miller and his associates in North America. This is a vivid description of the resurrection of the two witnesses.

A Warning Rejected (GC p. 375-390): The proclamation of the second angel's message because the first message was rejected by the Protestant churches. The fall of Roman Catholicism in 1798 is followed by the fall of apostate Protestantism leading up to 1844. Not yet at this point however could it be said that Babylon was filled with demons. This will happen in the future under the proclamation of the Loud Cry. This filling up of Babylon with demons is what is represented in the sixth trumpet where demons are let loose.

Prophecies Fulfilled (GC p. 391-408): A series of prophecies that pointed to the Great Advent Awakening in the 1840's.

What Is the Sanctuary? (GC p. 409-422): An introduction to the sanctuary service with a view to discussing the investigative judgment in the most holy place in 1844.

In the Holy of Holies (GC p. 423-432): The opening of the most holy place for the judgment in 1844.

God's Law Immutable (GC p. 433-450): When the most holy place is opened the importance of the law of God is understood.

A Work of Reform (GC p. 451-460): When the most holy place was opened in 1844 the need for Sabbath reform was seen.

Modern Revivals (GC p. 461-478): Ellen White here discusses how to distinguish a counterfeit revival from a genuine one.

Facing Life's Record (GC p. 479-491): A description of the Investigative Judgment that began in 1844.

The following chapters describe the negative side of the sixth trumpet. Satan mustering his forces with his end-time message:

The Origin of Evil (GC p. 492-504)

Enmity Between Man and Satan (GC p. 505-510)

Agency of Evil Spirits (GC p. 511-517)

Snares of Satan (GC p. 518-530)

The First Great Deception (GC p. 531-550)

Can Our Dead Speak to Us? (GC pp. 551-562)

Liberty of Conscience Threatened (GC pp. 563-581)

The Impending Conflict (GC pp. 582-592)

The Scriptures a Safeguard (GC pp. 593-602)

The Final Warning (GC pp. 603-612)

On this gathering of the wicked and the righteous, Ellen White remarks about the mighty angel of Revelation 10:

“The mighty angel who instructed John was no less a personage than Jesus Christ. 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**. 7BC p. 971

“Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. **He has prepared his delusive snare, hoping to take captive the church and the world**. But not all will be taken in the snare. A line of distinction is being drawn between the **children of obedience and the children of disobedience**, the loyal and true and the disloyal and untrue. **Two great parties** are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.” 2SM 107 [Ellen White immediately goes on to speak about the angel of Revelation 10 and its connection with the first angel of Revelation 14]:

“The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 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.” [Ellen White then goes on to explain the meaning of there being time no longer]:

"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). This message announces the end of the prophetic periods. The **disappointment** of those who expected to see our Lord in 1844 was **indeed bitter** to those who had so ardently **looked for His appearing**. It was in the Lord's order that this disappointment should come, and that hearts should be revealed." 2SM 107, 108

In GC p. 603, 604 Ellen White describes the unleashing of the satanic powers in the end time under the sixth trumpet:

"This scripture [Revelation 18:1-5] 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. 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. GC p. 603

"We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the **restraining power of God** that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in **holding in check** the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that **restraint is removed**. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, **persistently resisted**, is **at last withdrawn** from the sinner, and then there is **left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan**." GC p. 36

The Seventh Trumpet describes the close of probation and the second coming

The chapter that deals with the close of the mystery of God (the seventh trumpet) is then found in GC p. 613, 614 at the beginning of the chapter titled: The time of Trouble. Ellen White begins this chapter by commenting about the close of probation:

"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." Revelation 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** [Revelation 11:15]. GC p. 613, 614

Revelation 11:15-19: The mystery of God is finished shortly before the blowing of the seventh trumpet so the sixth trumpet must be during probationary time and it must describe the gathering of the wicked for the final battle against God's people. The **seventh trumpet** must be the **third woe (Revelation 18:10, 16, 19 actually uses the word "woe" to describe the final fall of Babylon when she is punished with the seven last plagues upon the wicked as Jesus removes the kingdom from the hands of Satan)**.

Ellen White Helps us Locate the Timeframe of the Fifth Trumpet

The key to understanding the fifth trumpet is found in several details that are found in Revelation 9. Notice the following details:

- A **fallen star** rises from the **bottomless pit** and his name is *Abaddon* in Hebrew and *Apollyon* in Greek. Both of these words mean "the destroyer".
- This star is the **leader** of a **vast host** of locusts who have the tails of **scorpions** that come out of the **bottomless pit** and cause a **dense darkness**.
- This star **did not fall at the time of the fifth trumpet**. There is a distinction between **Revelation 8:10** where we are told that John saw a star fall (second aorist, active, indicative in Greek) from heaven and **Revelation 9:1** where the tense of the verb (perfect, active participle) is correctly translated in the NIV "I saw a star that had fallen from the sky to the earth." This star had **already fallen** when the fifth trumpet sounded.
- **Revelation 11** explains the chronological time frame when the **shaft of the abyss** is opened to release this hoard: "*Now when they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them [total darkness ensues]. And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.*" (Revelation 11:7-9).

- Ellen White adds some clarifying information on when the shaft of the bottomless pit was opened: *“As they were approaching the termination of their work in **obscurity**, war was to be made upon them by the power represented as “the beast that **ascendeth out of the bottomless pit.**” In many of the nations of Europe the powers that ruled in church and state had for centuries been **controlled by Satan through the medium of the papacy.** But here is brought to view a **new manifestation of satanic power.**”* GC pp. 268, 269
- Notice the connection between the fourth [the work of the papacy during the 1260 years] and fifth trumpet [the French Revolution]: *“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.”* GC p. 276
- *“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.”* GC p. 26
- *“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.”* GC p. 269
- A striking parallel can be found in the events immediately preceding the destruction of Jerusalem because she had rejected the light and embraced darkness (see John 1:5-11): *“Then God **withdrew His protection** from them and **removed His restraining power** from **Satan and his angels**, and the nation was left to the **control of the leader she had chosen.** Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. **Satan** aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason--controlled by impulse and blind rage. They became **satanic** in their cruelty. In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying: “Cause the Holy One of Israel to cease from before us.” Isaiah 30:11. Now their desire was granted. The fear of God no longer disturbed them. **Satan was at the head of the nation**, and the highest civil and religious authorities were under his sway. GC p. 28*

- “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 . . . 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** [by the angel who had the key to the bottomless pit], 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.” GC p. 286
- “In the sixteenth century the Reformation, presenting an open **Bible** to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the **light of Bible knowledge**, with its elevating influences, was **almost** wholly excluded. In one country, though the **light** found entrance, it was not comprehended by the **darkness**. For centuries, truth and error struggled for the mastery. At last the **evil triumphed**, and the **truth of Heaven was thrust out**. "This is the condemnation, that **light** is come into the world, and men loved **darkness** rather than light." John 3:19. The nation was left to reap the results of the course which she had chosen. The **restraint of God's Spirit was removed** [Satan was given full control in France like he had in the destruction of Jerusalem] from a people that had despised the gift of His grace. Evil was permitted to come to **maturity**. And all the world saw the fruit of **willful rejection of the light**.” GC p. 265
- “The **war against the Bible**, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the **legitimate result** of Rome's **suppression of the Scriptures**. (See Appendix.) 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.” GC p. 265
- “During the greater part of this period [the 1260 years], God's witnesses remained in a state of **obscurity** [darkness]. The papal power sought to **hide from the people the word of truth**, and set before them false witnesses to contradict its testimony. (See Appendix.) 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.” GC p. 267, 68*

Ellen White's Comments on what it means to bind and unbind Satan:

Matthew 12:29: Jesus cast out demons by the Spirit of God or the finger of God (**Luke 11:20**). Jesus was giving indications that the ruler would be cast out and this happened on the **Day of Pentecost** after Jesus **died on the cross (John 12:31-33)**. At the cross, Jesus **cast out the devil as the ruler** of this world and on the Day of Pentecost, he sent His **disciples to plunder** the kingdom of Satan. **Luke 10:18** makes it clear that Jesus gave the disciples permission to **trample** on scorpions after the Day of Pentecost.

“In the conflict of Christ with Satan in the wilderness of temptation the destiny of the human race was at stake. But Christ was conqueror, and the tempter left him for a season. He had now returned for the **last fearful conflict**. Satan had been preparing for this final trial during the three years of Christ's ministry. Everything was at stake with him. If he failed here his hope of mastery was lost; the kingdoms of the earth would **finally become Christ's who would "bind the strong man" (Satan), and cast him out.**” 3SP 96

Jesus went to the deep when He died because He was bound by the fetters of the tomb (**Romans 10:7**) but He did not go literally to the deep or the abyss!!

Luke 8:31: The demons request that Jesus not send them to the deep. In other words, they are begging Jesus to not bind them once and for all. The deep is defined as the earth without anyone to tempt. They don't want Jesus to curtail their ability to work on earth. See the parallel passage in **Matthew 8:29**

“When Christ cried, "**It is finished,**" the great sacrifice was complete. Satan and his angels were uprooted from the affection of the universe. Satan had taken such a course of deception that the angels of heaven had been in doubt of his real character. God moves in a straightforward course. It was impossible for God to lie; but Satan was as crooked as a serpent. All Heaven rejoiced when Christ rose from the dead. **He had power to bind the strong man, and to despoil him of his goods.**” ST, September 23, 1889

“All heaven is working to resist Satan's power, to bind the strong man. The **angels of God** are working to **put restrictions upon the power of the enemy** until man shall be fully tested and tried. ” 18MR p. 354

“Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, "and the Lord shut him in." . . . The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters

of God's mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut. Then divine grace will **no longer restrain the wicked**, and Satan will have **full control** of those who have rejected mercy. They will endeavor to destroy God's people; but as Noah was shut into the ark, so the righteous will be shielded by divine power.” CC p. 39

“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**.” GC p. 614

“Four mighty angels are **still holding** the four winds of the earth. Terrible destruction is **forbidden to come in full**. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the **angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury** until the servants of God are sealed in their foreheads. ML p. 308

“Angels are **holding** the four winds, which are represented as an **angry horse seeking to break loose** and rush over the face of the whole earth, bearing destruction and death in its path.” ML p. 308

“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**.”

I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are **held in control by unseen angel hands**, until everyone that works in the fear and love of God is sealed in his forehead.” Letter 138, 1897. 3SM p. 409

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that **restrained the powers**, and that he gave his **angels charge over things on the earth**, and that the four angels had power from God to **hold the four winds**, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.--Then another angel was commissioned to fly swiftly

to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.” RH, August 1, 1849

“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.” 7BC 967 (1900) LDE p. 238, 239

“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.” Ed p. 228

"The fool hath said in his heart, There is no God," but he can advance no evidence to sustain his claims; he can only take the position of an objector to the purposes of an all-wise God. Atheism can shed no ray of light into the grave. It cannot restrain crime or quicken the moral energies. It has no power to elevate the character or purify the soul. On the contrary, it always tends to degenerate the human race; it leads away from purity and peace. An instance of this is given in the history of the French Revolution. That period, when the existence of God was denied, and his commandments were abolished, was the most revolting that is recorded on the pages of human history. YI, December 24, 1896

Revelation 9:1-12

*“The fifth angel sounded his trumpet, and I saw a star that **had fallen** from the sky to the earth. The star **was given** the **key** to the shaft of the Abyss.”*

Comments on verse one:

It is worthy of note that the description of the fifth trumpet contains a series of “**divine passives**” (expressions such as ‘was given the key,’ ‘were given power,’ ‘it was commanded them,’) where the **powers of the abyss** are being allowed by God to perform their work. We will see in our study of Revelation 11 that God allowed the shaft of the abyss to be opened because of the treatment that was **given to the two witnesses** during the 1260 years.

The tense of the verb ‘**had fallen**’ clearly indicates that the star did not fall when the fifth trumpet blew. It had **already fallen** before the fifth trumpet began to sound. How else could the star come out of the Abyss **unless it had fallen into the pit** beforehand? There can be little doubt that this star represents **Lucifer** who originally fell from heaven (Isaiah 14:12-14; Revelation 12:7-9). The abyss is the **abode of Satan** and his angels and they are the

rulers of the **underworld** (Revelation 20:1-3; Isaiah 24:21-23; Romans 10:7; Luke 8:31; Jude 6; II Peter 2:4)

Revelation 9:2

When he opened the Abyss, **smoke** rose from it like the smoke from a gigantic **furnace**. The **sun** and **sky** were darkened by the smoke from the Abyss.

Comments on verse two:

The opening of the abyss leads “all hell to break loose.” As we have previously seen when we studied the fourth trumpet, the **sun** is a symbol of Jesus and Scripture gives witness to Him. The partial darkness of the fourth trumpet (when the two witnesses prophesied in sackcloth or in obscurity) is followed by complete darkness. A comparison of verse two with Exodus 10:15 seems to indicate that the smoke is really composed of a huge cloud of locusts that eclipse the sun:

*“For they [the locusts] covered the face of the whole earth, so that the land was **darkened**; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.”*

“I saw that the greater the light which the people reject, the greater will be the power of deception and darkness which will come upon them. The rejection of truth leaves men captives, the subjects of Satan's deception.” IT p. 232

In antiquity, the south was looked upon as being underground and was conceived of as the place where the deepest darkness is found. In Scripture Egypt was known as the king of the south. In Scripture God's points of the compass are the north and the east (Matthew 24:27; Revelation 7:1, 2; Luke 1:78, 79; Isaiah 14:13, 14; Psalm 48:1, 2; Revelation 16:12; Isaiah 41:25; Revelation 21:23). Because God is represented by the sun (Psalm 84:11; Malachi 4:3) and the sunlight originates in the east and reaches its brightest intensity in the north (directly above head). On the other hand, the west is the place where darkness begins and the south (directly underground) is the place where darkness reaches its deepest intensity. This is the reason why darkness comes from the abyss, which is in the underworld. Notably in Amos 8:11, 12 we are told that after the close of probation people will run to the north and to the east seeking the Word of God because the Word of God is light (John 1:4, 5, 9; Psalm 119:105). They would never even think of going to the west and to the south because these directions constitute the realm of darkness.

As we will notice later in this study, it is not a coincidence that in Revelation 11:8 this power from the abyss is explicitly called Egypt (darkness became notorious in Egypt at the time of the tenth plague). This is further evidence of the connection between the fifth trumpet and Revelation 11:7-10.

It is also significant that Daniel 11:40 describes the king of the south (spiritual Egypt) rising against the king of the north (the papacy) at the beginning of the time of the end (1798). As I have noted in my notes on Daniel 11, this attack of the king of the south against the king of the north is a depiction of the French Revolution. Thus, the fifth trumpet (Revelation 9:1-12), Revelation 11:7-10 and Daniel 11:40 are all describing the same historical event: The French Revolution.

Revelation 9:3

And out of the smoke **locusts** came down upon the earth and were given power like that of **scorpions** of the earth.

Comments on verse three:

“Locusts seem to devour not so much from a ravenous appetite as from a rage for destroying. Destruction, therefore, and not food, is the chief impulse of their devastations, and in this consists their utility; they are, in fact, omnivorous. The most poisonous plants are indifferent to them; they will prey even upon the crowfoot, whose causticity burns even the hides of beasts. They simply consume everything, without predilection-vegetable matter, linens, woolens, silk, leather, etc.; and Pliny does not exaggerate when he says, *fores quoque tectorum* - 'even the doors of houses'-for they have been known to consume the very varnish of furniture. They reduce everything indiscriminately to shreds, which become manure" Kitto's Encyclopedia, volume 2, p. 263

We are told in Revelation 9:12 that this cloud of locusts has a king whose name is Abaddon or Apollyon. Normal locusts have no king over them (Proverbs 30:27) so these must be unusual and supernatural locusts.

Some interpreters have seen in this plague of locusts a depiction of the devastations caused by Mohammed and the Muslims. However, in his commentary on the book of Revelation Seiss provides a multiplicity of reasons why this identification cannot be accurate:

“Nor yet will this vision apply, except in a very dim and imperfect way, to the mighty Saracenic invasion, in which so many moderns locate its fulfillment. If Muhammed was this star, it is impossible to show wherein he experienced the fall ascribed to this star. If he was the star, he was also the king of the powers he set in motion; but the record plainly shows that the star and the king of the locusts are two distinct personages. If the cave of Hera was the mouth of the pit, the followers of Muhammed did not come out of that cave, as the locusts are said to come out of the abyss. If his flight from Mecca was his fall, then the pit was open and the smoke had begun to issue and breed locusts before the star's fall, which is again contrary to the record. If the smoke were Muhammed's false doctrines, then neither smoke nor locusts existed before the pit was opened, for the Arabians were not Muslims before Muhammed, but the vision represents the locusts as dwelling in the pit and in the smoke long ere the pit was opened or the smoke issued. It was after the smoke had already gone forth, and followers had been won, that Muhammed professed to have received the key from God; he had therefore opened the pit before he got the key with

which to open it; neither was it ever pretended that this key of his was the key of hell. But this is not all.

The locusts were forbidden to touch anyone upon whose forehead the seal of God was impressed; but the wrath and fury of the Muslim hordes were directed mainly and above all against Christians and Christendom. The locusts were to torment all who had not the seal of God upon them; but the Saracen invasion struck a very small part of the world outside of Christendom. The locusts were not allowed to take people's lives; it was the work of Mohammedanism to kill both body and soul-the bodies of those who refused to accept it, and the souls of those who embraced it. It was the command of Muhammed to all his devotees, and delivered in the name of his god: "When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them... As for the infidels, let them perish" (Koran 47). So they killed 50,000 in one battle, and 150,000 in another, and spread death and slaughter wherever they went.

Does this look like the absence of power to kill? The locusts were to do no injury to trees, crops, and vegetation.

The Muslims destroyed with fire and sword the countries they invaded. The locusts were so to torment people that they would seek to destroy their own lives, and yet should not be able to do it; but neither of these things occurred under the Muslims. People loved to live then as now, and fought to defend themselves, and paid tribute to be permitted to live, and could easily find death if they wished.

The locusts were in shape like horses prepared for war; Muslims had this appearance no more than any other armed hosts. The locusts wore seeming golden crowns; but "turbans of linen" very poorly meet the description, while, if the creatures are symbolical, the crowns are symbolical also. What, then, is the prophetic import of a turban? The locusts had breastplates, which are said to be symbols of invulnerability; but the Muslims were not invulnerable; they never went into battle without losing some of their number, and they were more than once defeated with great slaughter. The locusts have wings, and tails, and stings in their tails, and poison in their stings like the poison of scorpions; but, in no respect was this true of the Muslims, any more than of any other conquering hordes. The locusts have power to operate only for the space of "five months"-on the year-day theory, one hundred and fifty years-but the warlike expeditions of the Saracens ranged through more than four hundred years, and their power is not yet taken away.

The king of the locusts is named Abaddon and Apollyon, but neither of these was the name of the Muslim prophet, nor do they describe him anymore than many others who have acted a like part in the world. Smoke may very well represent false doctrine, but what was the sun and air obscured by Mohammedanism, when those who see only Mohammedanism in this vision are obliged to consider the Christianity and churches which the Saracens overrun, as even worse than Islamism itself? Besides, if Arabia, whence the Saracens came, is the well-pit of the abyss, as some seem to affirm, then it is into Arabia that the Devil is to be cast, and shut up, and sealed in, for the thousand years, if not also the place into which all the finally lost are to be consigned!" The Apocalypse: Exposition of the Book of

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Locusts are used in the Old Testament to depict God's judgments against people who are in rebellion against Him. They make a raging noise like fire (the locusts come from where fire is) and also look like horses and they devour like lions (Joel 2). These locusts are obviously symbolic because they are amalgamated with scorpions and they attack people, not plants. The scorpions represent demons (Luke 10:18, 19). The key body part of a scorpion is its tail and the tail represents lies (Isaiah 9:15; John 8:44). This is why Satan's tail drew a third part of the angels and cast them to the earth (Revelation 12:4). This army has all the Biblical characteristics that are applied to Satan: scorpions, serpents, lions, locusts, Sulphur, bottomless pit, etc. This is clearly a manifestation of satanic power.

Revelation 9:4

They were told not to harm the **grass** of the earth or any plant or **tree**, but only those **people** who did not have the **seal of God** on their foreheads.

Comments on verse four:

It is clear that the vegetation here represents the faithful people of God (Psalm 1:1-3; Jeremiah 17:8; Psalm 92:12). Not hurting those who have the seal on their forehead is synonymous to not hurting the vegetation. This is not to be understood as the end-time seal of God but rather as the gospel seal (Ephesians 1:13, 14; 4:30; II Timothy 2:19; II Corinthians 1:22). The book of Revelation makes it very clear that the end time seal will be placed upon the 144,000 living saints (Revelation 14:1; 7:1-3).

Revelation 9:5

They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man.

Comments on verse five:

Scorpions rarely kill human beings when they sting them but they cause excruciating pain, swelling and suffering, even to the point of wanting to die!

Applying the year/day principle, the five months would be equivalent to one hundred and fifty years. Notably the **Age of Reason or the Enlightenment** began in the **early 17th century** with the work of **Rene Descartes**: "Contemporary Blaise Pascal said that "I cannot forgive Descartes; in all his philosophy he did his best to dispense with God. But he could not avoid making Him set the world in motion with a flip of His thumb; after that he had no more use for God." Descartes' most famous book was A Discourse on Method, which was published in 1637 some 150 years before the beginning of the French Revolution.

The Age of Reason eventually would jettison the need for faith and the miraculous in religion. The sciences would come to believe that all could be resolved through human

ingenuity without the need of an ever-interfering God. Notably these philosophies would not kill people but they would make existentially miserable.

Revelation 9:6

During those days, men will seek death, but will not find it; they will long to die, but death will elude them.

Comments on verse 6

Ellen White makes the following statement about the fruits of atheism:

“Atheism can shed no ray of light into the grave. It cannot restrain crime or quicken the moral energies. It has no power to elevate the character or purify the soul. On the contrary, it always tends to degenerate the human race; it leads away from purity and peace. An instance of this is given in the history of the French Revolution. That period, when the existence of God was denied, and his commandments were abolished, was the most revolting that is recorded on the pages of human history.” YI December 24, 1896

The main characteristic of contemporary society is **meaninglessness**. This is why people are hungering and thirsting for relationships. The rise of philosophies such as deism, ethical relativism, nihilism, rationalism, existentialism, evolutionism and atheistic communism has led people to be pessimistic about the meaning of life. After all, if there was no supernatural divine beginning what hope is there for a supernatural divine end. If there is no creator God, there is no future, and if there is no future, then life has no ultimate meaning. This is the reason why the Psalmist says that a fool says in his heart that there is not God (Psalm 14:1) See also Job 3:20, 21; Jeremiah 8:3.

*“There are many ways in which human beings can crucify the Son of God afresh, and put Him to open shame. The worship of worldly business so confuses the mind that Satan stealthily approaches, and insidiously gains entrance. He has many theories by which to lead astray those who will be led. The erroneous views of God that the world is entertaining are skepticism in disguise, preparing the way for atheism. By hasty words and selfish deeds, men often grieve the heart of Christ. Thus Satan works untiringly to lead them to disloyalty. As he gains control of minds, he makes upon them lasting impressions, and the **realities of eternity fade away.**”* TDG p. 339

“It is said that Hume, the skeptic, was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Ere long he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity.” CG p. 196

“When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most

successful agents to lead men away from God. Thousands will rise up in the judgment and charge the ruin of their souls upon the infidel Voltaire.” CG p. 196

*“God has permitted a flood of light to be poured upon the world, in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for his created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and his works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, **having lost their anchor, they are left to beat about upon the rocks of infidelity.** These persons have lost the simplicity of faith. There should be a settled belief in the divine authority of God's holy word.” CE p. 193*

Revelation 9:7

The locusts looked like horses prepared for **battle**. On their heads, they wore something like crowns of gold, and their faces resembled human faces.

Comments on verse seven:

The backdrop to this is found in Joel 2:4-10. In Italian word for locust is *cavalletta*, which means “little horse”. The German peasants call the locust *hupferde*, which means, “hay horses.”

Revelation 9:8

Their hair was like women's hair, and their teeth were like lions' teeth.

Comments on verse 8:

The lion is a symbol of the destructive power of Satan who goes about as a roaring lion seeking whom he may devour (I Peter 5:8)

Revelation 9:9

They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle.

Revelation 9:10

They had tails and stings like scorpions, and in their tails, they had power to torment people for five months. In Scripture the tail represents lies (Revelation 12:7-9; John 8:44; Isaiah 9:15). It is significant that during the 1260 years Satan deceived people by the lie of false

religion (false God) but during the age of reason Satan deceived and hurt people by the lies of secularism (no God). These are the two enemies that face off at the time of the end according to Daniel 11:40ff. The Bible explains that false religion will conquer secularism.

Revelation 9:11

They had as **king** over them the **angel of the Abyss**, whose name in Hebrew is *Abaddon*, and in Greek, *Apollyon*.”

The names *Abaddon* and *Appollyon* mean “destroyer.” In the New Testament Satan is called the ruler of demons (Matthew 12:24) and he is also described as the “destroyer” (John 10:10).

Revelation 11

After the disappointment over the little book (Daniel 12:4), John was told to prophesy again and to measure the **temple** and **those who worship** in it. After the disappointment the first angel’s message is proclaimed once again but with full understanding of what the judgment means and the investigative judgment begins (Revelation 14:6, 7).

“The connection between what concludes the one [Revelation 10], and what begins the other, appears to be as close as it well could be: seeing that the Angel who before addressed John still continues here to address him; and the new injunction, Rise and measure, is but a sequel to His previous injunction, Thou must prophesy again.” The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblesoft, Inc. All rights reserved.)

*“Then I was given a reed like a **measuring rod**. And the angel, stood saying: “Rise and measure the **temple** of God, the **altar**, and **those who worship** there.”*

The word “rise” in Revelation 11:1 is in the imperative mood. In other words, John is commanded to rise. Why would the word “rise” be used in this verse? The word is used to refer to sick people who are raised up by taking them by the hand (Mark 1:31; 9:27; Acts 3:7). In the context of Revelation 10, we remember that John’s stomach got sick after he ate the book so presumably he is told to get up from his sickbed and measure the temple.

Questions that must be answered:

- Which temple is being spoken of in this verse?
- Is this a heavenly temple or an earthly temple?
- What does it mean to measure the temple and its worshipers with a measuring rod?
- Which altar is being referred to here?
- What does the altar of incense have to do those who worship in the temple?

*“There is some apparent incongruity in directing him to “measure” those who were engaged in worship; but the obvious meaning is, that he was to take a **correct estimate** of*

*their character; of what they professed; of the reality of their piety; of their lives, and of the general state of the church considered as **professedly worshipping** God.” Barnes’ Notes; Electronic Database Copyright © 1997, 2003, 2005, 2006 by Bibesoft, Inc. All rights reserved.*

Connected with this must be I Peter 4:17 where judgment begins at the **House of God** (I Timothy 3:15 defines the house of God as the church). Notice that the judgment at this point only contemplates the **righteous who worship at the altar in the temple** (Luke 1:8-10; Revelation 8:3-5). Thus there is a work of measuring the temple in heaven and a parallel work of measuring the spiritual temple on earth—that is, those who worship God in the church on earth (see Ephesians 2:19-22). Those who worship in the heavenly temple by faith are depicted in the book of Hebrews repeatedly as worshipping in the heavenly temple though they live on earth. Notice, for example, Hebrews 4:14-16:

“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”

There are two words for ‘temple’ in the New Testament. The first is *hieron* and the second is *naos*. The word *hieron* is never used in the book of Revelation but the word *naos* is used 15 times. It seems to refer exclusively to the most holy place of the heavenly sanctuary. Revelation 15:5-8 refers to *naos* as the temple of the tabernacle of the testimony. The tabernacle is the total building while the temple is the most holy place. In Revelation 11:19 *naos* applies to the most holy place where the Ark of the Covenant is found.

The act of measuring is another way of expressing the act of judging (II Kings 21:13; Zechariah 2:1-5; Matthew 7:2; Ephesians 4:13). This must be seen in the context of the preceding chapter where we find a description of the little book episode. If the little book is the portion of Daniel that has to do with the 2300 days then Revelation 10 is describing the opening at the time of the end of the prophecy that was sealed in Daniel 12:4. The word for “measure” here is *metreo* where we get the word meter from.

In a personal testimony to a judgmental woman in the church, Ellen White linked the concepts of measuring tape, balance, judgment and sanctuary:

“You can be a blessing. You can help such as need help; but you must lay down your **measuring tape**, for that is not for you to use. One who is unerring in **judgment**, who understands the weakness of our fallen, corrupt natures, holds the standard Himself. He weighs in the **balances of the sanctuary**, and His just **measure** we shall all accept. 2T p. 438

“When the **Judgment is set** and the books opened, your life and mine will be **measured by the law** of the Most High.” ST, December 29, 1887

“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. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . .” 7BC p. 972

“Every case is coming in review before God; He is **measuring the temple and the worshipers** therein.” 7T p. 219

“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.” CET p. 208

The altar here has to be the one in the holy place and not the one in the court because John was told not to measure the court (11:2). The worshipers are seen as worshiping in heaven even though they are on the earth. This is a common way of expressing that God’s people can come boldly by faith to the heavenly sanctuary while they are still on earth (Hebrews 4:16; 7:25; 10:19-22; 12:22-24). Until 1844, the faith of God’s people entered the holy place but after 1844 their faith enters the most holy place. Peter made this very clear on the day of Pentecost where he speaks of Jesus being installed as our intercessor (Acts 2; see also Revelation 4:5; 5:6).

Kenneth Strand has shown in an incisive article that the background to Revelation 11:1 is found in the Day of Atonement of Leviticus 16. On Yom Kippur atonement was made for the priests, the sanctuary, the altar and the congregation. Revelation mentions three of these four leaving out the atoning for the priest. Jesus needs no atonement or measuring on the Day of Atonement. In both Leviticus 16 and Revelation 11:1 you have the same movement from temple to altar to worshipers.

Revelation 11:2

*“But leave out the **court** which is outside the temple, and do not measure it, for it has been given [*edothē: first aorist passive*] to the Gentiles. And they will [*future tense*] tread the holy city underfoot for forty-two months.”*

- What is represented by the court in this verse?
- What is meant by the command to not measure the court of the temple?
- Does the trampling of the sanctuary in Daniel 8:10-13 and the blaspheming of the tabernacle in Revelation 13:5 have anything to do with the measuring of this temple?

- What is represented by the holy city in this verse?
- Who are the Gentiles who trample the holy city?
- When did the period of the 42 months begin and end?
- Was this time period fulfilled in the past or will it be fulfilled in the future?
- Was the court of the temple given to the gentiles before the temple began to be measured or after?

The period of 1260 years is referred to in the prophecies in different ways and with different emphases. In Daniel 7, the emphasis falls upon what the papacy did as a system on earth during the 1260 years: It blasphemed God, persecuted the saints of God and sought to change the times and the Law of God. In Revelation chapter 12, the center of focus falls upon Satan who was the driving force behind the persecution of the saints by the papacy. In Revelation 13, the emphasis seems to fall upon the attack upon the name of God, those who dwell in heaven, the heavenly sanctuary and the saints of that sanctuary (which is also the emphasis in Daniel 8). But in Revelation 11, the center of emphasis is upon the attack against the Bible, the Word of God.

Ellen White makes a definite connection between what the papacy did during the 1260 years and the events of the French Revolution. The proscription of the Bible led to the spiritual ignorance that exploded in the French Revolution:

“The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome’s suppression of the Scriptures.” GC p. 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.” GC p. 276

There is an important sequence in Daniel 8 that relates to Revelation 11:2. In Daniel 8, we are told that the little horn trampled the sanctuary and those who worshipped there and took away the daily, which represents that which took place in the court and in the holy place. Note that the specific word ‘trample’ is used in this passage (Daniel 8:10-13). Then we are told that at the end of the 2300 days the sanctuary would be cleansed. Thus, there is a clear transition from the daily service to the yearly. The same is true in Revelation 11. For 1260 years, the Gentiles were allowed to trample the city of Jerusalem and upon the truth revealed by the two witnesses and then after this you have the measuring of the most holy place and those who worship there. Thus Daniel 8 and Revelation 11:1, 2 are intimately linked. In short, in Daniel 8, the host is trampled and then the sanctuary is cleansed. In Revelation 11 Jerusalem is trampled and then the temple is measured.

Once again, Albert Barnes captured the meaning of the Gentiles who trampled the holy city for 42 months:

“This, as we have seen, would properly mean that a separation was to be made between what was the true church and what was not, though it **might seem to belong to it**. The one

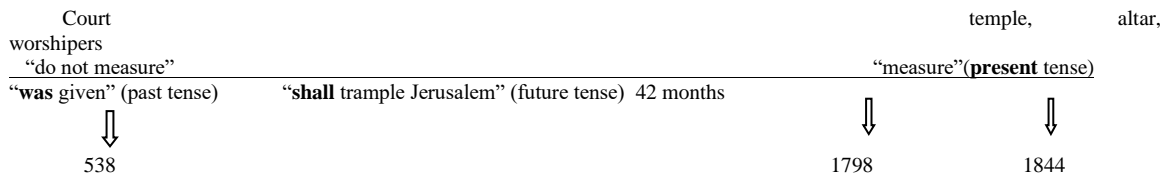
was to be measured or estimated; the other was to be left out, as not pertaining to that, or as belonging to the Gentiles, or to paganism. The idea would be, that though it; professedly pertained to the true church, and to the worship of God, yet that it deserved to be characterized as paganism. Now this will apply with great propriety, according to all Protestant notions, to the manner in which **the papacy** was regarded by the Reformers, and should be regarded at all times. **It claimed to be the true church**, and to the eye of an observer would **seem to belong to it**, as much as the outer court seemed to pertain to the temple. But it had the **essential characteristics of paganism**, and was, therefore, properly to be left out, or, cast out, as not pertaining to the true church.” Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved)

Then Barnes makes this amazing statement:

“Can anyone doubt the truth of this representation as **applicable to the papacy**? Almost everything that was unique in the ancient pagan systems of religion had been introduced into the Roman communion; and a stranger at Rome would see more that would lead him to feel that he was in a pagan land, than he would that he was in a land where the pure doctrines of Christianity prevailed, and where the worship was celebrated which the Redeemer had designed to set up on the earth. This was true not only in the pomp and splendor of worship, and in the processions and imposing ceremonials; but in the worship of images, in the homage rendered to the dead, in the number of festival days, in the fact that the statues reared in pagan Rome to the honor of the gods had been reconsecrated in the service of Christian devotion to the apostles, saints, and martyrs; and in the robes of the Christian priesthood, derived from those in use in the ancient pagan worship. The direction was, that, in **estimating the true church, this was to be "left out," or "cast out"**; and, if this interpretation is correct, the meaning is, that **the Roman Catholic communion, as an organized body, is to be regarded as no part of the true church—a conclusion which is inevitable, if the passages of Scripture which are commonly supposed by Protestants to apply to it are correctly applied**. To determine this, and to separate the true church from it, was no small part of the work of the Reformation (from Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved)

John was actually transported in vision to 1844 and told to measure the temple and those who worship there. But he was also told in 1844 not to measure the court where the Gentiles worshipped because it **has been given** (not “will” be given from this point on but rather was given to them before this point arrived). The Greek word *edothē* is a first aorist passive indicative which is better translated ‘**was given.**’ Remarkably, in every other appearance of this word in the NIV the word *edothē* is translated ‘was given.’ Only in this instance does the NIV translate the aorist as a perfect “has been given”) to them for 42 months. The tense of the verb clearly indicates that the court was given to the Gentiles before the process of measuring the temple began. In other words, the court would be given to the Gentiles, they would trample the holy city for 42 months and then (after the 42 months) John would be told to measure the temple and its worshipers. The tense of the verbs is captured well in Young’s Literal Translation of Revelation 11:2, 3:

“. . . and the court that is without the sanctuary leave out, and thou mayest not measure it, because it was [aorist tense] given to the nations [gentiles], and the holy city they shall [future tense] tread down forty-two months and I will [future tense] give to My two witnesses, and they shall [future tense] prophesy days, a thousand, two hundred, sixty, arrayed with sackcloth. . .”



The Principle of the Literal and the Symbolic

The robe, the temple and the city of Jerusalem

- Galatians 4:21-31 The city
- John 4:20-24 The city
- Hebrews 12:22-24 The city
- Philippians 3:20, 21 The city

“The "holy city," Jerusalem, was regarded as sacred to God-as his dwelling-place on earth, and as the abode of his people, and nothing was more natural than to use the term as representing the church.” Albert Barnes, notes on Revelation 11:2

This statement has huge implications because if the holy city here represents the church then in Revelation 14:20 the city must represent the church as well. Notice that during the 1260 years the Gentiles were allowed to trample upon the holy city (Daniel 8:11-13) but in Revelation 14:20 and 19:14, 15 the Gentiles or nations (according to Joel 3) are trampled by the Lord outside the Holy City. This shows that the power that trampled God’s people during the 1260 years will be trampled by the Lord when He rises to protect his people from this resurrected power whose wound has been healed. This helps explain how Babylon will receive double of what she gave (Revelation 18:6). She trampled and she will be trampled.

- Ephesians 2:19-22 The temple
- II Thessalonians 2:3, 4 The temple
- Daniel 8:10-12 The temple

Matthew 7:2: Measuring has to do with judgment.

The Gentiles are presented in contrast to the holy city just like in Daniel 7 the saints are presented in contrast to the little horn and in Revelation 13, the saints are depicted in contrast to the beast. When the Bible speaks about Jerusalem being overwhelmed by the Gentiles it is not talking about brick and mortar but rather the people in the city (II Kings

24:14, 15; Matthew 23:37; Luke 23:38). This can be seen clearly in Daniel 1:1, 2 where Nebuchadnezzar took the city and the people in it. The trampling of the city by the Gentiles for 42 months is the same as the persecuting of the saints in Daniel 7 and Revelation 12 and 13.

The Gentiles (those who are not true Jews or true believers but rather counterfeit Jews: See John 1:47; John 8; Romans 2:28, 29; Romans 9:6-8; Galatians 3:28, 29) are not to be judged in 1844 but rather the righteous. In Daniel 7 and 8, the central focus of the judgment is not on the condemnation of the little horn but on rewarding the saints who receive the kingdom. In the judgment before the second coming, a sentence will be given in favor of the saints of the Most High while during and after the millennium a verdict will be given against their wicked oppressors. Notably in the church of Philadelphia, which is the sixth church like in Revelation 11:1 we are dealing with the sixth trumpet, there are people who say that they are Jews but they are not because they lie. Thus, the synagogue of Satan and the Gentiles are closely related. Two paraphrases catch the correct nuance here:

“. . . it has been given to those who are **not God's people.**” (New Century Version)

“. . . It's been handed over to **non-Jewish outsiders.**” (The Message)

The following insight by the great Bible commentator, Albert Barnes catches the meaning of those who are in the court:

“This would find a fulfillment if there should arise a state of things in the church in which it would be necessary **to draw a line** between those who properly constituted the church and those who did not; if there should be such a condition of things that any considerable portion of those who **professedly pertained to the church** ought to be divided off as not belonging to it, or would have such characteristic marks that it could be seen that they were strangers and aliens. The interpretation would demand that they should sustain **some relation to the church**, or that they would **seem to belong** to it-as the court did to the temple; but still that this was in **appearance only**, and that in **estimating the true church** it was necessary to leave them out altogether.” (Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved)

Matthew 24 and Luke 21

Matthew 24 presents **four** sequential signs:

- The destruction of earthly Jerusalem (verses 15-20)
- A period of tribulation (verses 21-28)
- Signs in the sun and moon (verse 29)
- Powers in the heavens are shaken and the Son of Man appears (verses 30-31)

Luke 21 is the parallel passage and appears to have only three sequential signs:

- The destruction of earthly Jerusalem (verses 20-24)
- Signs in the sun, moon and stars

- The powers of the heaven will be shaken and the coming of the Son of Man (verses 25, 26)

The sign that appears to be missing in Luke 21 is the **tribulation sign**. But is this sign really missing in Luke or does he describe it differently than Matthew did as the period during which the gentiles would trample upon Jerusalem?

Literal and Spiritual Jerusalem

One thing is clear: Luke 21:24a was fulfilled in the destruction of the **literal city of Jerusalem and its temple**: “*And they will fall by the edge of the sword and be led away captive into all nations.*”

Luke 21:24b is describing a trampling of **spiritual Jerusalem** by **spiritual Gentiles** for a symbolic time period: “*And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled [completed].*”

In other words in Luke 21:24 there are **two Jerusalem’s**, one literal and one symbolic, **two trampling’s**, one literal and one symbolic and **two groups of gentiles**, one literal and one symbolic.

Louis Were expressed a very important principle of prophetic interpretation:

“When passing over into the Christian Era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from literal lands of Israel and Babylon to their spiritual antitypes.” Louis F. Were, The King of the North at Jerusalem, p. 75

When Luke 21:24B describes the trampling of Jerusalem it is not referring to brick and mortar; the city is actually being personified. Notice the following texts:

2 Kings 24:14-15

*“Also he carried into captivity **all Jerusalem**: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.”*

Luke 19:41-44:

*Now as He drew near, He saw the **city** and **wept over it**, 42 saying, “If **you** had known, even you, especially in this **your day**, the things that make for **your** peace! But now they are hidden from **your** eyes. 43 For days will come upon **you** when **your** enemies will build an embankment around **you**, surround you and close **you** in on every side, 44 and level **you**, and **your children within you**, to the ground; and they will not leave in **you** one stone upon another, because **you** did not know the time of **your** visitation.”*

Matthew 23:37-39

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!' "

Four Key Elements in Luke 21:24B and Revelation 11:2

There are four key elements in Luke 21:24B:

- "Jerusalem"
- "trampling"
- "gentiles"
- "times" (which have a **definite ending point** denoted by the word 'until')

Revelation 11:2, 3: When Revelation 11:2 was written the literal city of Jerusalem had been destroyed and had been in ruins for 25 years. The Jews had already been taken captive to the nations so this cannot refer to the trampling of the literal city of Jerusalem in the year 70 A. D.

"Even the literal treading down of the outer sanctuary had taken place more than forty-two months before John's time, implying that the number was symbolic for the whole period from its devastation in some sense until its restoration."

*"Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the **temple of God**, the altar, and those who **worship there**. 2 But leave out **the court** which is outside the temple, and do not measure it, for it has been given [was given] to the **Gentiles**. And they will **tread** the **holy city** underfoot for **forty-two months**. 3 And I will give power to my two witnesses, and they will prophesy **one thousand two hundred and sixty days**, clothed in sackcloth."*

It will be noticed that Revelation 11:2 contains the very same **four elements** that were mentioned by Jesus in Luke 21:24B:

- "Holy City" ("Jerusalem")
- "trampling"
- "gentiles"
- "42 months" ("times of the gentiles")

Who are the gentiles and who is Jerusalem? We have already pointed out that Jerusalem in the Christian dispensation means God's faithful church and gentiles refers to those who are opposed to Christ's true church (see Revelation 3:9; Matthew 18:15-18 it is possible for a

believer to be considered a gentile rather than a spiritual citizen of spiritual Jerusalem; Romans 9, Romans 2; Galatians 3; John 1:47-49; John 4, etc.)

Explanation:

John is told to measure the **temple** and **those who worship** in it but not to measure the court because it was given to the gentiles for 42 months (the **sanctuary** and the **host**). When **Revelation** was written, the **earthly temple had already been destroyed** by Pagan Rome and the **literal Jews had been scattered** among the nations. This means that the temple here must be the one in **heaven** (Hebrews, Revelation) and the **worshippers** must be those who worship there **spiritually**. The temple is to be understood as the true church on earth and also as the heavenly sanctuary.

The Link between Revelation 11:2, 3 Daniel 7 and 8

According to Revelation 11:2, the trampling of the city takes place for a period of **42 months**, which is described, in the following verse as **1260 days**. This links the 42 months of verse 2 with the 1260 days of verse 3 and also with the 1260 days of Revelation 12:14 and the 42 months of Revelation 13. And Revelation 12:14 is clearly linked with Revelation 12:6.

In order to understand Revelation 11:2, 3 we must go back to the **Old Testament roots** of this prophecy and that root is found in **Daniel 7:21, 25; 8:11-13; 11:31-35**. In these verses, we find that the **temple of God** and its **true worshipers** would be trampled underfoot, **not by the Roman Empire** (which had already passed away) but by a rebellious and idolatrous worship that caused desolation.

According to Daniel 7:21, 25 this little horn would blaspheme God and persecute His people for a period of three and one half prophetic times

Let's take a look at the historical framework for the work of the little horn in Daniel 7:

- Lion: Babylon
- Bear: Medes and Persians
- Leopard: Greece
- Dragon: Rome
- 10 horns: Division of the Roman Empire
- Little horn: Papacy (3 ½ times)

*“He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for **a time and times and half a time.**”*

Immediately after the nefarious work of the little horn the judgment in the heavenly temple begins (Daniel 7:8-10). This is very similar to Revelation 11:1-3 where the trampling of Jerusalem for 42 months is followed by the measuring of the heavenly *naos* (Daniel 7:8, 9,

13, 14, 21, 22, 25-27). This proves that the trampling of the Holy City for 42 months is followed by the measuring of the temple and not vice-versa.

Daniel 8 further amplifies this little horn power of Daniel by specifically saying that it trampled on the **sanctuary** and the **host (8:13)**, language very **similar to Revelation 11:2, 3**.

In Daniel 8 there are two stages to this little horn power—**horizontal** and **vertical**, both are **Roman**.

Dan 8:10-13: *“And it grew up to the host of heaven; and it **cast down** some of the host and some of the stars to the ground, and **trampled them**. 11 He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His **sanctuary was cast down**. 12 Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he **cast truth down to the ground**. He did all this and prospered. 13 Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and the transgression of **desolation**, the giving of both the **sanctuary** and the **host** to be **trampled underfoot**?”*

The **42 months** are also mentioned in **Revelation 13:5-7** where the saints are persecuted, the tabernacle and those who dwell in heaven are blasphemed. The historical context is identical to the one in Daniel 7 where you have the sequence of powers (lion, bear, leopard, dragon, 10 horns, beast) so this Jerusalem is in the Christian Era after the demise of the Roman Empire

Link between Daniel 7 and 8 and Revelation 11 and 13

Sequence of Powers in Revelation 13:

- Lion
- Bear
- Leopard
- Dragon
- 10 Horns
- Beast (42 months)

Revelation 13:5-7

*“And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for **forty-two months**. 6 Then he opened his mouth in blasphemy against God, to blaspheme His **name**, His **tabernacle**, and those who **dwell in heaven**. 7 It was granted to him to make **war with the saints** and to overcome them. And authority was given him over every tribe, tongue, and nation.”*

As noted before, the **Revelation 13:5-7** and **Revelation 11:2** are linked by the reference to the same time period—**42 months**

Daniel 7 and Revelation 12

But **Revelation 11:3** is linked with **Revelation 12:14** by the reference to the **1260 days**.

On the other hand, the terminology of **Revelation 12:14** is linked with the language of **Revelation 12:6** and **Revelation 12:6** in turn is linked with **Daniel 7:25** by the common reference to the **three and a half times**.

*Revelation 12:13, 14: "Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. 14 But the **woman** was given two wings of a great eagle, that she might fly into the **wilderness** to her **place**, where she is **nourished** for a **time and times and half a time**, from the presence of the serpent."*

*Revelation 12:14: "Then the **woman** fled into the **wilderness**, where she has a **place prepared** by God that they should **feed her** there **one thousand two hundred and sixty days**."*

*Daniel 7:25: "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a **time and times and half a time**."*

So the conclusion is that the **three and a half times**, the **1260 days** and the **42 months** are all **parallel**. A careful study of these time prophecies indicates clearly that they are fulfilled during a 1260 year period **after the ascension of Jesus**. This means that the **Jerusalem being depicted is not literal Jerusalem but spiritual Jerusalem** because literal Jerusalem had already been devastated by the year 70 A. D.

This [the 42 months] would embrace the whole period of the ascendancy and prevalence of the papacy, or the whole time of the continuance of that corrupt domination in which Christendom was to be trodden down and corrupted by it. . . Thus regarded, this would properly express the time of the ascendancy of the papal power, and the end of the "forty-two months," or twelve hundred and sixty years, would denote the time when the influence of that power would cease." (from Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved).

Thoughts on Daniel 9:26, 27

We have reached the conclusion that Luke 21:24B and Revelation 11:2 are describing two different trampling's of two different Jerusalem's by two different kinds of gentile forces. Let's make a few remarks now about Daniel 9:26, 27.

Daniel 9:26-27 describes a trampling by **literal Rome** of the **literal city** of Jerusalem. The **very words abomination** and **desolation** are used in these verses, which are the very words that are used in Matthew 24:15.

"And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."

Is it possible that Daniel 9:26, 27 is not only referring to a **future desolation** of **literal Jerusalem** in the year 70 A. D. but also to a **subsequent desolation until the end**. This seems to be the case as denoted by the use of the plural form **"desolations"** which would cover both abominations.

Daniel 9:27A depicts the **first desolation** of literal Jerusalem in **A. D. 70** (as does Luke 21:24A) while Daniel 9:27B describes the **desolation of spiritual Jerusalem** which is linked to Luke 21:24B.

Matthew and Mark refer to this period as the **tribulation**, a word which does not appear in Luke but is referred to as the **trampling** of Jerusalem by the Gentiles.

This fits very well with the fact that Jesus **blended** the description of the literal Jerusalem and spiritual Jerusalem according to the Spirit of Prophecy:

"The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day. GC p. 25

"The Savior's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law." GC p. 36

Furthermore, according to Revelation 13:3 the papacy's deadly wound is going to be healed and she will **continue the abominations** which she performed during the **first stage** of her existence. This is where Revelation 17 comes in with the use of the words **"abominations"** and **"desolate"**.

Revelation 17:4-6, 15, 16

"The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. 5 And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE

*EARTH. 6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement. 15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. 16 And the ten horns which you saw on the beast, these will hate the harlot, make her **desolate** and naked, eat her flesh and burn her with fire."*

II Thessalonians 2 tells us that there would be a long period of apostasy (the times of the gentiles or 42 months) before Jesus comes. This is the sign that is mentioned in Luke 21:24B and in Revelation 11:2.

Revelation 11:3

"And I will give *power* to my **two witnesses**, and they will prophesy one thousand two hundred and sixty days, clothed in **sackcloth**."

The questions we need to answer in verse 3 are these:

- Who are the two witnesses?
- Why are they clothed in sackcloth?
- Who is the person that gives them power to prophesy? That is to say, who is saying: "I will give power to **my two witnesses**?"
- Why are they called the two olive trees and the two candlesticks?

The Two Witnesses

Doubtless, it must be Jesus who gives the two witnesses power to prophesy because it was Jesus who sent the power of the Holy Spirit at Pentecost to enable the apostles to be His witnesses:

Acts 1:8: "But you shall receive **power** when the Holy Spirit has come upon you; and you shall be **witnesses to Me** in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

It is clear that the prophesying of the two witnesses must be linked with Acts 1 where Jesus promised to impart **power** to His apostles and referred to them with the possessive "**my**" and called upon them to give **witnesses** of Him in all the world. Though the word "power" is not in the original, most versions say that the witnesses were given power or authority.

The question might be asked: Don't the two witnesses represent the Old and New Testaments? The answer is yes, but there is more to the story. You see, the apostles were made the depositories of the oracles of God. They were called upon to preach God's message as found in the Old and New Testaments. Thus, the two witnesses symbolize God's messengers who have been empowered by the Holy Spirit to give the message of salvation as found in the Old and New Testaments to the world.

But Ellen White emphasizes that the message of these two witnesses is imparted to the world through the church. Thus, the two witnesses represent the Bible as preached by the faithful church:

“Until Christ shall appear in the clouds of heaven with power and great glory, men will become perverse in spirit and turn from the truth to fables. **The church** will yet see troublous times. **She will prophesy in sackcloth**. But although she must meet heresies and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be **His witnesses in the world**, His instrumentalities to do a special, a glorious work in the day of His preparation.” 4T pp. 594, 595

Two Act as One

Although the witnesses are two, they act as one in perfect unison. They **testify** together, they pour out **plagues** together, they **suffer** together, they are **killed** together and they **resurrect** and **ascend** together. Thus, although there are two witnesses they are in perfect harmony and **act as one**. In Revelation 11:8, the **singular** word ‘body’ is used in a **collective sense** for both witnesses (‘their dead **body**’). In verse 9, the word ‘**body**’ is used once more in the singular before the Greek switches to the plural. The same thing happens in verse 5 with reference to the word ‘mouth’, which is singular. Although the witnesses are two in number, they speak as one and their dead bodies are considered as one. The reason why the two witnesses are considered one is because they have a common purpose: To reveal the one Jesus Christ.

Two Prophets

The two witnesses are given power **to prophesy** so they must have the prophetic gift:

“Of this salvation **the prophets** [Old Testament] have inquired and searched carefully, who **prophesied** of the grace that would come to you, searching what, or what manner of time, the **Spirit of Christ** who was in them was indicating when He **testified beforehand** the sufferings of Christ and the glories that would follow. To them [Old Testament prophets] it was revealed that, not to themselves, but to us [New Testament witness] they were ministering the things which now have been reported to you through **those who have preached the gospel to you by the Holy Spirit sent from heaven** — things which angels desire to look into.”

Moses and Elijah Theme

These two witnesses are not two ordinary prophets. The context clearly reveals that the two prophets play the roles of **Moses** and **Elijah**. This is made clear by the fact that Moses brought a judgment of God against Egypt for rejecting God’s word and turned the **waters into blood** (in Revelation 11 the waters are symbolic of peoples) and Elijah brought a **judgment of fire** down from heaven for the same reason (II Kings 1:10-18)

Does this mean that Moses and Elijah would appear **literally and personally** during this period? Not any more than Jezebel and Balaam appeared literally during the period of the seven churches. Moses and Elijah are symbolic in the passage. Moses was the prophet that **began the history of Israel** and thus is the giant spokesman of the old dispensation (see John 5:45-47). Elijah on the other hand was the **prophet of the future** who brought the old dispensation to an end and announced the fulfillment of all the prophecies in Jesus. **John the Baptist** is identified as Elijah (Luke 1:16, 17; Matthew 11:10-13; Matthew 17:10-13) and he bore witness to Jesus (John 5:35) who is the light (John 5:36).

The prophecy of **Malachi 4:4-6** brings to view both Moses and Elijah. Moses is presented as the prophet of the **past** and Elijah as the prophet of the **future**. Thus, they represent the Old and New Testaments:

"**Remember the Law of Moses**, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. 5 Behold, **I will send you Elijah the prophet** before the coming of the great and dreadful day of the Lord. 6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Word of God and Testimony of Jesus

The identification of the two witnesses as the Old and New Testaments is further revealed in Revelation 1:2 where we are told that the book of Revelation contains the **Word of God** and the **Testimony of Jesus Christ**. In fact, John was on Patmos for bearing witness to the word of God and the testimony of Jesus Christ (Revelation 1:9). The martyrs (the word means 'witnesses') of the dark ages and the end time martyrs also suffered death because of their faithfulness in proclaiming the Word of God and the Testimony of Jesus Christ (Revelation 20:4; 6:9). Hebrews 1:1 states that God spoke in **old times** by the prophets but in **these last days** has spoken by the Son. Jesus stated that there were two witnesses to His divine calling, the **Father** and **Himself** (John 8:13-18, 28, 38, 14:24).

Kenneth Strand has well stated: "These two witnesses are, namely, 'the word of God' and 'the testimony of Jesus Christ,' or what we today would call the OT prophetic message and the NT apostolic witness." (Kenneth Strand, "The Two Witnesses of Revelation 11:3-12" Andrews University Seminary Studies (Summer 1981. Volume 19, number 2), pp. 127-135

The **Bible** is quite frequently described in terms of **twosomes**. Though the Bible is one book it is composed of two parts. Thus the Bible is spoken of in terms of a two edged sword, two witnesses, two candlesticks, two olive trees, two keys, Moses and Elijah and the Word of God and the testimony of Jesus Christ.

Ellen White explains:

"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 Savior to come. The Gospels and Epistles of the New Testament tell of a Savior who has come in the exact manner foretold by type and prophecy.” GC p. 267

The Old Testament and the New Testament are two distinct Testaments but they bear witness to **one Jesus**. Though they are two they give witness to one. The Old Testament gives witness to Jesus (John 5:39, 40; Acts 10:43; 23:11; 26:16; I John 1:1, 2; I Peter 1:10-12) as does the New. In fact, the reason why John wrote his gospel was to give witness to Jesus (John 21:24, 25).

The Sackcloth: Obscurity and Persecution

II Kings 19:2, 3	Sackcloth is used when God’s people are persecuted
Esther 4:1-4; Isaiah 19:1-3	Sackcloth identified as what is worn when one is persecuted
Isaiah 50:3	Sackcloth identified with darkness
Revelation 6:12	Sackcloth connected with blackness of darkness

“Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The **great apostasy** will develop into **darkness deep as midnight**, impenetrable as **sackcloth of hair**. To God's people it will be a night of trial, a **night** of weeping, a **night of persecution** for the truth's sake. But out of that **night of darkness** God's light will shine. COL pp. 414, 415

“The **great apostasy** is working to a point and will develop into **darkness deep as midnight**, impenetrable as **sackcloth of hair**. This is the time to employ any system that can be devised to discover and counteract the leaven of **error**. Let there be light. There should be one hundred light bearers in our world where there is one today. **Darkness** will become **more dense in human minds after the truth has penetrated and been rejected**. But there are some minds where the darkness will be removed. They recognize the light. . .” PM p. 324

Ellen White caught a **deeper dimension** of the two witnesses than just the Old and New Testaments. They represent the **church that preaches from these two testaments**. As a result, they suffer persecution. In other words, the **two witnesses** testify through the medium of the **Holy Spirit** who empowers the **church**. This is exactly what the introduction to the book of Revelation affirms. John was persecuted for these two things and exiled to Patmos. The book of Revelation was given by God to Jesus Christ, by Jesus to the angel and by the angel to the Holy Spirit and by the Holy Spirit to John and by John to the churches and by the churches to the world. The seven candlesticks represent the work of the church in imparting the light.

“Until Christ shall appear in the clouds of heaven with power and great glory, men will become perverse in spirit and turn from the truth to fables. The church will yet see troublous times. **She will prophesy in sackcloth**. But although she must meet **heresies and persecutions**, although she must battle with the **infidel and the apostate**, yet by the help of God she is bruising the head of Satan.” PM p. 386

“The heavens were **clothed in sackcloth** [darkness] to hide the sight of the Divine Sufferer.” LHU p. 153

“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.**” GC p. 267

Sackcloth is identified with blackness and darkness, which means that the two witnesses testified in darkness. This reminds us of the fourth trumpet where the heavenly lights are partially eclipsed. This is the reason why the period of papal dominion is known as the dark ages.

The 42 months and 1260 Days

“The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” GC p. 266

The Lamp Stands

“These are the two olive trees [that provide the oil] and the two lampstands [that provide the lamp] standing before the God of the earth.”

The key passage that helps us comprehend the meaning of the lampstands is found in Zechariah 4:1-6

In Zechariah 4:14 the two olive trees are called the two anointed ones, literally ‘the two sons of oil’. They are called sons of oil not because they were anointed but because they furnish oil to the candlestick [the church] and the oil is the Holy Spirit (Zechariah 4:6).

Interestingly, in the Zechariah 4 we have two olive trees and only one lamp stand while in the New Testament we have two olive trees and two lamp stands. There is a reason for this difference. During the Old Testament period, there was only **one testament** while in the New Testament period **there are two**. This is also the reason why God gave the religious leaders of Christ’s day the **key** (singular) of knowledge (Luke 11:52) and not the keys of knowledge. Then to Peter He gave the **keys** of the kingdom of heaven (Matthew 16:19). Peter had two keys because he had the Old Testament witness and the New Testament fulfillment.

The word of God is described as light (Psalm 119:105). Jesus is the Word of God and He is identified as light (John 1:1-4) but the Bible is the lesser light that leads to the greater light (John 5:39-40). But when the light came, the darkness became deeper (John 1:5, 6). It is significant that the word testify is linked with light in John 5:35, 36. Here we are told that John was a burning lamp that gave light but then in verse 36 we are told that Jesus has greater witness or light. No book can contain the fullness of the revelation of Jesus Christ. The Bible is only a faint shadow of the reality but in it we have enough to find salvation and then throughout eternity we will continue to explore the beauty of Jesus. Don't forget the candelabrum and the oil as symbolizing the word and the Holy Spirit. The Bible is the sword of the Spirit. Don't forget the parable of the ten virgins where you have the lamp and the oil that give light.

Significantly, Revelation 4:6 explains that the seven lamps represent the seven Spirits that stand before the Lord but in Revelation 5, these seven Spirits are sent to the earth.

It is to be noted that Jesus speaks to the seven churches but He does it through the Spirit (Revelation 1:1-3). Thus, the message of the Word of God and the Testimony of Jesus Christ are imparted to the church by the Holy Spirit. This is what is meant by the two witnesses. Their work is accomplished through the ministration of the Holy Spirit who imparts the message to the church and then the church proclaims the message to the world. This is seen in Zechariah 4 where the meaning of the two witnesses is explained as "not by might nor by power but by my Spirit." Notably, the message is imparted from the two holy ones that stand in the presence of God but these two holy ones are empowered by the Holy Spirit.

"From the two olive trees the golden oil was emptied through the 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 the human instrumentalities** who are consecrated to His service. The mission of the two anointed ones is to **communicate to God's people** that heavenly grace which alone can make His word a lamp to the feet and a light to the path. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6." COL p. 408

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Through the golden pipes, the olive-branches empty the golden oil out of themselves. These olive-branches are the anointed ones that stand by the Lord of the whole earth. **Through them, the Holy Spirit is communicated to the churches.** Thus, heaven and earth are united. The power that is in heaven unites with human intelligences." RH, May 16, 1899

"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. The Bible, the word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven." TM p. 339, 340

Revelation 11:5

“And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.”

The fire that proceeds out of the mouth of the witnesses has been linked with the story of Elijah in II Kings 1:10, 12. But there is another Old Testament context that is perhaps just as important and that is the one found in Jeremiah 5:14:

“Therefore thus says the Lord God of hosts: “Because you speak this word, behold, I will make My words in your mouth fire, and this people wood, and it shall devour them.”

On this matter Ellen White remarks:

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19. GC p. 268

Revelation 11:6

*“These have power to **shut heaven**, so that no **rain** falls in the days of their prophecy; and they have power over waters to turn them to **blood**, and to strike the earth with all **plagues**, as often as they desire.”*

Also later on in the book of Revelation we find that those who add or take away from the testimony of the book of Revelation will receive the plagues that are written in the book (Revelation 22:18). Thus, the book of Revelation pours out plagues upon those who seek to change its message.

The question at this point is this: What is it that opens and shuts the kingdom of heaven?

Matthew 16:18: Refers to the keys that open or shut the kingdom of heaven. The keys here refer to the two witnesses. And how do the two witnesses open and shut heaven? When the Word of God is preached through the ministration of the Holy Spirit people either accept or reject the message. If they reject it, the kingdom of heaven is shut. If they accept the kingdom of heaven is opened to them. See the problematic passage of John 20:21-23 and compare Matthew 18:15, 18

Matthew 23:2, 13 tells us that the Scribes and Pharisees sat on Moses’ Seat and shut the kingdom of heaven. Luke 11:52 contains the parallel passage and there we are told that the key that opens the kingdom of heaven is the key of knowledge.

*“The phrase [Moses’ Seat] is most probably a metaphor for the authority of the scribes to teach. In rabbinical tradition, the interpretation of the Law was carried on in a scribal tradition that theoretically went back through an **unbroken chain** of scribes to Moses. This*

view is, of course, entirely unhistorical.” The Jerome Bible Commentary, volume 2 (New York: Prentice Hall, Inc., 1968), p. 102)

"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 to 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 weighted with eternal results. DA p. 413, 414

In the Old Testament, the apostasy in the days of Elijah led to a withdrawal of rain for three and a half years (I Kings 17:1: Notice that the word of Elijah shut heaven and opened heaven. When Israel was in apostasy Elijah's word shut heaven. When Israel repented of her apostasy, rain came once again). God had already told Israel that apostasy would lead to a withdrawal of rain (II Chronicles 7:13, 14; 6:26). It is vital to remember that rain was withheld for three and a half literal years (James 5:17, 18).

The reason why heaven was shut during the days of the prophecy of the two witnesses is because of the apostasy in the Christian church. Both the Word of God and the Holy Spirit were scarce in those days just like they were in the days of Elijah (on the word apostasy for this period see II Thessalonians 2:3, 4 (see also, Revelation 2:20-23).

Revelation 11:7

"When they finish [completed: Same word as in II Timothy 4:7 where Paul says he has finished the race but is still alive; and also John 17:4 where Jesus prays to His Father and says that He has finished His work though he still had to go to Gethsemane and to the cross where He would say: "it is finished."] their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them."

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn." GC p. 273

As mentioned before, Revelation 11 is a further amplification of the fifth trumpet (Revelation 9:1-12) where the shaft of the bottomless pit is opened and *Abaddon* or *Apollyon* leads an army of demons to hurt and sting people. They are not killed but they are filled with a pessimistic outlook on life.

“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.” GC p. 286

“The restraining **Spirit of God**, which imposes a **check** upon the cruel power of Satan, was in a **great measure removed** [the shaft of the bottomless pit was opened with the key and Satan and his angels were given free reign], 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.” GC p. 286

Ellen White makes an explicit connection between the 1260 years and the beast from the bottomless pit:

“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.”** GC p. 268

“When they shall have finished [are finishing] their testimony.” The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as “the beast that ascendeth out of the **bottomless pit.**” In many of the nations of Europe, the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view **a new manifestation of satanic power.**” GC p. 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.” But **another power** --the beast from the **bottomless pit**--was to arise to make open, avowed war upon the word of God.” GC p. 269

The renowned church historian, Philip Schaff, once stated to the American Society of Church History: “France rejected the Reformation—and reaped the Revolution.” (Schaff, Progress, p. 44)

Revelation 11:8

“And their dead bodies will lie in the street of the great city which spiritually [NIV has “figuratively”; NASB has “mystically”; ESV has “symbolically”; RSV has “allegorically”; NRSV has “prophetically”] is called Sodom and Egypt, where also our Lord was crucified.”

With the exception of Revelation 21:10 (where the New Jerusalem is being described) the “great city” in Revelation is always identified with Babylon (Revelation 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21).

It will be noticed that France is called the eldest daughter of the papacy because she was her staunchest supporter and she persecuted God’s people to the death more than any of the other kingdoms of Europe (for example the St. Bartholomew Massacre).

“Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible

inaugurated an era, which stands in the world's history as the Reign of Terror. Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected, condemned, tomorrow. Violence and lust held undisputed sway." GC p. 282

It is significant that this is the tenth part of the city mentioned later in the prophecy. The ten horns were the ten kingdoms of Europe but only one of them fell at this time.

"According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom." This prophecy has received a **most exact** and **striking** fulfillment in the history of France." GC p. 269

Exodus 5:2 explains the defiant spirit of ancient Egypt

Ezekiel 29:3 tells us that Pharaoh claimed to have creative powers

Daniel 11:40: describes the king of the south who rose against the king of the north at the time of the end. This is the identical chronological point that is mentioned here in Revelation 11. The king of the south is France who manifested the same defiant spirit as ancient Egypt and the king of the north is the papacy.

"No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." GC p. 269

"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." GC p. 269

The words sodomy and sodomize (Genesis 19:5-8; Jude 7)

"Where also our Lord was crucified." This specification of the prophecy was also **fulfilled by France**. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified **Christ in the person of His disciples**." GC p. 271

The church is the body of Christ and what happens to His body happens to him. This is what Jesus said to Saul of Tarsus on the road to Damascus and in Matthew 25 Jesus says that what we do unto others we do unto Him. He who touches us touches the apple of His eye (Zechariah 2:8). We are his body, his sheep, his army, his bride.

"The **same master spirit** [the beast from the bottomless pit] 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." GC p. 273

Jesus is the personal word and the Bible is the written word. France, the eldest daughter of the papacy crucified Christ in the Bible. By killing the two witnesses, they were killing Christ because the two testaments are a witness to Christ. The Bible says clearly that we can crucify Jesus afresh (Hebrews 6:4-6; I Corinthians 11:27). The Bible received the same treatment in the French Revolution as Jesus did in his trial and execution. The Bible was tried, judged, mistreated and executed. But it also resurrected and ascended to heaven.

Concerning the St. Bartholomew Massacre, Ellen White remarks:

"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." GC p. 272

Revelation 11:9

"Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves."

On November 23, 1793, the national assembly gave a decree that all churches and religious services were to cease. On June 17, 1797, a decree was given allowing the religious services to once again be held.

Revelation 11:10

*"And those who dwell on the earth will **rejoice** over them, **make merry**, and send gifts to one another, **because** these two prophets **tormented** those who dwell on the earth."*

The word of God torments those who disobey it but brings peace to those who obey it. The pangs of conscience are painful to the transgressor. The earth dwellers are those who are in opposition to God.

"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**." GC p. 274

"Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly **unfitted for self-government**." GC p. 281

"But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They

beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it.” GC p. 281

Revelation 11:11

“Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.”

On November 23, 1793, a decree was given by the National Assembly abolishing religion but on June 17, 1797, the French government removed the restrictions against the practice of religion.

“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.” GC p. 287

Revelation 11:12

*“And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their **enemies** saw them.”*

The key question here is this: Who are these enemies who saw them? The answer is that the enemies have already been identified in the first part of the chapter. In the first instance, their enemies are the ones who exiled them during the 1260 years. Secondly, the enemy is the beast that arose from the bottomless pit. Both groups would watch the marvelous resurrection of the two witnesses. It bears noting that according to Revelation 10 the witnesses resurrected when the little book of Daniel was unsealed and knowledge of Bible prophecy was increased. This happened exactly in 1798, as we shall see when we study Revelation 10.

“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.” GC p. 287

“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 [notice how she links the dissatisfaction with rationalism that began with

Descartes] 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.” GC pp. 287, 288

“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** . . . He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith. GC p. 364

Revelation 11:13

*“In the same hour there was a great **earthquake**, and a **tenth** of the city **fell**. In the earthquake seven thousand people were killed, and the **rest** [loipos: remnant] were **afraid** [feared] and gave **glory** to the God of heaven.”*

This is not the final earthquake that will mark the fall of end-time Babylon. Only a fraction of the city fell here. But in Revelation 16:17-21 the earthquake will be global and totally cataclysmic and it will destroy Babylon in its totality. The events of the French Revolution actually foreshadow the events that will transpire during the last three plagues of Revelation 16.

“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.” GC p. 286

Notice that verse 12 addresses the enemies of God’s people who see the witnesses resurrect. But Revelation 11:13 refers to the remnant who feared and gave glory to the God of heaven. This is a direct reference to the first angel’s message. In other words, we have here the introduction to the first angel’s message, which falls in the period of the sixth trumpet.

In the book of Revelation the expression, “give glory to God” is used in a positive sense referring to those who have truly and sincerely repented. The righteous are the ones who give glory to God in the book of Revelation (Revelation 14:7). The wicked never give glory to God in the book of Revelation; they rather do not give God glory (Revelation 16:9).

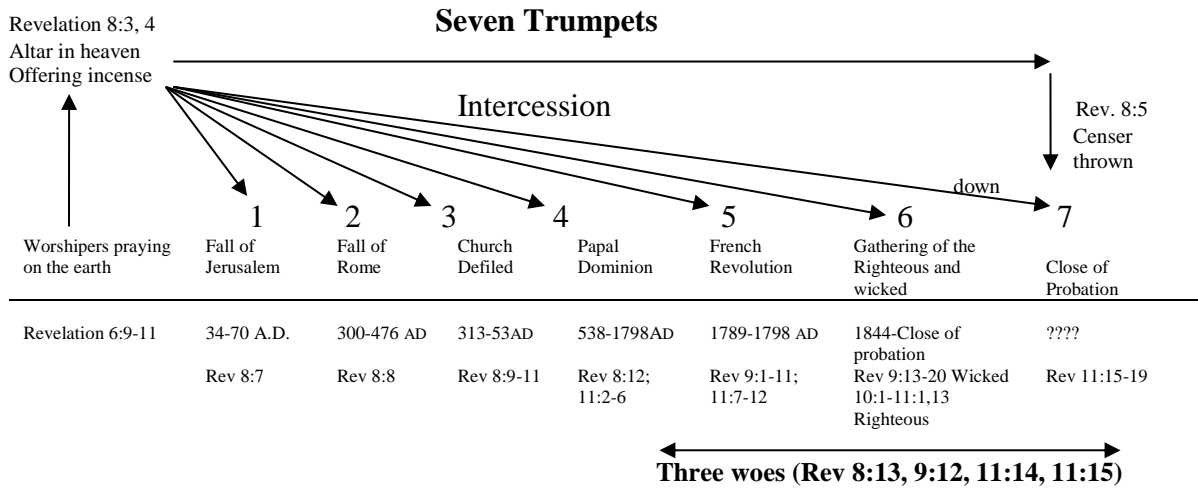
The Passion of Jesus and the Bible

- The story of the two witnesses is to be understood in the light of the death and resurrection of Jesus.

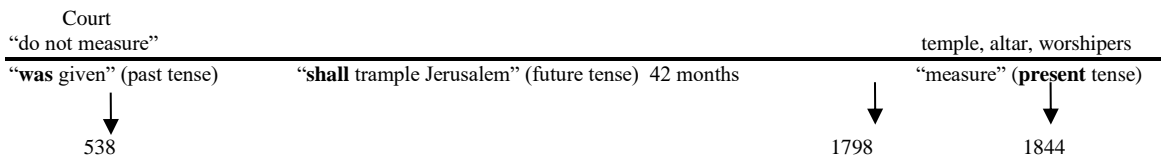
- Jesus carried on a ministry of three and a half years under great persecution and opposition. When He finished His testimony, demons and men were loose and they made merry over him. This was the hour of the powers of darkness (Luke 22:3).
- Satan and his angels unleashed all their power against Jesus.
- He was treated like the Bible was treated in the French Revolution (Matthew 27:50-54).
- The enemies of Jesus gazed at Him as He hung on the cross.
- There was a great earthquake when Jesus died and also when he resurrected (Matthew 28:2).
- “There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground.” DA p. 756
- “An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder.” DA p. 780
- “Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The veil of the Temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders were hushed as Christ commended His spirit into the hands of His Father. The astonished throng began to withdraw and grope their way in the darkness to the city. They smote upon their breasts as they went and in terror, speaking scarcely above a whisper, said among themselves: "It is an innocent person that has been murdered. What if, indeed, He is, as He asserted, the Son of God?" LHU p. 42
- Notice that when Jesus died there was fear on the part of the centurion (Matthew 27:54) and when he resurrected there was also fear (Matthew 28:4; Mark 16:5, 8).
- Jesus was caught up to heaven in a cloud after being slain (Acts 1:9-11).

- After Jesus resurrected the gospel spread like a California grassfire and no one was able to detain it (Acts 1:6-8).

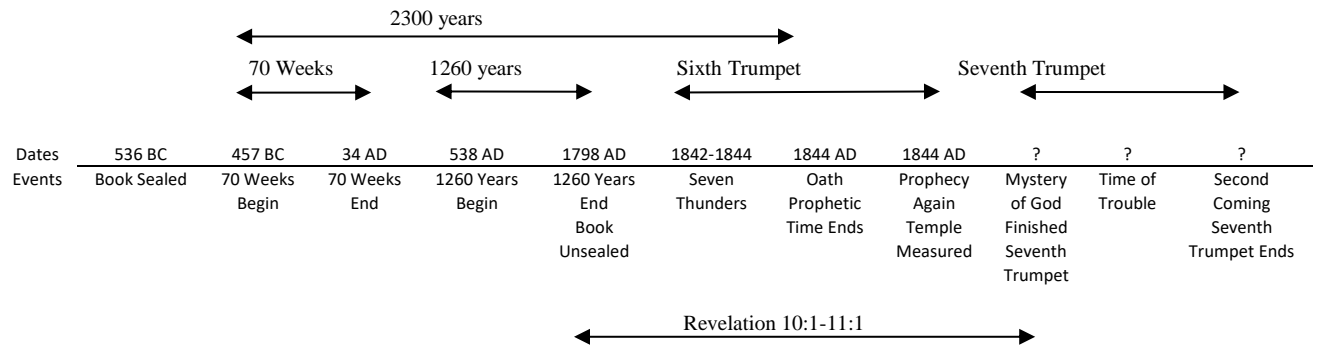
An Overview of the Seven Trumpets



The Literary Structure of Revelation 11:1-2



Chronology of Revelation 10



A Future Event Similar to the French Revolution

“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.” Ed p. 228

Notes on Revelation 10

“I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. **2** He had a little book open in his hand. And he set his right foot on the sea and his left foot on the land, **3** and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices. **4** Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them." **5** The angel whom I saw standing on the sea and on the land raised up his hand to heaven **6** and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, **7** but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets. **8** Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." **9** So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." **10** Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. **11** And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

Introductory Matters

“The mighty angel who instructed John was no less a personage than Jesus Christ.” 9BC p. 971

“The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches.” 7BC pp. 953, 954

At the very center of the chapter is the mighty angel:

- He comes down from heaven to the earth (verse 1)
- His physical characteristics are described (verse 1)
- He brings an open scroll in his hand (verse 2)
- He places one foot on dry land and the other on the sea (verse 2)
- He speaks with the roar of the lion which echoes like seven thunders (verses 3-4)

- He swears the oath to the Creator (verses 5-7)
- He gives the book to John with instructions (verses 8-10)
- He instructs John to prophesy again (verse 11)

Also at the very center of the chapter is the little book

The angel's actions:

- Verses 1-4: Directed toward the earth
- Verses 5-7: Directed toward heaven
- Verses 8-11: Directed toward the earth

Comments on verses 1, 2:

- A 'mighty angel': This is not an ordinary angel, it is a mighty angel
- Face like the sun (Matthew 17:2; Revelation 1:16)
- A rainbow over the head of the angel

Well does the Illustrated Bible, volume 3, p. 1318 affirm: "*Against the black storm clouds God's war bow [his justice] is transformed into a rainbow by the sunlight of his mercy and grace.*"

Ellen White has much to say about the meaning of the rainbow. Here are a few statements:

*"The rainbow above the throne is a token that God through Christ binds himself to save all who believe in him. The covenant is as sure as the throne, and his throne is established in righteousness. Then why are we so unbelieving, so distrustful? Why doubt so frequently, and trust God so fitfully? **Whenever we come to the throne of God to ask his mercy, we may look up, and behold the rainbow of promise, and find in it assurance that our prayers shall be answered.**"* ST October 10, 1892

*"As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the **union of His mercy and His justice**. To the sinful but repentant soul God says: Live thou; "I have found a ransom." Job 33:24. Ed p. 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 would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God." AG p. 70*

*"The One who has stood as our Intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of **grace and love**, encircling His head, is soon to cease His work in the heavenly sanctuary. **Grace and mercy will then descend from the throne and justice will take their place**. He for whom His people have looked will assume His right--the office of Supreme Judge.--RH Jan. 1, 1889. LDE p. 240*

- The feet: The key passage is Revelation 1:13, 15

The legs like pillars of fire bring to mind the pillar of fire in Exodus 14:24. In this verse cloud and fire are linked just like the angel descends on a cloud and his feet are like pillars of fire. According to Exodus 13:21 it was YHWH who went in the pillar of cloud and fire. Notice what is meant by one foot on the sea and one on the land:

“The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 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. 2SM pp. 107, 108

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. Standing on the sea and on the land: This represents the universality of the message. A further thought is that the angel by planting his feet on sea and land he is making claim that these are his. This would be equivalent to putting everything under his feet, an expression that means dominion or ownership (see Deuteronomy 11:24

- The angel's garment:

Clouds are frequently linked in the Bible with a theophany or a manifestation of the presence of God: Ezekiel 1:4; Daniel 7:13; Matthew 17:5; Revelation 1:7; 14:14

- Daniel 10:6 and 12:7 are vital texts to help us identify the angel

Joel 3:16; Amos 1:2 identifies the Lord's voice as that of a lion. Jesus is the lion of the tribe of Judah

Identifying the Little Book of Daniel 12:4

- There is only one book in the Bible whose contents were sealed to be opened later. The word “open” is placed in an emphatic position in the Greek text. It literally says: “the book, the one having been opened.” This tells us that the book of Revelation 10 must have been closed before it was opened.
- It is a book on prophesy because John is told to “prophesy again.” You cannot do this again if you haven't done it at least once before.
- This sealed book would be opened toward the end of human history because it is opened between the sixth and seventh trumpets. In fact we are told that the book is opened when the seventh angel is about to blow his trumpet—it must be opened just before the close of probation when the mystery of God is finished.

- In Daniel, we have a book that was sealed until the time of the end and in Revelation 10, we have the same book opened at the time of the end right before the sounding of the seventh trumpet.
- Revelation 10 employs several expressions that come directly from Daniel 12:4-12 (in both there is a solemn oath in the name of the God who lives forever and ever and in both there is a reference to prophetic time.
- Daniel 12 and Revelation 10 are the only places in the Bible where angels swear oaths.
- When the angel descends the book is already open in his hand. This seems to indicate that the book was opened in heaven before the angel comes to earth to present a message based on its contents. The tense of the verb is important. Literally it could be translated: “the one having been opened.” It is a present passive participle that emphasizes as past action, which endures to the present. In other words, the book was opened in the past and is to remain open at the present.

The book which was sealed until the time of the end (Daniel 12:4, 9) is not the ENTIRE book of Daniel. We know this for at least three reasons:

Reason #1:

There is evidence that Daniel, chapters 1-7, was understood to a great degree long before the “time of the end”. Notice the words of the church father Hippolytus who wrote in the third century A. D.

“In speaking of a ‘lioness from the sea’, he [Daniel] meant the rising of the kingdom of Babylon and that this was the ‘golden head of the image’ . . . Then after the lioness he sees a second beast, ‘like a bear’, which signified the Persians. For after the Babylonians the Persians obtain the power. And in saying that ‘it had three ribs in its mouth’, he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, ‘a leopard’, which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast ‘had four wings of a fowl, and four heads’, he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, ‘the fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass’. Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? ‘for’, says he, ‘its legs are of iron.’” L. E. Froom, The Prophetic Faith of Our Fathers, volume 1, p. 272

“Let us look at what is before us more carefully, and scan it, as it were, with open eye. The ‘golden head of the image’ is identical with the ‘lioness’, by which the Babylonians were represented. ‘The golden shoulders and arms of silver’ are the same with the ‘bear’, by

which the Persians and Medes are meant. 'The belly and thighs of brass' are the 'leopard', by which the Greeks who ruled from Alexander onwards are intended. The 'legs of iron' are the 'dreadful and terrible beast', by which the Romans who hold the empire now are meant. The 'toes of clay and iron' are the 'ten horns' which are to be. The 'one other little horn springing up in their midst is the 'antichrist'. The stone that 'smites the image and breaks it in pieces', and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world." L. E. Froom, The Prophetic Faith of our Fathers, volume 1, p. 272

Reason #2:

Ellen White explicitly states more than once that the book which was sealed until the time of the end was not the totality of the book of Daniel but rather the PORTION of the book that has to do with the judgment as depicted in the 2300 day prophecy

"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. The book that was sealed is not the Revelation, but **that portion** of the prophecy of Daniel relating to the last days. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4." AA p. 585

"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." GC p. 355

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10" DA p. 234

Reason #3

The internal evidence that is found in Daniel 8-12 proves beyond any doubt that this is the little book that was sealed until the time of the end. Let's take these chapters, one by one to see how their content is related to the 2300 days and the judgment:

Daniel 8: In this chapter, the 2300 day prophecy is introduced. The chapter begins in the time of the kingdom of Persia and takes us all the way down to the conclusion of the 2300 days when the process of cleansing the sanctuary will begin.

- Notice that there are four differences between the prophecy of Daniel 8 and those of Daniel 2 and 7:
- First, while in Daniel 2 and Daniel 7 the prophetic series begins with the kingdom of Babylon (the gold and the lion), in Daniel 8 there is no symbol for the kingdom of Babylon. The usual argument given for this difference is that the kingdom of Babylon is about to pass away. But the date given for this chapter indicates that the kingdom of Babylon would not pass away for another twelve years.
- Second, in contrast to Daniel 7, the beasts that are used in Daniel 8 are domestic. The ram was the animal that was used in the daily service of the sanctuary while the he-goat was used in the yearly service. This clearly indicates that the central theme of Daniel 8 is the daily and yearly services of the sanctuary.
- Third, there is only one symbol used for both pagan and papal Rome, a little horn. It is rather clear that the introduction of another beast into Daniel 8 to represent pagan Rome would have affected the symmetry of the chapter, which emphasizes the two beasts of the sanctuary service.
- Fourth, there is no reference in Daniel 8 to the establishment of Christ's everlasting kingdom. This is due to the fact that Daniel got sick before Gabriel was able to explain the entire vision. This is the reason why Gabriel came back in Daniel 9-12 to explain the things that had remained unexplained in chapter 8.

Daniel 9: Daniel 8 mentions the 2300 days but does not give a starting point. In chapter 9 the starting point is given. The seventy weeks constitute the first 490 years of the 2300 day prophecy and those years begin during the kingdom of Persia. This is the real reason why Babylon is not mentioned in Daniel 8.

Daniel 10: In order for the prophecy of the 2300 days to be fulfilled (especially the 70 weeks), it was necessary for the kings of Persia to give certain decrees for Israel to go back to their land and rebuild their temple, city, walls and religious organization. Satan (the prince of Persia) knew this and therefore he worked on the minds of the Persian kings to try and prevent them from allowing Israel to return to their land. If Israel did not return, if the temple, the city and the walls were not rebuilt, if the theocracy was not reestablished, the prophecy of the 2300 days could not begin to be fulfilled. But in the end, Michael came to help Gabriel and the prophecy of the 2300 days began right on schedule.

Daniel 11:1-12:3: Now that which was begun in Daniel 8 will be completed. As in Daniel 8, the vision of Daniel 11 begins during the kingdom of Persia (not Babylon). But instead of taking us merely from the time of the kingdom of Persia to the end of the 2300 days in 1844 when the judgment begins, Daniel 11 takes us all the way to the end of that judgment and the close of probation. The fourth king of Daniel 11:2 that begins the 2300 day prophecy is the very king that gave the decree to build and restore Jerusalem (Artaxerxes). And Daniel 12:1 (the standing up of Michael) depicts the conclusion of the judgment that

began in 1844. Finally, Daniel 12:2, 3 takes us to the time when God's people will resurrect and inherit the everlasting kingdom.

Daniel 12:4-13: This does not begin a new vision but is rather to be understood as the epilogue to the book of the little book. These verses constitute a summary and review of the key time periods that were mentioned in Daniel 7-12.

Reason #4:

The opening of the little book in Revelation 10 is a clear reference to the unsealing and opening of the book that was sealed in Daniel 12:4. It is no coincidence that the Millerites who preached from at the beginning of the time of the end got their central message from Daniel 8:14 and Revelation 14:6, 7. The eating of the little book in Revelation 10 clearly describes the judgment hour preaching of the Millerite movement and its subsequent disappointment. Notice that after the disappointment, John is told to prophesy again to prophesy again and then he is told to measure the temple. After the disappointment, God's people were called upon to present another message from the book of Daniel and that message had to do with the measuring of the heavenly temple, which is the investigative judgment.

C. Mervyn Maxwell's words are certainly apropos in this context:

"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 no more delay' (or rather, that 'there should be time no longer,' K. J. V.) '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.'" Mervyn Maxwell, God Cares, volume 2, p. 274

"It was the Lion of the tribe of Judah who **unsealed the book** and **gave to John the revelation of what should be in these last days**. Daniel **stood in his lot to bear his testimony**, which was sealed until the time of the end, when the **first angel's message** should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. 18MR p. 15

The Oath

- Because the angel raises his right hand when he swears the oath, we may assume that he has the book in his left hand. This is not the same book of Revelation 5:1 because the Greek word there is only place in Revelation where this word appears. In the other 18 references to books or scrolls in Revelation the word used is *biblion* or *biblos*.
- The angel in Daniel 12 raises both hands to heaven because he does not have the scroll in his hand while in Revelation 10 he has the scroll and therefore is able to raise only the right hand.
- Both oaths begin with an angel swearing in the name of the eternal God who lives forever and ever but Revelation amplifies the point that this God is the Creator of all things. This description of the Creator clearly links the little book episode with the first angel's message where a call is made to all nations, kindreds, tongues and peoples to worship the creator. This shows that the prophesying again in verse 11 is directly linked with the first angel's message. This end time movement will make a direct appeal for people to worship the Creator. This appeal to the Creator in Revelation 10:6 is a clear allusion to Genesis 2:2, 3 and also the fourth commandment of God's law (Exodus 20:8-11)

Revelation 10:6. In this text, Jesus Christ announces that “there should be **time** [*kronos*] no longer [KJV].”

“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 p. 971

“This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.” 2SM p. 108

The time referred to in this verse cannot mean the end of human history for at least two reasons:

- 1) This announcement is made during the period of the sixth trumpet and Jesus does not come to take over his kingdom until the seventh trumpet (Revelation 11:15-19)
- 2) After the announcement was made that “*time will be no longer*,” John was instructed to prophesy again (Revelation 10:11). How could he do this if the world had come to an end? The end of “time” referred to in this verse is not the end of the world, but rather,

the end of the **prophetic time periods**. Once again, the word “time” is employed to describe the events on God’s prophetic calendar.

The translation “there should no longer be any delay” is incorrect. In the book of Revelation the word *chronos* is used three other times and in none of them can the word be translated in such a way (2:21; 6:11; 20:3) In fact this word is translated “time” in over 30 places in the New Testament and it is not translated ‘delay’ by modern versions except in this verse. The New Testament had a way to express a delay and that is the word *chronizo* that is used in Matthew 24:48 where the servant states: “my master is delayed.”

The translation “delay” obscures the link between Revelation 10:6, Daniel 10, and 12. C. Mervyn Maxwell expressed it well: “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.” C. Mervyn Maxwell, God Cares, volume 2, p. 305

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 3 ½ times and then all will be fulfilled. Notice that the book is opened first (Revelation 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.

It is obvious that the declaration: “time will be no longer” cannot have been made by the angel before the 42 months (Revelation 11:2; 13:5), 1260 days (Revelation 11:3; 12:6), 3 ½ times (Revelation 12:14; Daniel 7:25), 3 ½ days (Revelation 11:9, 11) and 2300 days (Daniel 8:14) were fulfilled.

Seven Thunders

In the Bible, God’s voice is depicted as “thunder” (Job 26:14; 37:5; Psalm 18:13; John 12:28-29. Especially interesting is that after the sound of thunder in John 12:28, 29 Jesus spoke about the judgment of the world (verses 30, 31) and how the ruler of this world would be cast out. Thus, the thunder is related to a judgment message. The same can be said about Psalm 29 where God’s voice is heard thundering seven times and the context is the judgment of the Canaanite nations that are inimical to Israel

Notice that the book in the hand of the angel is unsealed but the seven thunders are sealed. John understood what the voice of God uttered but he was forbidden from writing. Later on in the book of Revelation, there is a command to not seal the prophecy of Revelation (22:10)

The voice of the angel spoke, seven thunders followed, John comprehended the message and was about to write it down but then he was told not to. In other words, the message delivered by this angel was given and then sealed. This has to be something that happened between 1798 and 1844 because this is when the little book is opened and the thunders have to do with the opening of the book.

Notice what Ellen White has to say about what happened between 1842 and 1844:

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning** of the prophetic periods [this is the same as the sealing of the seven thunders. If John had written down what the thunders said the people would not have been disappointed]. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial. EW pp. 235, 236

“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.

“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 p. 971

The raging voice of the lion is used of the voice of God in the Old Testament in the context of impending judgment (Jer. 25:30; Hosea 11:10; Joel 3:16; Amos 1:2; 3:4, 8). There must be a connection between Revelation 11:19 and the seven thunders of Revelation 10 because they both are taking place toward the end at the period of the sixth and seventh trumpets. Connection must also be made with the lion of the tribe of Judah in Revelation 5 who will come in the future to open the scroll. This points to the judgment.

The word roar (*mukatai*) is used only here in the New Testament. Besides Revelation 10, there are four other significant uses of thunder in the book of Revelation. In all four uses, the temple of God in heaven is described. These four descriptions of the heavenly temple appear in the introductory or concluding sections of a major prophecy of Revelation:

- Revelation 4:5: Introductory vision to the seals (which deals with inauguration)
- Revelation 8:4, 5: Introductory vision to the trumpets (points to the period of Revelation 16:18)
- Revelation 11:19: Introductory vision to the series in Revelation 12-14
- Revelation 16:18: Conclusion to the series of the plagues

The word thunder in these visions are associated with other key words: Lightning, voices, loud noises, thunder, earthquake and great hailstones. There is a progression in the mention of these phenomena. The first scene has three, the second four and the last two have five.

The Mystery of God

Revelation 10:7 begins with a strong ‘but’. This ‘but’ clearly makes a separation between when time is no longer and the sounding of the seventh trumpet begins. What the text is saying is that the declaration that “time will be no longer” is made during the period of the sixth trumpet but the mystery of God will not be finished until the seventh trumpet is about to begin to sound. This clearly shows that the end of prophetic time comes during the sixth trumpet and before the seventh.

The opening of this book would lead to the finishing of the mystery of God. What is the mystery of God? The key parallel passage is found in Romans 16:25-27 (see also Colossians 1:26, 27; Ephesians 6:19; I Timothy 3:16)

When the mystery of God is finished in the period of the seventh trumpet is when Jesus takes over the kingdom. He takes off His priestly robes and changes into his garments of vengeance. This is parallel to Daniel 12:1 where the expression ‘to stand up’ means ‘to begin to rule’ (Daniel 11:2, 3). This is made clear in Revelation 11:15 where we are told that the kingdoms of the earth become the kingdoms of Jesus when the seventh trumpet blows. Thus, the finishing of the mystery of God and the taking over of the kingdom represents the same event because both are said to occur when the seventh trumpet sounds. The purpose of the investigative judgment is for Christ to determine who will be members

of His kingdom so that when He comes as King of kings and Lord of lords (Revelation 19:16) he can give the kingdom to His people. Thus when the mystery of God is finished, the preaching of the gospel is finished and the harvest is ripe. But between the sixth and seventh trumpets, the declaration is made that time will be no longer and the wicked and the righteous are gathered by God's three angels and Satan's three angels. When all have been gathered, then the mystery of God will be finished and Jesus will come to take over the kingdom. This is the exact thing that is described in Daniel 7. After the judgment, Jesus takes over the kingdom.

The period of the sixth angel includes the angel descending from heaven with the open book, the command to not write what the seven thunders uttered, the command to eat the book, the declaration that time will be no longer, the command to prophesy again and the command to measure the temple. This must represent a considerable amount of time. When the prophesying from the book of Revelation again is finished (**Revelation 22:10**—while the book of Revelation is not sealed but still imparting a message), the preaching of the gospel ends, the mystery of God is finished and all cases have been decided for life or death (**Revelation 22:11**) and Jesus then comes to the earth under the seventh trumpet to take over the kingdom and to reward His people (**Revelation 22:12**)

The prophets announced the 'gospel' or the good news of salvation. The word 'announced' is *euenguelisen*.

The message from this book is found in Revelation 14:6-12. Notice that when the three angels finish giving their warning to every nation, kindred, tongue and people, the harvest of the earth is ripe. In other words, the gospel in the context of the judgment has done its work, everyone has taken sides and the preaching of the gospel is over. Revelation 22:10-12 is vital in this context. John is told not to seal Revelation for the time is at hand. A message of salvation can still come from the book. But in Revelation 22:11 the final irrevocable decision has been made and then Jesus comes in Revelation 22:12. Revelation 22:10 is critically important in this context.

"I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained the mystery of God,—the plan of salvation." ST November 18, 1889

"The incarnation of Christ is a **mystery**. The union of divinity with humanity is a **mystery** indeed, hidden with God, "even the **mystery** which hath been hid from ages." It was **kept in eternal silence** by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And **this wonderful mystery**, the incarnation of Christ and the atonement that he made, **must be declared to every son and daughter of Adam, whether Jew or Gentile.**" ST March 25, 1897

“The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as **a fortress impregnable to his sophistries and delusions**. They are to him an **incomprehensible mystery**. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, **look on with astonishment and joy**, that fallen men, once children of wrath, are through the training of Christ **developing characters after the divine similitude**, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.” FLB p. 142

In connection with the above quote, we need to have Colossians 1:26, 27 where Christ in us is the hope of glory.

On John eating the little book

Why John?

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. It would have been physically impossible for John to have borne his message to all of the groups he was told to address (vs. 11). We may look, therefore, for a group or movement to fulfill this commission in the end-time.” William Shea, “The Mighty Angel and His Message,” p. 321

A similar case to this is the fact that John was taken also to the New Jerusalem, and to see the great harlot. He is simply being transported to the future to participate in a future event although he lived in the first century.

Notice the chiastic structure of Revelation 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 as 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 prophesy 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 prophesy 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 from verses between verses 6 and 7.

"As remarked long since by [Irenaeus](#), the ancient prophets fulfilled their office of predicting, not merely in the verbal delivery of predictions, but by themselves seeing, hearing, or acting out the things in type, which were afterward to be seen, heard, or acted out by others in reality-and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and in Zechariah, "mophthim;" that is, figurative or representative persons." From *The Apocalypse*: Albert Barnes Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by BibleSoft, Inc. All rights reserved

"John, however, soon finds the scroll bitter to digest. His message is to the true Israel: and though it ends with the triumph of God's people, it speaks also of a formidable ordeal, which must precede their vindication. The new bittersweet knowledge he must broadcast to the churches in all lands." Kiddle, p. 173 (footnote #38 in "The Mighty Angel and His Message," [Symposium on Revelation](#), pp. 319-320

Jeremiah 15:16: God's words are sweet to Jeremiah.

Ezekiel had a similar experience (2:7-3:4). See also Psalm 19:10; 119:103; Exodus 16:31 (the manna represents Jesus and the manna was sweet); Ezekiel 3:3

"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." ([MS](#) 59, 1900). [7BC](#) p. 971

"Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense longing for the coming of their Savior. 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." [CET](#) p. 47

"The waiting people of God approached the hour when they fondly hoped their joys would be complete in the coming of the Savior. But the time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace. [CET](#) p. 54

“. . . we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and dear friends which had been torn from us by death, and that our trials and sufferings, with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him, to inhabit bright golden mansions in the golden home city prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12, at midnight. The day had then passed and our disappointment became a certainty. 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 fond hopes were lost. And as I said, we wept till the day dawn.” Hiram Edson, manuscript fragment on his "[Life and Experience](#)," no date, pp. 4-5, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Mich.

“The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire 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 jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When elder Himes visited Waterbury, Vermont, a short time 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.” Washington Morse, “Remembrance of Former Days,” [The Advent Review and Sabbath Herald](#), May 7, 1901

“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.

The experience of the Millerites is very similar to what happened to the disciples. They had never had a sweeter experience than when Jesus entered Jerusalem on a donkey. They were sure that He was going to establish His kingdom on earth. Jesus was even going to fulfill the prophecy of the Seventy weeks. But they were bitterly disappointed in their expectations. But then Jesus caught up to two disciples on the road to Emmaus and explained the prophecies that they had misunderstood. Jesus then entered the holy place in heaven to begin His ministry there and he gave the apostles power to **preach again** but with the added understanding of what Jesus was doing. (Matthew 28:18-20). The Millerites also had a sweet experience. They were sure that Jesus was going to establish His kingdom on earth in 1844. He even was fulfilling a specific Bible prophecy, the 2300 days (of which

the 70 weeks are the smaller portion). But their expectations were dashed because they misunderstood prophecy. Jesus then explained the prophecies that they had misunderstood and they realized that Jesus had moved into the most holy place to measure the temple. They were told to prophesy again but with the added understanding of what Jesus was doing. That message is found in Revelation 14:6-12.

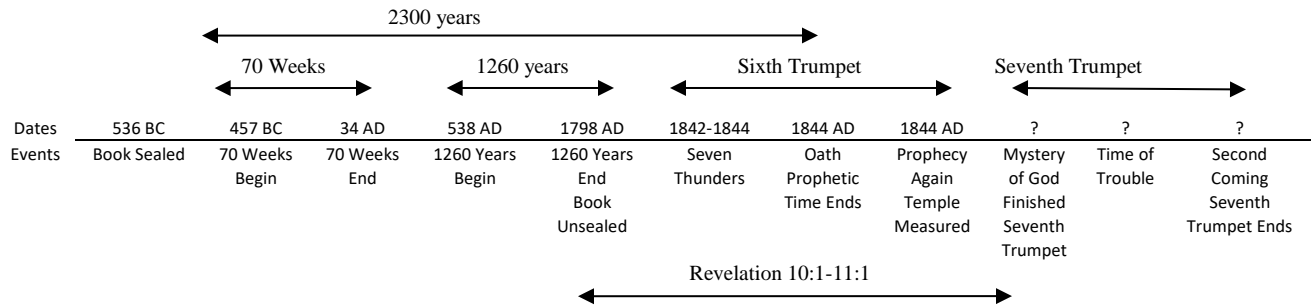
Why are the kings mentioned as one of those to whom John is to bear witness? Because Revelation 17:10, 12 tells us that the kings will fornicate with the harlot and they must be warned about the judgment to come. This is why they are added to the list instead of tribes.

In Revelation 10 several Adventist ideas come together: The judgment (measuring), the Sabbath (the oath to the Creator), the law, the sanctuary (the temple).

Summary of the little book episode:

- It is a prophetic message from Daniel 8-12
- It is opened in the end time for people to study and proclaim.
- It presents a message of global extension presented symbolically at the beginning of the chapter (feet on the sea and on the land) and literally at the end of the chapter (to every nation, tongue and kings).
- When the book is opened, the announcement is made that prophetic time will be no longer.
- The content of the book causes a bittersweet experience: Sweet at first but then bitter in the aftermath.
- After the bittersweet experience, another message is to come from the little book and that message has to do with the measuring of the heavenly temple.
- It is no coincidence that God raised up the Seventh-day Adventist church shortly after 1844 to fulfill the task of prophesying again to the world about the measuring of the heavenly temple. It is no coincidence that God raised up a people to proclaim that message.
- There is only one historical event that fits with this scenario and that is the Great Second Advent Movement between 1798 and 1844.

Chronology of Revelation 10



Review of Literary Structure

Textual Location of the Three Woes

Revelation 8:12: Describes the end of the fourth trumpet (period of papal dominion)

Revelation 8:13: After the fourth trumpet has passed, **three woes** are announced

Revelation 9:1-11: The events of the fifth trumpet are the first woe (French Revolution)

Revelation 9:12: When the events of the fifth trumpet conclude we are told that the first woe has come to an end

Revelation 9:13-21: The sixth trumpet is described but when it concludes in verse 21 there is no reference to the second woe passing (this seems to indicate that chapters 10 and 11 will have more to say about the period of the sixth trumpet).

Revelation 10:1-11:13: This passage will further amplify certain aspects of the periods of the fourth, fifth and sixth trumpets:

- **Revelation 11:-2-6** takes us back to period of the 1260 years (538-1798: the fourth trumpet)
- **Revelation 11:7-10** describes the French Revolution when the two witnesses were killed (1793-1797: the fifth trumpet and the first woe).
- **Revelation 11:11-12** describes the resurrection of the two witnesses after the French Revolution. They no longer testify in sackcloth but rather enjoy great power and prestige. This miraculous resurrection of the Bible not only describes the establishment of multiple Bible societies in the aftermath of the French Revolution. It also portrays the great Advent Awakening in the renewed study of Bible prophecy

because the little book of Daniel was opened at the time of the end and knowledge of prophecy increased.

- **Revelation 11:13** introduces the **two groups** that will exist in the end time: (1) the **enemies** of the two witnesses (who have been identified in the previous context as the Gentiles and the beast from the bottomless pit). The word ‘enemies’ is used only twice in Revelation and both references are in chapter 11:5, 12. In the first instance the enemies persecuted the two witnesses during the 1260 years while in the second they killed the two witnesses at the end of the same period) and (2) the **remnant** who fear God and give glory to Him, a clear literary link to the three angels’ messages (Revelation 14:7; Luke 7:16; Acts 2:43; Acts 13:16; 19:17, 18; II Corinthians 7:1; Revelation 11:18; 15:4).
- **Revelation 11:14**: After the resurrection of the Bible and the mention of the enemies and the remnant, we are told that the **second woe is past**.
- The sixth trumpet is to be understood as the **negative side** (the perspective of the enemies) of end time events while Revelation 10 should be seen as the **positive side** (the perspective of the remnant) of the same time period. Expressed another way, the sixth trumpet describes the attitude of the enemies of the two witnesses in the end time while Revelation 10 describes the attitude of the faithful remnant during the same period.
- The sixth trumpet carries us from 1844 all the way to the close of probation when the mystery of God is finished (Revelation 10:7). We know this because the seventh trumpet describes the close of probation and Jesus taking over the kingdoms of the world.

Revelation 12 provides a recapitulation and further amplification of the periods of the fourth, fifth and sixth trumpets

- This chapter begins with the 1260 year period (the fourth trumpet)
- The chapter continues with the period when the earth helped the woman (the period during which the deadly wound is kept in place by the civil powers of the world).
- The chapter ends up by describing the same two groups that were briefly introduced in Revelation 11:13: the enemies and the remnant.
- The **remnant** of the woman’s seed (the remnant of Jesus) keeps the commandments of God while the other group (the enemies) manifests the wrath of the dragon (Revelation 12:17).
- Revelation 12:17 is a further description of the period of the sixth trumpet.

Revelation 13 provides a further amplification of the fourth, fifth and sixth trumpets:

- Revelation 13:1-8 provides a description of the 1260 years (the fourth trumpet) when the beast persecuted the saints of the Most High (notably described as 42 months thus linking it with Revelation 11:2).
- Revelation 13:9 portrays the deadly wound that was given to the papacy with the sword beginning in 1793 and culminating in 1798 (the fifth trumpet and the first woe).
- Revelation 13:11-18 then describes the end time conflict between those who worship the beast and his image and receive his mark (the enemies) and those who receive the seal of God (those who fear God and give Him glory, the 144,000 of Revelation 14:1-5 who are in contrast to the apostate worshipers in the previous chapter). This is the period of the sixth trumpet that will culminate in the second woe.

In **Revelation 14:6-13**, the fourth and fifth trumpets have faded from view. The emphasis now will fall upon the message that will be proclaimed by the remnant during the time when the sixth trumpet is blowing. This is the ‘prophesying again’ of Revelation 10:11.

- That is to say, Revelation 14:6-13 takes us back to the time when the first angel’s message began to be proclaimed to the world (in the 1830’s and early 1840’s) after the fifth trumpet and fifth woe ended in 1798.
- This is the period when the two witnesses resurrected and no longer gave their testimony in sackcloth.
- The sixth trumpet polarizes the world into two groups: those who have the seal of God and those who receive the mark of the beast (Revelation 14:9-11) ending with the two groups (the enemies and the remnant) once again in Revelation 14:9-11.
- When the two groups have been gathered, the seventh trumpet sounds and the mystery of God is finished. This is described in Revelation 14:14-20 where both the harvest and the grapes of the earth are ripe. The remnant is to be found in spiritual Jerusalem while outside the city are the enemies who are intent on destroying the remnant (Revelation 14:18-20; see the background of Joel 3).
- Notably, the negative side of this is shown in Revelation 16:14 where three counterfeit angels go to the kings of the earth and the whole world to gather them in apostasy against God for a final battle against God’s people! Thus the sixth trumpet (Revelation 9:13-21) describes the gathering of the wicked forces against God’s people and Revelation 10 and 14:6-13 describes the gathering of God’s people by the three angels’ messages.

Understanding the Location of Revelation 11:19

Revelation 11:19 (first part): The temple opens in 1844 and the sixth trumpet begins the gathering of the righteous and the wicked. When the temple closes there will be voices, thunder, lightning, a great earthquake and great hail.

Revelation 11:19 (second part); 15:5-8: The temple closes and the seven plagues fall culminating with the seventh plague where the same phenomena of Revelation 11:19 are described.

Revelation 11:19 is not the conclusion of chapter 11 but rather the introduction to chapters 12-14. In other words, Revelation 11:19 brings us to the same climax as Revelation 11:1 does in chapter ten. Thus, Revelation 11:1 speaks about the beginning of the judgment in heaven after the great disappointment and Revelation 11:19 reaches the same climax again. Notice the following sequence of events in Revelation 11:

- The beginning of the investigative judgment in 1844 (Revelation 11:1)
- The persecution of the two witnesses for 42 months or 1260 days (Revelation 11:2-6) Verse 1 presents the climax of the judgment and then verses 2-6 go back in time to the 1260 years. This proves that my translation of Revelation 11:1 was correct. The measuring of the temple comes after the 1260 years.
- The conclusion of the 42 months with the French Revolution and the deadly wound (Revelation 11:7-13).
- In the aftermath of the French Revolution there is a remnant that fears God and gives glory to Him (Revelation 11:13). This is actually the prolepsis of the climax that will be reached again in Revelation 14:6, 7.
- The close of the investigative judgment and Christ takes over the kingdom (11:15-18).
- Revelation 11:19: Takes us back to the point of time of Revelation 11:1 and then Revelation 12, 13 backtracks to the 1260 years to provide a framework for the beginning of the judgment in Revelation 14:6, 7.

Structural Matters Relating to Revelation 11:19-15:8

- The beginning of the investigative judgment in 1844 introduces a new cycle. Revelation 11:19 begins in the very same place as Revelation 11:1.
- “As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. **To this time** apply the words of the Revelator, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [REV. 11:19] The ark of God's testament is in

the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Savior in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth." 4SP p. 273

- “In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," **points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--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 the testament." RH, November 9, 1905
- It is important to realize that the introductory scene of Revelation 11:19 presents two moments of time: When the temple opens and when there is thunder and lightning.
- Revelation 11:19 depicts the beginning of the judgment and Revelation 15:5-8 describes its close.
- Between Revelation 11:19 and 15:5-8 the central focus falls upon the events that transpired between the beginning and the ending of the judgment.
- Of course, Revelation 12 and 13 provide reference points previous to 1844.
- Revelation 12:1-5, 7-12 describes the dragon's persecution of Jesus and the victory of Jesus during this period.
- After briefly mentioning the beasts of Daniel 7, Revelation 13 begins with the moment that pagan Rome (the dragon) handed off the baton to Papal Rome (the beast). Clearly, both Revelation 12 and Revelation 13 begin with pagan Rome.
- Revelation 12:6, 13-15 describes the papal persecution during the 1260 years, a period of respite when the earth helps the woman (12:16) and climaxes with the final persecution against God's people (Revelation 12:17).
- After describing the handing off of the baton from pagan to papal Rome, Revelation 13:3-8 describes the 42 months of persecution against the saints. It then mentions a period of respite while the beast recovers from a deadly wound (Revelation 13:9, 10). The chapter climaxes with a portrayal of the final persecution of God's remnant (13:11-18).

- Revelation 14:1-5 describes those who are victorious in the final conflict.
- Revelation 14:6-12 has the messages that warn about the beginning of the judgment and to beware of the powers that will play important roles in the end time crisis.
- At the conclusion of the three messages the whole world will have been divided into two groups (Revelation 14:14-18).
- As the wicked gather around the city to destroy God's people, Jesus and his angels come to trample the winepress (Revelation 14:19, 20).
- In Revelation 15:2-4 God's people stand victorious again at the end of the vision.
- Revelation 15:5-8 portrays the moment when the door of probation will close and the plagues will be poured out.

SECRETS UNSEALED

STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #6

Overview of the Period of the Sixth Trumpet

The sixth trumpet (Revelation 9:13-21) is a vivid description of the gathering or mustering of the wicked by Satan's three symbolic angels for the final battle against God's remnant (Revelation 16:13-16). This final gathering, which began in 1844, will intensify until the close of probation.

Immediately before the close of probation (when the seventh angel is about to blow his trumpet) Satan will bring about a great counterfeit Pentecostal revival (Revelation 13:13). The purpose of this revival will be to preempt and counterfeit the true revival that will take place at the outpouring of the latter rain. Inspiration tells us that the False Prophet (apostate Protestantism) will even make fire come down from heaven in the sight of men, a miracle that parodies the falling of fire from heaven in the days of Elijah and the manifestation of tongues of fire on the Day of Pentecost (see Revelation 13:13; GC p. 464). This gathering of the wicked during the sixth trumpet (in Revelation 9:13-21) is further amplified in Revelation 12:17, 13:11-18, 14:18-20 and 16:13-16.

Immediately after the conclusion of the gathering of the wicked during the sixth trumpet (in Revelation 9:21), chapter 10 presents the flip side of the coin by going back in time to describe the global **gathering of the righteous** by the message that comes forth from the little book. We know that this judgment hour message, which began with events surrounding the year 1844, is global because the angel places one foot on the land and the other on the sea. This gathering of the righteous by the message that comes from the little book is further amplified in Revelation 14:6-12 (which is the 'prophesying again' of Revelation 10:11).

In the midst of Satan's counterfeit revival, God will bring about a genuine revival of primitive godliness among His people. This message is known as the message of the fourth angel who brings the final latter rain loud cry (Revelation 18:1-4) revival of the Holy Spirit

to God's remnant (GC p. 464) The gathering of both the righteous and the wicked is then further described in the harvest scene of Revelation 14:14-20.

Structure of Revelation 9:13-14:20

Revelation 9:13-21	The gathering of the wicked from 1844 till the close of probation
Revelation 10:1-11:1	The gathering of the righteous from 1844 until the close of probation
Revelation 12:17; 13:11-18	The gathering of the wicked before the close of probation
Revelation 14:6-12	The gathering of the righteous before the close of probation
Revelation 14:14-20	The wicked and righteous have been gathered inside and outside of the symbolic city, spiritual Jerusalem

Ellen White and the Two Gatherings

Ellen White describes the final gathering of both the righteous and the wicked under the genuine and the counterfeit Pentecostal revivals:

*“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. 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. The enemy of souls desires to hinder this work; and **before the time for such a movement shall come**, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be **great religious interest**. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.” GC p. 464*

*“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.** Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.” GC p. 612*

The Relevance of Revelation 16:12-16

Revelation 16:12-16 is to be understood as an enlargement and amplification of Revelation 9:13-21. The key that links these two passages together is the reference to the **River Euphrates**. These are the **only two places** in the book of Revelation where this river is

explicitly named although we shall notice that it is strongly **alluded to** in the parallel passage of Revelation 12:13-15.

In order to understand the relationship between these two passages (Revelation 9:13-21 and 16:12-16) we must go back to Revelation 12 to get a little historical context. In Revelation 12:13-15 we are told that the dragon spewed water out of his mouth like a river with the intention of drowning God's faithful remnant during the 1260 years of Papal persecution.

*“Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed **water** out of his mouth like a **flood** after the woman that he might cause her to be carried away by **the flood**.”* (Revelation 12:13-16)

In **Joshua 24:2, 3, 14, 15** the Euphrates River is described under the euphemism of “the Flood.”

Genesis 15:18 depicts the Euphrates as “the great River” (see also Isaiah 8:7, 8; 17:12, 13; 59:19). Thus in Revelation 12 we are to understand **the** River (with the definite article in the Greek) or Flood that the dragon spews out his mouth as the river Euphrates.

Even though the Greek word translated “flood” and “river” in the New Testament are the same, many contemporary Bible versions have seen the relationship between “the flood” and “the river” and thus use them interchangeably. Notice only one example of many, the English Standard Version (ESV):

*“The serpent poured water like a **river** out of his mouth after the woman, to sweep her away with a **flood**. 16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed **the river** that the dragon had poured from his mouth.”*

It will be noticed that the flow of the persecuting waters of the River Euphrates were dried up when the earth (the territory of the United States from which France later acquired many of the principles that led to the French Revolution) dried up the waters and provided refuge for the persecuted woman:

*“But the earth helped the woman, and the earth opened its mouth and **swallowed up the flood** which the dragon had spewed out of his mouth.”* (Revelation 12:16)

Revelation 12:17 explains that after persecution ceased for a while, the dragon will once again persecute the remnant of the Seed of the woman, in other words, the remnant of Jesus. This is another way of saying that the dragon will once again spew the waters of the symbolic River Euphrates out of his mouth.

Revelation 9:13-21 and 16:13-16 describe the time when the waters of the Euphrates which were dried up by the democratic principles of the United States and the French Revolution,

will begin flowing once again when the deadly wound is healed. This will lead to oppressive enactments against God's people.

Revelation 17 further describes how the waters of the Euphrates will flow once again under the dominion of the harlot who sits on many waters. As long as the waters of the river flow, all goes well for the harlot who is full of the blood of the saints (Revelation 17:6). But immediately after describing the meaning of the waters upon which the woman sits (Revelation 17:15), we are told that the kings will turn on her (Revelation 17:16). In other words, they will dry up on her (Revelation 16:12). This will be the final drying up of the Euphrates River.

Ellen White graphically describes the events that lead up to this climactic moment:

“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.” GC pp. 635, 636

A little further on in The Great Controversy, Ellen White amplifies what she means by the expression “the angry multitudes are suddenly arrested”:

“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.” GC pp. 655, 656

Thus Revelation 9:13-21 describes how the wicked angels united with wicked men are released at the Great River Euphrates to wreak global havoc on humanity and Revelation 16:12 describes the moment when they will eventually lose the support of the waters.

In summary

- Revelation 8:12; 12:13-15; 13:1-9: The persecuting waters of the symbolic River Euphrates flowed against God's people for 1260 years.

- Revelation 9:1-11; 12:16; 13:3, 10: The persecuting waters were dried up by the earth and by the French Revolution, which acquired many of its principles from the “American Experiment”.
- Revelation 9: 13-21; 12:17; 16:13-15; 17:1, 2, 15: The persecuting waters flow once again when the lamb-horned beast from the earth gives the sword back to the beast.
- Revelation 11:15-17; 16:12; 17:16: The persecuting waters dry up against Babylon for the final time when Jesus overcomes them and takes over the kingdoms of the world.

Comments on Verse 12

“Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.”

Note: We know for certain that the drying up of the Euphrates at the time of the sixth plague occurs after the close of probationary time because the seven bowls of God’s unmingled wrath will be poured out after the close of probation (see Revelation 15:5-8 and 16:1)

Comments on Verse 13

“And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.”

Note: It is vitally important to underline that the events of verses 13-16 occur chronologically before those of verse 12. In other words, verse 12 describes the sixth plague after the close of probationary time while verses 13-16 describe the events that led up to that climax during probationary time.

The frog in ancient Egypt was considered the **God of immortality**. These unclean spirits are to be understood as **three symbolic fallen angels** (see Luke 4:33 where the evil spirits or angels that Jesus cast out are called demons). Notice that the three unclean spirits come out of the **mouth** of the dragon, the beast and the false prophet. It has been common among Adventists to interpret the dragon in this verse as spiritualism. But we notice that all three are controlled by spiritualism because the evil spirits come out of the mouths of all three. These three fallen angels (actually, these three angels represent Satan’s people who spread his lies) will **speak** on behalf of the counterfeit trinity. The dragon (or civil powers of the world according to Testimonies to Ministers, p. 39) is a parody of God the Father. The beast counterfeits the ministry of the Jesus Christ the Son. And the false prophet counterfeits the work of the Holy Spirit.

Notice how Ellen White connects the false prophet of Revelation 13:13 with the message of Revelation 16:13, 14:

*“John, upon the Isle of Patmos, saw the things which should come upon the earth in the last days. **Revelation 13:13; 16:14**: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "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." Con p. 89*

Comments on Verse 14

*“For they are **spirits of demons**, performing signs which go out to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.”*

Note: The purpose of the message of these three symbolic angels and the signs they perform is to gather the kings of the earth and the whole world against God and His people. One can't help but see that under the sixth trumpet the angels at the four corners at the River Euphrates are released while here we are told that the spirits of demons go to the kings of the earth and the whole world.

Notice how Ellen White understands Revelation 16:13, 14:

*“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" [Revelation 16:14] LDE p. 249*

*“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.” GC p. 588, 589*

*“**Already** the inhabitants of the earth **are** marshalling under the leading of the prince of darkness.” 8T p. 49*

*“Let us earnestly prepare for the conflict that is before us, for Satan's armies **are** marshalling for the **last great struggle**.” 19MR p. 376*

*“In these perilous times, when the forces of evil **are** marshalling their **hosts** to thwart, if possible, the efforts of God's servants in the earth, it is vitally necessary for every laborer to walk humbly with God. Daily he is to maintain a close connection with heavenly agencies.” North Pacific Union Gleaner, January 27, 1910*

“Satan **is** marshalling his **forces** for the **last great struggle** [the Battle of Armageddon], "to make war with the **remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ." If we would be true to God, we cannot escape the conflict. But we are not left in doubt as to the issue. Beyond the **smoke and heat** [smoke, fire and brimstone] of the **battle**, we behold "them that had gotten the victory" **standing on Mount Zion** with the Lamb.” RH July 18, 1882

“I was shown that a terrible condition of things **is** seen to exist in our world. The angel of mercy **is folding** her wings, **ready to depart**. **Already** the Lord's restraining power **is being withdrawn** from the earth, and the power of Satan **is working** in the world to **stir up the religious elements**, under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. **Already** the inhabitants of the earth **are** marshalling under the leadings of the prince of darkness, and this is **only the beginning of the end**. The law of God **is** made void. We **see** and hear of confusion, perplexities, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion not reason bears sway. The wrath of God is upon the inhabitants of a world that is fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. **Already** fires and floods are destroying thousands of human beings and the property that has been selfishly boarded by the oppression of the poor.” 8T p. 49

“So it will be in the great final conflict of the controversy between righteousness and sin. While new life and light and power are descending from on high upon the disciples of Christ, a new life is springing up from beneath, and energizing the agencies of Satan. Intensity is taking possession of every earthly element. With a subtlety gained through centuries of conflict, the prince of evil works under a disguise. He appears clothed as an angel of light, and multitudes are "giving heed to **seducing spirits, and doctrines of devils**." 1 Timothy 4:1.” DA p. 257

“The light given me has been very forcible that **many would go out from us**, giving heed to seducing **spirits and doctrines of devils**. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.” Ev pp. 363, 364

“He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven, and without suspicion of danger, they give ear "to **seducing spirits, and doctrines of devils**." GC p. 552

“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**.” GC p. 560*

*“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: "I saw three unclean spirits like frogs; . . . 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." Revelation 16:13, 14. 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.” GC p. 561, 562*

In Early Writings, p. 87 Ellen White describes the importance of understanding the state of the dead:

*“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.’ EW p. 87*

Under the description of a train, she then goes on to explain the global nature of the work of these spirits of devils in the last days before the close of probation:

*“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 revered. 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." EW pp. 88, 89*

Ellen White then described another group that resisted this overwhelming delusion:

“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.' This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won."

J. A. Seiss in his Exposition of the Book of Revelation makes the following incisive remark about Revelation 16:13 that agrees fully with the concept of Ellen G. White:

*"Modern spiritism, or so-called spiritualism, is only a revival of the same thing—a branch of the same iniquity. There doubtless is some reality in it; and it is confessedly a system of contact with the dead, whose spirits are invoked in various forms and methods, to teach wisdom; to dictate faith, religion, and life; to comfort and help in trouble and necessity; and to serve as saviors and as gods. It is demon-worship brought to life again. It claims to have vast multitudes of adherents, even among the baptized and nominally Christian. It is influencing whole communities of men and women, who are prepared to commit themselves body and soul, for time and eternity, into the care of these lying demon guides. It has made inroads upon people of all classes, and is received by many as a distinct and the only true religion. Its oracles are loud and hopeful in the prediction, that it will soon enlist to itself the **governments and reigning classes of the whole world**." J. A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by BibleSoft, Incorporated*

Comments on Verse 15

*"Behold, I am coming as a **thief**. Blessed is he who **watches**, and keeps his **garments**, lest he **walk naked** and they see **his shame**."*

Note: Revelation 3:18 uses the same language in the context of the Laodicean Message. But the original sources of this verse are to be found in the parables of Jesus in Matthew 24 and 25 and ultimately in Genesis 3:7, 15, 21.

It bears noting that it would do no good to give this warning to God's people during the period of the sixth plague after probation has closed because at this time, probation will have closed and no one can change sides. In fact, verse 15 is God's warning to His people during probationary time to be faithful in resisting the spirits of devils by not gathering with the kings of the earth and the whole world.

Comments on Verse 16

*"And they **gathered** them together to the place called in Hebrew, Armageddon."*

Comments on Revelation 9:13-21

Verse 13:

*"Then the sixth angel sounded: And I heard a voice from the **four horns** of the **altar** which is **before God**. . ."*

Note: The fact that the voice comes from the four horns of the altar of incense is significant. The noted commentator, Albert Barnes, in agreement with virtually all others, stated:

“When it is said that this was ‘before God,’ the meaning is, that it was directly before or in front of the symbol of the divine presence in the most holy place.” Albert Barnes, Electronic Database on Revelation 9:13.

It is obvious that God the Father is not the one who is speaking here from the four horns because the altar is “before God”. The one who stands ministering at the altar of incense before God, presenting the prayers of the saints is none other than Jesus Christ Himself, the Mediator (I Timothy 2:5; Hebrews 7:25).

The horns of the altar of sacrifice in the court represented God’s mercy and protective power in times of crisis when life was in danger (see I Kings 1:50, 51; 2:28) But if Israel had not repented from her sin, the horns were broken off (Amos 3:14, 15) and no mercy was extended. In the daily service blood was rubbed on the horns of the altar of sacrifice (Leviticus 4:24, 25; Jeremiah 17:1) to indicate that the confessed sins of Israel had been forgiven.

But the altar in view in Revelation 9:13 is not the altar of sacrifice but rather the altar of incense. As we have noted, the sixth trumpet relates to events that transpire between 1844 and the close of probation. Significantly, blood was rubbed on the horns of the altar of incense once a year for an atonement to cleanse the sanctuary from the sins of Israel that had entered there throughout the course of the year (Exodus 30:10; Leviticus 16:16-18).

Verse 14:

“. . . saying to the sixth angel who had the trumpet: "**Release the four angels** who are **bound** at the **great river Euphrates**.”

Note: Some have confused the four angels who hold the winds in Revelation 7:1-4 with these four angels that are released to wreak havoc on mankind. But these four angels are not the good angels that hold back the winds of strife in Revelation 7:1-4. These are evil angels that are waiting for God to release them so that they can wreak havoc on mankind as can be seen in the succeeding context. We are not to understand that only four angels cause the devastation. The number 4 represents universality or global extent (see Ezekiel 7:2; Matthew 24:31; Revelation 7:1, 2). In other words, Satan and his angels go to the whole world to wreak havoc beginning in 1844 but especially intensifying as the close of probation approaches.

The releasing of the winds in Revelation 7

Notably, God has three angels that gather the remnant on God’s side and Satan has three angels who gather the wicked on his side. And both God and Satan have a fourth angel that brings a final great “revival” before the end.

As we have mentioned before, the only other time that the name “the great river Euphrates” appears in the book of Revelation is in chapter 16 and verse 12 so there must be a relationship between the sixth trumpet and the sixth plague.

Some have sought to find an application of the sixth trumpet to the phenomenal growth of radical Islam because the river Euphrates is mentioned. The question that begs to be asked is this: What hermeneutical principle allows them to say that the Euphrates in Revelation 9 is referring to a **literal geographical location** in the Middle East while the Euphrates of Revelation 16 refers to the multitudes of the **whole world** under the control of spiritual Babylon. In short, why is the Euphrates in Revelation 16:12 to be understood as symbolic while the one in Revelation 9 is to be understood as literal when both of them apply to the same period of the end time (sixth trumpet and sixth plague)? Are not geographical restrictions removed after the cross?

Going on to another point: If these evil angels need to be **released** it must mean that they were **restrained**. What is it that restrained these angels from manifesting their destructive power? Revelation 12:16 explains what restrained them—the earth. The papacy received a deadly wound in 1798 and the civil governments of the world have kept that wound in place. But when the beast from the earth gives civil power back to the papacy, then the restraint will be removed and the final display of Satan’s power will be manifested.

In this context, we need to understand the meaning of II Thessalonians 2. While the civil power of the Roman Empire ruled, the papacy was restrained. But when the civil power of Rome was removed by the barbarian invasions, the papacy was allowed to wreak havoc during the Middle Ages under the leadership of Satan, the dragon (Revelation 12:13-15).

Notice the interesting terminology that is used by Cardinal Henry Edward Manning:

“[When the barbarians invaded the Roman Empire], The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.” (Henry Edward Manning, The Temporal Power of The Vicar of Jesus Christ, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862). Bold is mine.

Manning further explains:

“*It [the papacy] waited until such a time as God should break its **bonds** asunder, and should **liberate it from subjection to civil powers**, and **enthron** it in the possession of a temporal sovereignty of its own.” Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ (London: Burns & Lambert, second edition, 1862), pp. 11-13. Bold is mine*

But in the French Revolution the restraint of the civil powers of the world was once again placed on the papacy. Democratic governments, led by the founding principles of the

United States, flourished in the western world. The papacy has been restrained for the past 200 years because the civil powers of the world have not allowed the papacy to recover its lost power. Notice the following telling words from Malachi Martin, the Roman Catholic Jesuit priest:

*“[For] **fifteen hundred years** and more, Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until **two hundred years of inactivity** had been **imposed** upon the papacy by the **major secular powers of the world.**”* Quoted in Christianity Today (November 21, 1986), p. 26.

But when the lamb-horned beast restores the sword to this beast by making an image to and of it and commanding everyone to worship it and receive its mark, the restraint placed on the papacy will be removed and she will wreak havoc once again. Ellen White described what will lead to the unbinding of the papacy in the future:

*“Let the **restraints** now imposed by **secular governments** be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution.”* GC p. 564

The sixth trumpet is primarily pointing to this period when the papacy, apostate Protestantism and the civil rulers of the world will unite to oppress God’s people. But the process of gathering these powers against God’s people began in 1844.

Verse 15:

*“So the **four** angels, who had been prepared for the **hour and day and month and year**, were released to kill a third of mankind.”*

Note: The number four in the Bible denotes universality or global extension. As we have noted, Revelation 16:14 tells us that the entire world will be gathered together in rebellion against God by the spirits of devils.

What is meant by the expression ‘the hour, the day, the month and the year? A careful study of Revelation indicates that the hour is ‘the hour of God’s judgment’ (14:6, 7). Other parts of Scripture indicate that the day refers to the 10th day, the month is Tishri (the seventh month), and the year is 1844 (see Leviticus 23:27; Daniel 8:14).

*“The article [**teen**], once only before all the periods, implies that the hour in the day, and the day in the month, and the month in the year, and the year itself, had been definitely fixed by God.”* Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997, 2003, 2005, 2006 by Biblesoft, Incorporated

The fact that this is not the final and total destruction of the wicked after the close of probation is indicated by the fact that only a third of humanity is killed by this devastating army of demons.

Verse 16:

“Now the number of the **army** of the horsemen was **two hundred million** [literally: ‘twice ten thousand times ten thousand’]; **I heard the number of them**. . .”

Note: The number of the enemy is huge in comparison to the 144,000 of Revelation 7:4. These are the **only two verses** in Revelation where John uses the expression “*I heard the number*” so they must be related in some way. Revelation 7:4 is transpiring during the sixth seal and Revelation 9:16 is occurring during the period of the sixth trumpet. Notice how Ellen White contrasts the number of God’s followers with those of Satan:

“The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan **numbers the world as his subjects**; he has gained control of the apostate churches; but here is a **little company** that are resisting his supremacy. If he could blot them from the earth, his **triumph would be complete**.” *9T* p. 231

Revelation 18:1-4: the whole point is to call the 144,000 out of Babylon so that they can join the remnant.

Verse 17:

“And thus I **saw** the horses in the vision: those who **sat on them** had breastplates of **fiery red**, hyacinth **blue**, and sulfur **yellow** and the heads of the horses were like the heads of **lions**; and out of their **mouths** came fire, smoke, and brimstone.”

Note: This is clearly an army that rises from hell. These are the same spirits of demons in **Revelation 16:14** who are released to gather the kings of the earth and the whole world against God’s people. They are also the demons that are mentioned in connection with the fourth angel’s message in **Revelation 18:2, 3**.

Clearly we have here a picture of Satan and the wicked which are always portrayed in the context of the lake of fire (Psalm 11:6; Ezekiel 38:22; Revelation 14:10; 19:20; 20:10; 21:8). The fire and smoke coming out of the mouths of the horses reminds us of the story of Leviathan in the book of Job where he has smoke and fire come from His mouth (Job 41:19-21, 31-34). Elsewhere in the Bible Leviathan is identified with the dragon, the ancient serpent, the devil and Satan (Isaiah 27:1; Revelation 12:7-9)

Verse 18:

“By these **three plagues** a **third** of mankind was killed — by the fire and the smoke and the brimstone which came out of their **mouths**.”

Notice that what comes out of the **mouth** is what kills the wicked. In the book of Revelation, fire, brimstone and smoke are identified with those who worship the beast and his image and receive the mark. Notably Revelation 16:13 explains that the evil spirits come out of the mouth of the threefold union.

Verse 19:

*“For their power is in their **mouth** and in their **tails** for their tails are like **serpents**, having heads; and with them they **do harm**.”*

Note: The horses have mouths like **lions**. Elsewhere in the Bible Babylon is portrayed as a devouring lion (Daniel 7:2) as is its king, Nebuchadnezzar (Jeremiah 4:7) and Satan is described as a devouring lion who seeks whom he may devour (James 5:8).

Revelation 16:13, 14 clarifies that the false doctrines of the three counterfeit angels come out of the mouth and they gather the wicked for the final battle against God. The tail is a symbol of lies (Revelation 12:34; John 8:44; Isaiah 9:14). Notice that the mouth is in the tail.

Verse 20:

*“But the **rest** of mankind, who were not killed by these plagues, **did not repent** of the works of their hands, that they should not worship **demons** [Revelation 18:2, 3], and **idols** of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.”*

Note: The expression “idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk” comes almost verbatim from Daniel 5:23. Daniel 5 is discussing the fall of Babylon when the Euphrates was dried up. Thus, three passages are linked: The fall of Babylon in Daniel 5, the drying up of the Euphrates in Revelation 16:12 and the sixth trumpet of Revelation 9:20.

Verse 21:

*“And they did not repent of their **murders** or their **sorceries** or their **sexual immorality** or their **thefts**.”*

Note:

Revelation 17:6; 18:20, 24 describes Babylon as a **murderer** of God’s people
Revelation 18:23 refers to the **sorceries** of Babylon as one of the reasons for her fall
Revelation 17:2 portrays the adultery or **fornication** of the harlot with the kings of the earth
Revelation 18:10-13 describes this system as **greedy** and enslaving, stealing from the poor and favoring the rich. This greediness is described in James 5:1-8.

Summary of the Sixth Trumpet

Since 1844, both armies have been in the process of being gathered. God’s three angels have gathered the righteous while Satan’s three angels have gathered the wicked. The sixth trumpet in Revelation 9:13-21 describes the gathering of the wicked for battle while Revelation 10 describes the gathering of the righteous on God’s side.

The only three places in Revelation where the word “demons” appears is in Revelation 16:14; 9:20 and 18:1-5. Furthermore, the only place where the great river Euphrates appears is Revelation 9 and Revelation 16. Therefore, we know that there is a link between these two passages.

Some choice Ellen G. White comments

“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: "I saw three unclean spirits like frogs; . . . 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." Revelation 16:13, 14. 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.**” DD p. 24

“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.” DD p. 41

“This scripture 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. As the teachings of spiritualism are accepted by the churches, **the restraint imposed upon the carnal heart is removed** [the evil angels are released], 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.**” GC pp. 603, 604

“Spiritualism is about to take the **world captive**. There are many who think that Spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will

be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. **The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the arch-deceiver.** 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 this theory is affirmed as truth. Through this false doctrine the way has been opened for **the spirits of devils to deceive the people** in representing themselves 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 uses all manner of deception.” ST May 28, 1894

“**Four mighty angels hold back** the powers of this earth till the servants of God are sealed in their 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.” LDE p. 238

“We need to study the pouring out of the **seventh vial** [Revelation 16:17-21: Post-probationary]. 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 [probationary]**, the **religious elements, good and evil, will awake from slumber**, and the armies of the living God will take the field.” LDE p. 251

“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 [Revelation 19:11-16].” LDE p. 251

SECRETS UNSEALED



STUDIES IN REVELATION – THE SEVEN TRUMPETS

by Pastor Stephen Bohr

TRUMPET #7

Revelation 11:15-19:

*“Then the seventh angel sounded: And there were loud voices in heaven, saying: “The kingdoms of this world **have become** the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying: “We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You **have taken** Your great power and reigned. 18 The nations **were** angry, and Your wrath **has** come, and the time of the dead, that they **should** be judged, and that You **should** reward Your servants the prophets and the saints, and those who fear Your name, small and great, and **should** destroy those who destroy the earth.” 19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.”*

“The seventh trumpet, like the seventh seal and seventh vial, being the consummation, is accompanied differently from the preceding six: not the consequences on earth, but those IN HEAVEN, are described, the great voices and thanksgiving of the 24 elders in heaven, as the half-hour's silence in heaven at the seventh seal, and the voice out of the temple in heaven, ‘It is done,’ at the seventh vial.” Comment from Jemison, Fausset and Brown on Revelation 11:19

“Thus, the seven seals, seven trumpets, and seven vials, are not consecutive, but parallel, ending in the same consummation. They, from distinct stand-points, unfold God's plans for bringing about the grand end, under three aspects, mutually complementing each other.” Comment from Jemison, Fausset and Brown on Revelation 11:19

We can be absolutely certain that the releasing of the four angels under the sixth trumpet takes place during probationary time. We know this because probation only closes when the mystery of God is finished under the seventh trumpet. This means that the releasing of the four angels in the sixth trumpet is not the same thing as releasing the four winds of

Revelation 7. When the angels of Revelation 7 release the winds probation has closed. Notice the following quotations from Ellen White:

“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.” EW p. 36

“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.” GC p. 439

“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.” 6T p. 14. ChS p. 51

“The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there shall be such a scene of strife as no pen can picture.” 6T p. 408.

“We feel depressed, greatly depressed, as we see the world and its wickedness. The professed Christian world is enveloped in the darkness that covers the earth. We sigh and cry for the abominations that are done in the land. Why is it that **all this wickedness does not break forth in decided violence** against righteousness and truth? It is because the four angels are holding the four winds that they shall not blow upon the earth. But human passions are reaching a high pass, and the Spirit of the Lord **is being withdrawn** from the earth. Were it not that God has commanded angelic agencies to **control the satanic agencies** that are seeking to **break loose** and to destroy, there would be no hope. But the winds are to be held until the servants of God are sealed in their foreheads. . . .” HP p. 96

“Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come **in full**. The ... winds will be the stirring up of the nations to one deadly combat, **while the angels hold** the four winds, forbidding the terrible power of Satan to be exercised **in its fury** until the servants of God are sealed in their foreheads.” Maranatha, p. 175

“Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels **cease to hold** the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the **whole world** was in confusion.” {Mar 243.5}

“Angels are holding the four winds, which are represented as an angry horse seeking to break loose and rush over the face of the **whole earth**, bearing destruction and death in its path. ML p. 308

When the angels are released in the sixth trumpet, probation has not closed because probation does not close until the seventh angel is about to sound at the very end of the

sixth trumpet. This is a vital point. The whole scene of the sixth trumpet takes place in probationary time, as does Revelation 16:14. I need to pursue this point.

Final Remarks

We Must link Revelation 17:14 where Jesus is acclaimed as King of kings and Revelation 19:11ff where once again He is called King of kings. This means that Revelation 11:15 is repeated again in Revelation 17:14 and Revelation 19:11. This proves that Revelation cannot be read in a continuous flow but is rather full of recapitulations and repetitions.

The proleptic song of the 24 elders in Revelation 4, 5 is consummated under the seventh trumpet. As we noted when we studied the seven seals, the 24 elders are depicted in the company of different persons and groups. Let's review:

Revelation 5:12, 13 points to a **future celebration** in heaven when the redeemed will be present because every creature on earth was not present there when the song was first sung.

The 24 elders are mentioned in four other passages in the book of Revelation. In each of these, with the exception of 11:16, the redeemed are present.

- **Revelation 7:13:** The elders in the context of future victory: (throne [7:9], Lamb [7:9], four living creatures [7:11], 24 elders [7:11], angels [7:11] the redeemed [7:9]).
- **Revelation 11:16:** The elders in the context of future victory: (Lord [11:15], Christ [11:15], elders [11:16], angelic hosts [11:15]).
- **Revelation 14:3:** The elders in the context of future victory: (throne [14:3], Lamb [14:1], four living creatures [14:3], 24 elders [14:3], 144,000 redeemed from the earth [14:1]).
- **Revelation 19:1, 2:** The elders in the context of future victory: (throne [19:4], Christ [Lamb [19:9], four living creatures [19:4], 24 elders [19:4], angels [19:1], multitude of the redeemed [19:6]).

Notice the following chart that describes the beings that are present in Revelation 4, 5, 7 and 19:

Parallels between Revelation 4, 5, 7, 19

<u>REVELATION 4</u>	<u>REVELATION 5</u>	<u>REVELATION 7</u>	<u>REVELATION 19</u>
Father (4:2)	Father (5:1)	Father (7:10)	God (19:4)
24 Elders (4:4)	24 Elders (5:6)	24 Elders (7:11)	Elders (19:4)
4 Living Creatures (4:6-7)	4 Living Creatures (5:6)	4 Living Creatures (7:11)	Creatures (19:4)
Seven Spirits (4:5)	Seven Spirits (5:6)	Work finished	Work finished
	Lamb (5:6)	Lamb (7:10, 17)	Lamb (19:7, 9)
	Angelic Hosts (5:11)	Angels (7:11)	Angels (19:6)
		Great multitude (7:9)	Great Multitude (19:1, 6)

The introductory vision of Revelation chapters four and five points to two specific moments of time, one at the beginning of the Christian dispensation and one at the very end. The first point of time is when Jesus was inaugurated as high priest upon his ascension. The second point of time is when he takes over the kingdom as described in Revelation 11:15-18. This is the moment when the song that was introduced in Revelation 5:12, 13 will be sung by the entire universe. It will be noticed that in Revelation 4, 5 the redeemed are not present but they are present in chapter 19.

Revelation 11:17 is actually the conclusion of the seventh trumpet. Revelation 11:18 introduces and summarizes the main events of the rest of the book. In fact, it contains five key points of time that will be expounded upon in the rest of the book:

Revelation 12-14	The Nations were angry
Revelation 15-19	Your wrath has come
Revelation 20:4, 11, 12	The time to judge the dead
Revelation 19:11-21; 22:12	The time to reward your servants
Revelation 20:14, 15	Destroy those who destroy the earth

The Literary Structure of Revelation 12-13

The Backdrop

- Revelation 12:1-17: Genesis 3:15
- Revelation 13:1-10: Daniel 7

Three Centers of Focus

- Revelation 12:1-5 amplified in 12:7-12: The Child
- Revelation 12:6 amplified in 12:13-16: The Woman
- Revelation 12:17 amplified in chapter 13: The Remnant

The Five Stages of Revelation 12

- 12:1-5, 7-12: Pagan Rome
- 12:3: The Ten Horns: Divisions of Pagan Rome
- 12:6, 13-15: The 1260 years
- 12:16: The territory of the United States provides refuge
- 12:17: Persecution raises its ugly head again

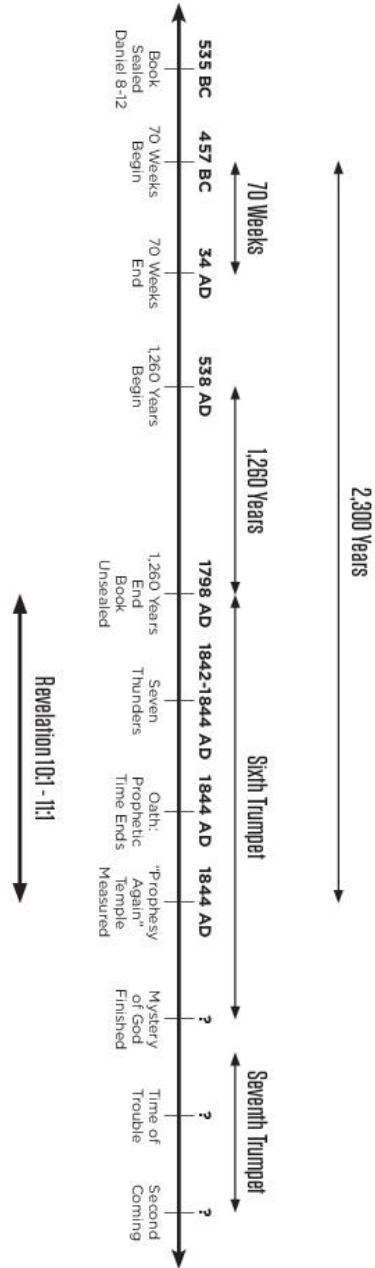
The Remnant of her Seed: Who, When and Where?

- It rises at the end of the 1260 years
- It originates in the territory of the United States
- Its members will be commandment keepers
- They will possess the Testimony of Jesus



CHRONOLOGY OF REVELATION 10

by Pastor Stephen Bohr





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